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OF SCIENCES AND LITERATURE

**SUSTAINABLE PEACE AND SUSTAINABLE
DEVELOPMENT: THE FUTURE OF THE LONG LIVED
PREDICAMENT OF HUMAN FAMILY**

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Acronyms

AFRICOM----United States Africa Command
CEDAW-----Convention on Elimination of All Forms of Discrimination against Women
DFID----Department of International Development---UK
ECOWAS----Economic Community of West African Countries
ESPD ----Education for Sustainable Peace and Development
EVP-----Economic Value of Peace
GDPSERP----Global Directory of Peace Studies and Conflict Resolution Programs
GPI-----Global Peace Index
GPSAA----Glocalized Peace and Security Architecture Approach
IEP----- Institute for Economics and Peace
IPCC----Intergovernmental Panel on Climate Change
IPRA---International Peace Research Association
MSD---Managed Sustainable Development
NATO-----North Atlantic Treaty Organization
OECD----Organization for Economic CO-operation and Development
OHCHR---Office of the United Nations High Commission for Human Rights
OSCE----Organization for Security and Co-operation in Europe
PDHRE----People’s Decade for Human Rights Education
PJSA=---Peace and Justice Studies Association
SIDA----Swedish International Development Cooperation Agency
UNDP---United Nations Development Program
UNEP----United Nations Environmental Program
UNESCO---United Nations Education, Scientific and Cultural Organization
UNSC----United Nations Security Council

Abstract

After appearing on world scene, men have continued to philosophise about the world and its components including the issue of peace and development both individually and in group. In spite of many divergent views, as a laboratory proof, history has proven that Jesus showed to the world tangibly that God is the only creator and life giver, eternal being above death and in control of everything. Thus, in order to get answers to any science including peace studies and development questions, it is indispensable to go to the beginner and sustainer of all forms of life.

In order to get answer to the above issue as related to peace and development a qualitative content analysis research approach is used which uses earlier theories, styles, practices and philosophies as a base from secondary sources and included in the qualitative are historic and review approaches. After historical, explorative and content analysis of relevant literature on the subject based on respective topics, this study attempts to fill the gap that is unexplored pertaining to the peace and development issue with regard to its short term and long term intervention. Each topic is examined and reviewed in a descriptive way.

The study finally will seek to solve the long existing predicament of sustainable peace and sustainable development by introducing a new model named “True Christ Centred Sustainable Peace and Sustainable Development Model” as the ultimate solution for human bickering over the search for standard peace and development agenda, and “True Christ Centred holistic Education Approach” as the only strategy that is needed to create the above mentioned type of peace and development model by being based on “True holistic Education Curriculum”.

Thus, after going into all the available literature, followed by the findings and discussions, the study draws a scenario as to what might be transpiring in the near future and in the long term. The best option is accordingly drawn as to what path humanity has to take.

Finally, in view of the looming dark future that is facing humanity, detailed recommendations that would serve as both a short term and long term solution are outlined based on the new model and approach, clearly showing that humanity as a race has got this final card to play if it chooses to survive.

CHAPTER ONE

INTRODUCTION

1.1. Background

The issue of peace and development has always been part of society since men's appearance on global scene. Mainly with the beginning of human social, political, economic and religious interactions, peace and development has been an issue particularly as related to the search for a sustainable, effective and efficient peace and development strategy both locally and internationally. Most people think they know what peace means, but in fact different people often have very different understandings of this seemingly simple word. Although most would agree that some form of peace, whatever it means, is desirable, there are often vigorous, even violent, disagreements over how to obtain it. In order to get answer to this question, various peace and development strategies have been underway up to the present century. Moreover, education being the main determinant in shaping the world view and life style of humanity, the finding of appropriate education system to this end has been and is very important. The present study is also an extension of the long ongoing research, but with accumulated experience being based on existing frameworks in search for an ultimately effective and efficient peace and development strategies that can be said to be a standard for not only peace and development paths, but also would be education peace and development that is supposed to be a model not only for other worldly undertakings, but can be the only model that can enable the success of the only reason of humanity's existence, which is the exodus of all humanity from its first lost home back again to its restored first home, meaning journey from Genesis 1,2 to Revelation 21,22. Thus, this is a re-search of an absolute and original truth with which humanity was armoured in the beginning of life on lost Eden, to be restored at the end when humanity is heading for the restored Eden in which complete and sustainable system of peace and development can be in place.

1.2. Statement of the Problem

Although peace and development as a concern had existed since the appearance of humanity on global scene, the finding of a standard peace and development strategy to solve human problems has always been an unanswered question for centuries as it is also today. Thus, it is the intention of this study to show to the world not only the source of peace and development, but also point out where, how, by whom, why and what style is used, as an example for all peace and development activities to which all have to be a subset, in which case all the long lived quests for standard peace and development will get an answer. This is to say that the search for a standard peace and development that can solve human problem cannot be found in educational institutions, churches, and even trying to practice Jesus model of peace and development, but rather following Him through the path He not only went, but also invited all

humanity to follow Him, the path that is an answer for all quests of humanity not only peace and development.

Accordingly, in view of the above background, this paper intends to: a) look into what the original plan of God for man has been, b) asses what past trends in peace and development have been, c) asses what contemporary and postmodern issues in sustainable peace and sustainable development are pertaining to the grand exodus of humanity, d) forward what the future should hold to give an answer to an on-going quest to get a genuine, effective and efficient standard model of sustainable peace and sustainable development that can take humanity back to its original status, e) look into what the plan of God for humanity is in view of the current objective conditions in which humanity is found, f) and give an answer to what peace and development can enable the human race successfully complete the long travelled but still unfinished exodus of humanity from lost Eden to restored Eden.

1.3. Purpose/Aim of the Study

In spite of the long history of humanity with peace and development issues, no standard guideline had been identified and human beings have continued a long journey on earth manufacturing theories, models and paradigms in search for a kind of peace and development view that can be a standard answer to all human outlooks both for day to day interactions of men and the grand exodus journey in which the human race as a whole is engaged knowingly or unknowingly. But, this has not been attained and production of alternative solution still continues. Thus, in the scope of this paper, it is intended to generally highlight the most significant existing peace and development theories, models and styles; peace and development approaches, human efforts for peace and development and after going into their positive contributions, look into their failures and fill the gap by suggesting best alternative solution in search for standard peace and development view that can enable human race successfully live in present world and reach to the sustainable peace and sustainable development forever.

1.4. Objectives of the Study

This study has got both general and specific objectives. The general objective of this study is to contribute to the overall existing paradigms of peace and development mainly as related to the grand exodus of humanity, by developing on previous on-going efforts, consequently bringing to an end the long lived bickering among peace and development schools of thought. Specifically, this study is intended to fill the gap by showing the peace and development path that can finally become the answer to all human movements not only peace and development issues. This is to say that this study is the re-search of the original truth that unlike human understanding that peace and development is manufactured by men, a true peace and development is rather recreated and reformed. This can be achieved in no other way than through the only one creator, God, by means of "True Christian Education" which in turn needs Christ Centred True Christian Peace and Development Philosophy". Thus, the beginning and

development of peace and development if taken in the right direction will also be part of the rebirth, recreation and regeneration of humanity. This also can be achieved only through following Christ, the only source of true and sustainable peace and sustainable development, who also is leading us from Eden lost to Eden to be restored, where true and sustainable peace and development can be realized permanently.

Secondly, this study is intended to become a direction for further research and study that may bring forth addition and detailed dimensions to enable humanity successfully complete its exodus through a standard peace and development paradigm that can be used by all human race to successfully end its long travelled exodus as a consequence of which all day to day peace and development quests related to human interactions on earth will also find solution.

1.5. Research Question

The research questions that this study intends to answer may include but not limited to: a) what the original plan of God for man is, b) what the past trends in peace and development theories and strategies are used to bring about peace and development, c) what the contemporary and postmodern issues in peace and development and strategies used to bring about sustainable peace and sustainable development are, d) what the future hold in store to give an answer to an on-going quest to get a sustainable, effective and efficient standard model to bring about peace and development that can take humanity back to the original plan God prepared for humanity, e) what the plan of God for humanity is in view of the current objective conditions in which humanity is found, f) and what peace and development strategy can enable the human race successfully complete the long travelled but still unfinished exodus of humanity from insecure world to peaceful world.

1.6. Significance of the Study

Given the necessity of peace and development for the successful life of humanity, given the long years of research in quest for standard peace and development paradigm, given the ever increasing role of peace and development for the success of any undertaking mainly during this globalized postmodern era, and given the necessity of knowing pertinent peace and development paradigm that can lead humanity to sustainable peace and sustainable development, a dependable strategy leading to a standard and appropriate peace and development need to be paved. Thus, this study is very significant mainly at this point in time when both science and revelation have agreed that our earth doesn't have long time left to continue as it is now.

1.7. Scope of the Study

Given the scope of this study, details may not be put up to make this research a working document. But, this study can be an initial roadmap on which further study can be conducted based on both secondary and primary data to enrich the findings, discussions and recommendations made.

1.8. Limitations

Given the scope and the objective for which this paper is intended, there may be some untreated areas as far as the topic of this paper is concerned mainly as related to the gathering of both qualitative and quantitative data for detailed analysis. But, enough description, analysis and recommendation will be given as far as the main objective of this study is concerned.

1.9. Conceptual Framework

In this study depending upon the concept in which it is used, the concept of the word peace may range from individual to global level on one hand and from absence of conflict to everlasting happiness on the other hand. Depending upon the concept in which it is used development may range from economic to holistic development on one hand and from individual to global on the other hand. Depending upon the concept in which it is used sustainable peace may range from short term durability to long term everlasting. Depending upon the concept in which it is used sustainable development may range from short term durability to long term everlasting. Peacebuilding refers to an effort to restore peace after a conflict. Depending upon the concept in which it is used conflict may be mental, oral or action oriented. Security may refer to the state of the absence of any form of danger be it mental or physical. Disaster refers to any form of man-made or natural ruin than can affect both men and nature that man depends upon for living. Retrogression is used as an antonym of development in all its forms

1.10. Organization of the Study

After list of tables, acknowledgements, acronyms and an abstract which shows the general proceeding of this study, the first chapter which is the introduction will be dealt with and will include: background of the study, statement of the problem, purpose/aim of the study, objectives of the study, research question, significance of the study, scope of the study, limitations, conceptual framework and organization of the study.

The Second chapter of the literature review would include: Introduction; Peace; Introduction to Peace; Peacebuilding and Strategies Used; Measuring Peacebuilding; Sustainability of Peace; Development and Development Studies; Peace, Security and Development; Sustainable Peace and Sustainable Development; Human Effort: Past, Present and Future; and God's Plan: Past, Present and Future.

The third chapter will deal with the methodology and includes: Introduction, Research Design and Procedures, Setting of the Study, Sources of Data, and Data Collection Procedure and Analysis.

The fourth chapter will deal with the results or findings, and discussion and analysis on the reviewed literature based on the topics outlined the main topics being: Peace, Development, Sustainable Peace, Sustainable Development, and Sustainable Peace and Sustainable Development.

The fifth chapter will deal with the topic of: Scenario for the Future and the Challenge of Upholding Reality Regarding Sustainable Peace and Sustainable Development, and the main sub-topics include: Short-term Endeavours and Long-term Solutions.

Finally the sixth chapter will deal with the topics of: Summary, Conclusion and Recommendation. The study is summed up with the bibliography and annexes given at the end.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

In this chapter the most circulated writings on peace studies and development in general and sustainable peace and sustainable development in particular will be dealt with to get the general view of what has been and what is at hand. This review is intended to be a springing board and allusion to point out the untreated gap this study is dealing with. In order to fill the gap that is untreated, all forms of knowledge that humanity is following to realize this most important human need will be dealt with in this section to use as a launching pad to identify what is missing to realize the long desired peace and development, but still far from being achieved.

2.2. Peace

2.2.1. Introduction to Peace

Meaning, Concept and Scope

Peace has always been among humanity's highest values and most desired. That is why people usually utter that peace should be achieved at any price and any form of peace is considered to be better than any form of war, even the so called just war.

In spite of its being the highest desire of all for human family, yet there is no consensus on what peace is. The most popular meaning it carries is that peace is the absence of dissension, violence, or war. On the other hand peace is also taken as concord, harmony, tranquillity, peace of mind and serenity. At national and international level it also carries the meaning of a state of justice or goodness, a balance or equilibrium of powers. Peace is usually taken as an opposite of antagonistic conflict, violence or war. It may also refer to an internal state of mind, external relations of nations and intra-national relations. References are usually made to peace among nations in peace treaties and world peace. In the study of peace, the concept of peace is usually explored with respect to whether it is a dichotomy (it exists or it does not) or continuous, passive or active, empirical or abstract, descriptive or normative and positive or negative. Furthermore, in peace studies, peace is said to root its meaning and qualities within a theory, ideology or framework. This could be a religion, world view or orientation of a given person or group. (R.J. Rummel 1981)

Different actors and theoreticians give peace different meaning and concept. Some like to equate it with harmony, justice, and freedom, and would like to identify peace as something we often recognize by its absence. Others like to divide it into positive and negative peace, positive peace denoting the simultaneous presence of many desirable states of mind and society such as harmony, justice, equity, and so on, and negative peace denoting the absence of war and other forms of large-scale violent human conflicts. Many philosophical, religious

and cultural traditions have referred to peace in its positive sense with two dimensions, one being world peace and the other being internal/self-peace (Sulaiman Kamal 2012)

Webster's Third New International Dictionary defines peace primarily as "freedom from civil clamour and confusion" and positively as "a state of public quietness". Secondly, Webster defines peace as a "mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions." Thirdly, it defines peace as "a tranquil state of freedom from outside disturbances and harassment." In the definitions of Webster are also attached inner positive peace that extends even up to death and peace that can only be guaranteed by divine power on earth. According to Oxford Advanced Learners Dictionary, peace is a situation or a period of time in which there is no war or violence in a country or an area, state of being calm, of quietude and living in friendship with somebody. Furthermore, as defined by Concise Oxford Dictionary of Current English (1998) peace is quietness, rest, mental calmness, serenity and freedom from or the cessation of war. The World Book Encyclopaedia (1996) also defines peace as a state of being calm, quit and freedom from disturbance.

Thus, in most cases peace is defined as the state of freedom from war and freedom from civil disorder, implicating that peace is security because when one is free without fear, when there is peace, people then will have freedom to develop their social lives. It is the breach of peace that causes civil disorder, rioting and other forms of disharmony or instability. Any society that is not living in peace is said to live in war or conflict, peace connoting calmness, rest of mind and freedom without quarrel. In any case in human history peace and happiness have been the most longed-for human condition on earth. In this regard some have continually claimed that military force is not ideal for humans to follow and that the world is supposed to be peaceful like some elements of nature like soft flow of wind and water and the attainment of peace is the ultimate human goal and that peace comes from social harmony and equilibrium. Still there has always also been a belief among humans that an all-embracing love as a universal human virtue and the highest earthly goal and peace can be achieved only through love. (Sulaiman Kamal 2012)

The most popular category of peace by theoreticians takes the form of negative peace and positive peace. Negative peace is usually understood to be the absence of war, a condition in which no active and organized military violence is taking place. An alternative to it is positive peace which refers to a social condition in which exploitation is minimized or eliminated and in which there is neither overt violence nor the more subtle phenomenon of underlying structural violence, denoting the continuous presence of an equitable and just social order as well as ecological harmony. (Johan Galtung 1967).

Furthermore, we have the concept of structural and cultural violence which is typically built into the very nature of social, cultural, and economic institutions. Structural violence usually has the effect of denying people important rights, such as economic well-being; social, political, and sexual equality; a sense of personal fulfilment and self-worth; and so on. When people starve to death or even go hungry, a kind of violence is taking place. Similarly, when people suffer from preventable diseases or when they are denied a decent education,

affordable housing, freedom of expression and peaceful assembly or opportunities to work, play, or raise a family, a kind of violence is occurring even if no bullets are being shot. A society is said to commit violence against its members when it forcibly stunts their development and undermines their well-being, whether because of religion, ethnicity, gender, age, sexual preference, or some other social reasons. Structural violence is a serious form of social oppression, which can also be identified with respect to treatment of the natural environment. However defined, objective world conditions show that structural violence is widespread but often unacknowledged. (Ibid)

Under conditions of structural violence, many people who behave as good citizens and who think of themselves as peace-loving people may, according to Galtung, participate in settings within which individuals may do enormous amounts of harm to other human beings without ever intending to do so, just performing their regular duties as a job defined in the structure. Structural violence, including hunger, political repression and psychological alienation, often is unnoticed and works slowly to erode humanistic values and impoverish human lives. By contrast, direct violence generally works much faster and is more visible and dramatic. In cases of overt and direct violence, even those people not specifically involved in the conflict may be inclined to take sides. The concept of cultural violence is seen as a follow-up of the idea of structural violence. Cultural violence is said to be any aspect of a culture or orientation that can be used to legitimize violence in its direct or structural forms. Symbolic violence built into a culture does not kill or injure like direct violence but is a violence that is built into the social structure. Cultural violence is said to provide legitimizing frameworks for structural and direct violence, occurring at the levels of religion, ideology, art and language. (Johan Galtung 1967)

The concept of positive peace and negative peace is further explained by theoreticians in three other dimensions. First of all there is the old idea of peace as a synonym for stability or equilibrium. This conception of peace also is said to refer to internal states of a human being, the person who is at peace with himself. It also covers the "law and order" concept, which is the idea of a predictable social order even if this order is brought about by means of force and the threat of force. In general this concept does not exclude violence, since the soldier can have peace with himself on the battlefield. Then there is the idea of peace as the absence of organized collective violence or negative peace. The third concept of peace which is less clearly defined is that peace is taken as a synonym for all other good things in the world community or positive peace. The negative and positive aspects of the search for peace are not unrelated since most peace promoters probably would agree that the most promising way to reduce negative relations to a minimum is via an increase of positive relations, but empirical correlation does not imply logical dependence, for which reason the two concepts should be kept separate. Examples of positive relations included: Presence of cooperation, freedom from fear, Freedom from want, economic growth and development, absence of exploitation, equality, justice, freedom of action, pluralism and dynamism. All these values are considered to be active at intra-national, individual, as well as at the international level of nations. (Johan Galtung 1967)

In order to realize the most desired positive peace many cultural and spiritual traditions have identified political and social goals that are closer to positive peace than to negative peace ensuring not only the absence of violence but also the presence of well-being, wholeness, and harmony within oneself, a community, and among all nations and peoples. Attention to negative peace, or the simple absence of war, usually resulted in a diplomatic emphasis on peacekeeping or peace restoring. By contrast, positive peace focused on peacebuilding, the establishment of non-exploitative social structures, and a determination to work toward that goal even when a war is not ongoing or imminent. Negative peace is thus a more conservative goal, as it seeks to keep things the way they are, whereas positive peace is more active and bolder, implying the creation of something that does not currently exist. But as there has always been no consensus as to how to achieve negative peace, there has also equally been lack of consensus as to how positive peace can be achieved. In this regard in human history there are times when war is even justified to achieve peace and thus the confusion continues. In line with positive peace, social justice has also been desired by humanity. Although such desire is there, again disagreement continues as to what exactly a just society looks like, the major division being between capitalist and socialist blocks. Not only this, but even if peace is desired by many, there is again no consensus and consequent disagreement on drawing a line between the condition of peace and a condition of war. (www.iosrjournals.org)

In another setting, peace is seen as something dialectical, being neither a timeless essence or an unchanging ideal substance nor a mere name without a reference which means a form without content. In spite of this, peace is defined both as a means of personal and collective ethical transformation and an aspiration to cleanse the planet of human-inflicted destruction. This means that the means and the goal of it are in continual, dialectical evolution, sometimes regressing during periods of acute violent conflict and sometimes progressing non-violently and less violently to actualize political justice and social equity. Accordingly, like history and life, peace is taken as an earthly creation struggling for survival in a constantly changing and sometimes threatening environment. Along with this, peace in its progressive or dialectical mode is taken as an active individual and collective self-determination and emancipatory empowerment, entailing continuous peacekeeping and peace-making. Thus, peace-making requires active and continual personal and collective transformation, pacifistic rather than pacifying in its means of psychological and political development. Similarly, it is believed that those who both think and practise peace and who actively seek to attain it by peaceful (nonviolent) means which is considered to be true pacifism is not considered by others as passivism, but rather it is considered that genuine pacifism is transformative and activist, employing nonviolent means of social and personal change to resist oppression, war, and injustice and to promote personal and social moral integrity and radical, and peaceful means of transforming conflicts and actors. Such opinions have the view that peace on earth might in fact be unachievable, at least for a sustained period of time, and that does not invalidate the struggle to achieve a world with greater justice and equity and without violence or at least with significantly less violence, injustice and inequity. (Charles Webel and Johan Galtung 2007)

Other theoreticians try to define peace spheres/zones to include 'inner' sphere or psychobiological peace (IP), 'outer' sphere of socio-political, domestic and international peace (OP) and intersubjective or interpersonal peace (ITP). The above three are considered to be dynamic, in dynamic processes and in continuous interaction. In line with this, peace is assumed to be a nature of spectrum and light which is intangible but is discernible either by its absence or by its sporadic and often startling appearances like a flash of lightning against a black sky. This spectrum is also described in the realm of mental/emotional lives of individuals, which range from extremely conflicted, (similar but not identical to psychotic) to conflict free (what ego psychologists once referred to as 'the conflict-free zone' of ego-centrism) which is considered as a zone of 'Internal Internal Peace' (IIP). Similarly, cultures and societies are also considered to range on a spectrum from 'very violent and warlike' to 'very nonviolent and war-free' in terms of their inter-cultural and international behaviour. So, this approach to peace has a conclusion that instead of vainly trying to achieve the impossible, a world completely without war and violence, we should be willing instead to strive for 'Imperfect Peace' (IP) with regard to the ideas indicated above. According to this approach peace is not and probably cannot be either perfect or unending at least not on this island Earth as we now know it. But that does not imply that peace is not in our genes. Rather peace, like justice and happiness, is a historically shifting condition of our individual and collective natures of our psyches and polities that at some times is less intangible and at other historical moments shines in the most distant horizons of our imaginations and desires. Peace is said to be like all desired and desirable human ideals and needs, always potentially within us, even if difficult to discern and seemingly impossible to accomplish. These theoreticians argue that the quest for peace must always be desired for and must be the quest of this new millennium if we humanity has to survive. (Charles Webel and Johan Galtung 2007)

In an effort to identify peace and realize it, people have tried many insights, one of which is the concept of homeostasis, the maintenance of a desired internal state under adverse external conditions, made possible by self-sustaining processes, which is taken as the essence of life. This is to say that living organisms constantly must adjust to changes in their environment and maintain certain equilibrium of nutrition, temperature and acidity to survive. Such mechanisms is said to have developed in nature through evolution theory since the early origins of life on earth. Thus, the claim is that humanity should also be learning from such theories pertaining to the possible evolutionary process of peace to maintain and restore it. (ibid)

As pointed out earlier peace includes the absence of war, but much more. It is the absence of violence in all of its forms and the presence of mutually beneficial cooperation and mutual learning. In that accord peace is divided into different components. These components are based on human needs that can be grouped into four basic categories: survival, economic well-being, freedom and identity (the opposites of death, misery, oppression and alienation). These are said to be threatened by four forms of violence: direct violence (hurting and killing people with weapons), structural violence I (the slow death from hunger, preventable diseases

and other sufferings caused by unjust structures of society), structural violence II (deprivation from freedom of choice and from participation in decisions that affect people's own lives) and cultural violence (the justification of direct and structural violence through nationalism, racism, sexism and other forms of discrimination and prejudice). There is also a broad correspondence between these four forms of violence and the four basic forms of power: military, economic, political and cultural. In this regard peace is supposed to include absence of direct kinds of violence (negative peace), and the presence of activities to bring relief for past or present violence and to prevent future violence (positive peace). It is thus argued that we can use the terms survival, development, freedom and peace culture to show how peace can be maintained through self-sustaining regulatory processes. (ibid)

Furthermore, as outlined by Charles Webel and Johan Galtung 2007, peace components are generally outlined in eight categories including: Survival human need (absence of direct violence caused by military power) incorporating negative peace which is the absence of direct violence including: ceasefires, disarmament, prevention of terrorism and state terrorism, and nonviolence; Survival human need (absence of direct violence caused by military power) incorporating positive peace which is life-enhancing cooperation and prevention of direct violence including: peacebuilding, conflict transformation, reconciliation and reconstruction; Development human need (absence of structural violence I caused by economic power) incorporating negative peace which is humanitarian aid, food aid, alleviation of poverty and misery; Development human need (absence of structural violence I caused by economic power) incorporating positive peace which is building a life-sustaining economy at the local, national and global level in which everyone's basic needs are met; Freedom human need (absence of structural violence II caused by political power) incorporating negative peace with liberation from oppression, occupation and dictatorship; Freedom human need (absence of structural violence II caused by political power) incorporating positive peace which is good governance, participation, self-determination and human rights; Peace culture (identity) human need (absence of cultural violence caused by cultural power) incorporating negative peace which is overcoming prejudice based on nationality, race, language, gender, age, class, religion and etc., and elimination of the glorification of war and violence in the media, literature, films, monuments and etc.; Peace culture (identity) human need (absence of cultural violence caused by cultural power) incorporating positive peace which is promotion of a culture of peace and mutual learning including; global communication and dialogues, development of peaceful deep cultures and deep structures, peace education and peace journalism. In order to realize the above indicated components the writers have suggested that for each component of peace indicated, there should be agreement on goals of the disputing parties; observation of what is actually happening; avoiding incentives to war and rewarding of aggression; paying attention to omission as much as commission; not rejecting feedbacks and avoiding miscalculations; and having necessary knowledge and resources. (Ibid)

Past, Present and Future

In the history of man the Bible and other religious books, human tradition around the world and philosophers have the record of reference to peace in one way or another. But the study of peace has been neglected over the ages and has emerged as a proper discipline only in recent decades. The first academic programs and scholarly institutes dedicated to peace did not appear until after World War II, and journals such as the *Journal of Conflict Resolution* and the *Journal of Peace Research* did not begin publication until 1957 and 1964 respectively. Although major studies and books about peace appeared during earlier decades, the systematic application of rigorous scholarship and empirical analysis to the problems of peace-making did not begin until quite recently. This partly explains the inadequacies of many of the theories of peace. For much of history the cause of peace has predominantly been a religious concern. Moral reformers embraced the teachings of love and compassion in religious doctrine, but they often overlooked the challenges of political realism. Classical liberals extolled the virtues of democracy and free trade, but they underestimated the power of nationalism and imperialism. Although attempts were made by some regarding peace, questions pertaining to social equality, feminism, democracy, economic interdependence, international cooperation, human rights and the likes began being treated only recently. (David Cortright, Excerpt, www.cambridge.org)

Although peace societies emerged in the nineteenth century, it was only in the twentieth century that peace movements as we presently understand them came into existence. Large-scale mobilizations against war took place in the years before and after World War I, during the 1930s, and especially in response to the Vietnam and Iraq wars. These movements challenged government policy, particularly that of the United States, and were generally anti-imperialist in outlook. Mobilizations for disarmament occurred during the inter-war years and re-emerged during the Cold War as a response to the threat of nuclear war. Disarmament activism reached a peak with the massive nuclear freeze and disarmament campaigns of the 1980s. Some of those organizing anti-war and disarmament campaigns were absolute pacifists, rejecting the use of force for any purpose, but most were more pragmatic and conditional in their rejection of war. They opposed dangerous weapons policies and unjust wars, but not all uses of force. Still the purist position often predominated, conveying an impression of implicit pacifism that limited the peace movement's public appeal. Many opponents of war have emphasized the need for constructive alternatives mainly after 1930s. Among the options presented and endorsed was the use of multilateral sanctions, economic and even military, to counter aggression by one nation against another. During the nuclear freeze campaign of the 1980s US activists urged a bilateral halt to the testing, production, and deployment of nuclear weapons. European disarmament campaigners urged an end to both Soviet and US intermediate-range nuclear forces (INF) in Europe, which NATO officials effectively adopted as the "double zero" proposal, with zero INF weapons in Europe on both sides. During the Iraq anti-war debate many activists called for continued weapons inspections and targeted sanctions as alternatives to war and effective means of containing Saddam

Hussein. In the debate over the so-called “war on terror”, peace scholars and activists have insisted that terrorism as a tactic cannot be defeated by war. They have advocated alternative strategies for countering terrorism based on multilateral action, cooperative law enforcement, and the amelioration of political grievances. (Ibid)

The strategies and proposals of peace scholars and activists are often fully compatible with the requirements of sound security policy. Throughout the Cold War disarmament advocates insisted that a nuclear war could never be won and must never be fought; Those who opposed the Vietnam and Iraq wars did so not only on humanitarian grounds but on the basis of solid political reasoning, because it was based on an erroneous theory of monolithic communism, was justified with false information, and ignored the history of Southeast Asia. The war in Iraq was opposed for similar reasons that included: the misjudging of the terrorist threat, the deceptive claims about Iraqi capabilities, and the risking of the erosion of US power and prestige in the world. Peace advocates warned that the invasion and occupation of Iraq would play into the hands of Osama Bin Laden and lead to an increase in terrorist violence. War-makers are often wrong and disastrously so in the cases of Vietnam and Iraq. Peace advocates are sometimes right, especially when their ideas are not only morally sound but politically realistic. (David Cortright, Excerpt, www.cambridge.org)

The nature of war has changed dramatically in recent decades. The old paradigm of industrial interstate war no longer exists. No instances of full-scale war have occurred between major industrialized states since the end of World War II. This is in part because of the extreme lethality of all forms of modern artillery, nuclear and non-nuclear. It is also the result of the development of an integrated community of prosperous, secure, and interdependent nations in the heart of Europe where previous world wars originated. Thus, while interstate wars have largely disappeared, intrastate conflicts have increased markedly. The new paradigm of war amongst the people shows that out of the thirty-one wars in the world in 2005, all were armed conflicts fought within nations between communities divided by ethnicity, language, religion, and/ or geography. Nearly all military deployments, UN peacekeeping operations, and peacebuilding missions in recent decades have taken place in settings of intrastate conflicts. (Ibid)

This change in the nature of war has not meant an end to the scourge of deadly violence. On the contrary the number of people dying in war in recent years has been extremely high. Since the 1990s millions have died in the Congo, Sudan, and other African countries, and hundreds of thousands in former Yugoslavia and Iraq. In today’s new wars, methods of terror, ethnic cleansing, and genocide are deliberate strategies to target civilians. The result is that more than 80 percent of the casualties are civilian, and the number of refugees and displaced persons has increased sharply. Violations of humanitarian and human rights law are not seen as side effects of armed violence, but the central methodology of new wars. The strategy of violence in the new paradigm utilizes terror and destabilization to displace populations and gain control of territory and sources of income. (David Cortright, Excerpt, www.cambridge.org)

Thus, in response to the rise of intrastate wars, international humanitarian action and peacebuilding efforts have increased. Those who seek to prevent war have recognized the need to act in the midst of violent conflict to ameliorate its consequences and prevent its recurrence. The responsibility to protect civilians has emerged as a new principle of global action. The urgency of stemming genocide, oppression, and terrorism has sparked a new wave of action and inquiry, and has led to an intensified search for ways to resolve and prevent deadly conflict. (Ibid)

In order to meet the new phase and nature of conflict, at the international level peace-making programs have expanded and become institutionalized at the United Nations and in other multilateral and regional organizations. UN has identified four phases of international action to prevent and control armed violence: preventive diplomacy which includes early warning, mediation, and confidence-building measures; peace-making efforts such as arbitration and the negotiation of peace accords; peacekeeping measure which is the deployment of impartial forces to monitor and implement peace settlements; and peacebuilding which the UN defines as post-conflict efforts to rebuild war-torn societies and prevent the recurrence of violence. These contemporary strategies correspond directly to peace principles and traditions in earlier periods of history. (David Cortright, Excerpt, www.cambridge.org)

On the other hand, contemporary issues have given peace and security a different picture mostly incorporating development agendas and development in turn incorporating issues like democratization and governance. Thus, it is generally seen that there is a convergence of peace, security and development on one hand and the securitization of development agendas, mainly after September 11, 2001. (Ibid)

Regardless of what the past history has been, given the vast theoretical knowledge about effective control systems, and their widespread successful application to technical problems, in the future humanity aspires to gradually find ways to be applied to the prevention of violence and the promotion of peace in all its forms, including better protection of human survival, the reduction of poverty and disease, environmental protection, the promotion of human rights, the elimination of dictatorships, and the emergence of a global culture of peace. Since early actions to prevent a disaster require much less effort than interventions after violence has erupted on a large scale, it is anticipated that steadily improving of ability to foresee potential problems early, and the elimination of them before they become intractable is to be in place. How vital self-regulating systems are to maintain peace or health becomes obvious when they are absent. Similarly, a healthy, peaceful society is said to need good government at all levels and a vibrant civil society that constantly searches for potential sources of violence, misery, denial of freedom, intolerance and lies, including cases of corruption or abuse of power on the part of the government, and helps overcome them non-violently. Without such feedback systems that constantly detect deviations from a desirable goal at all levels life is said to become miserable. Along with the above developments, it could be witnessed that modern science and technology have given humanity the opportunity to overcome age-old problems of hunger, disease and poverty. But they have also made it

possible to destroy humanity. This is well said that humanity possesses a key that can open the gates to heaven. But the same key can also open the gates to hell and the choice is for all human beings. (Charles Webel and Johan Galtung 2007)

Indicators and Measures of Peace

Although various definitions of peace appear in literature, there is no consensus on a conceptually clear definition to guide researchers in developing measurement procedures and indicators. But there is a proposal to define peace that is intended to develop guidelines establishing measurement procedures with specific indicators. Accordingly, some generally define it as a two-dimensional construct with both objective and subjective measures that must be studied within specific micro to macro contexts. Thus, measurement models are proposed and direction is given by to developing specific indicators for the elements of that model, in order to be able to know whether or not peacebuilding interventions of any kind are successful. (www.iosrjournals.org)

Thus, according to peace practitioners the indicators are grouped into three broad categories or models focused on three dimensions of peacebuilding outcomes, to measure peacebuilding and stability promotion outcomes including: changes in security and violence; relationships between conflicting communities; and dispute resolution capacity. These categories are expected to allow one to measure the impact of specific programs as well as to compare impacts across programs. The grouping of the indicators included: Security and violence including: percent change in reported incidents of violence, percent change in movement in previous prohibited areas, percent change in number of places considered safe/unsafe, percent change in perceptions of peace and security, and percent change in willingness to engage in direct acts of aggression against community; Relationships including: percent change in type and frequency of interaction between members of conflicting communities, percent change in willingness to interact with members of conflicting communities, percent change in negative relationships between divided communities, percent change in inter-community trust, percent change in negative perceptions of members of conflicting communities, and percent change in feelings of exclusion by members of conflicting communities; Dispute resolution including: percent increase in peace agreements that are perceived as fair by parties, percent change in satisfaction with local conflict resolution mechanisms, and percent change in institutional conflict management capacity. (Berkeley Center for Religion 2011)

The difficulties in defining the concept of peace may partly explain why there have been so few attempts to measure status of peace across nations. Although scholars have made numerous attempts to measure and operationalize war, it is only recently that similar efforts have been made to measure peace. Unlike such things as Gross National Product or unemployment rate, the peacefulness of a country does not readily lend itself to direct measurement. However, the Global Peace Index (GPI) produced by the Institute for Economics and Peace in Sydney, Australia, and updated annually, has succeeded in generating a credible

assessment. The GPI offers the promise of enabling researchers not only to rank countries with regard to their peacefulness, but more importantly to begin assessing what factors correlate with peaceful versus non-peaceful societies. Toward this end, the 2012 GPI, for example, examined 158 countries, using 23 qualitative and quantitative indicators that reflect three broad themes including: each country's level of internal safety and security, each country's involvement in domestic or international conflict, and each country's degree of militarization. (ibid)

The GPI researchers have also explored possible correlations between the GPI and other economic and societal indicators including: measures of democracy, transparency, education, and material wellbeing. Objective recent conditions show that among the GPI indicators, level of perceived criminality in society showed a substantial overall deterioration, measures of the security situation have shown diminishing, and the Political Terror Scale showed the greatest improvement. But there were increases in several indicators of militarization. But, general findings show that there is a statistically significant correlation, although not a dramatic one, between Gross Domestic Product (GDP) per capita and the peacefulness of a country. (Berkley Center for Religion 2011)

Peace Monitoring, Evaluation and Impact

The dominant and traditional donor approach to evaluations locates them within the Project Cycle Management (PCM). While the details and nuances of this terminology will vary from donor agency to donor agency, PCM will always include the same basic components: project identification and design, project implementation and project evaluation. These are often represented as being in a dynamic, interactive relationship with a built in feedback loop. The nature and purpose of such an evaluation is: analysis of results and impact of the project during or after implementation with a view to possible remedial action and/or framing of recommendations for the guidance of similar project in the future.

Accordingly, the evaluation is said to cover impact, coverage, relevance, appropriateness, effectiveness, efficiency, timeliness and sustainability. As in all PCMs in developing their evaluations in each of these areas, evaluators are likely to turn to the log-frame for the project which will provide them with the overall rationale for the programme and the intended outcomes for the particular project, the activities that will achieve these outcomes, the human and material inputs to these activities and the Observable Verifiable Indicators (OVIs) that indicate progress towards achieving desired outcomes.

Peace and conflict impact assessment methodology would mostly deal with its impact on institutional capacity to manage/resolve violence, military and human security, political structures and processes, economic structures and processes, and social reconstruction and empowerment. Along with this long term outcome, goals are witnessed through institutionalisation, reverberation, and community level demonstration which is accomplished through needs assessments, dialogue, confidence building, empowering, partnering,

engaging, localising, catalysing, training, and evaluation. (Ross & Rothman 1999), (Mark Hoffman 2001)

Theories of Change

Theory of change carries a definition applicable to all initiatives that seek to induce change. It explains why and how we think certain actions will produce desired change in a given context. This means if we do X action, then we will produce Y change/shift towards peace, justice because of Z reasons, and security in the context of peace. Thus, making it explicit allows us to reveal our assumptions about how change will happen, how and why our chosen strategy or programme will achieve its outcomes and desired impacts, why it will function better than others in this context, identifies gaps and unmet needs and necessary activities or actors that should be engaged, and detects activities that are extraneous and weak or that fail to contribute to achieving the overall goal in a context specific way at different levels including policy, program, activity and project at all stages of work. (Peter Woodrow with Nick Oatley 2013)

If dealt with in a holistic way comprising different methods, (dialogue, training, awareness raising, advocacy, capacity building, formation of alliances and network building) this theory of change is said to help agents of peaceful change or stakeholders to develop confidence, realise their potentials and enhance their collective bargaining power resulting in personal behavioural changes in the youth and women by enabling them to contribute to local level peacebuilding initiatives. Moreover by creating a social space for discussion more than introducing the community at large to each other, it also creates a location for dialogue and conflict resolution. Such awareness of and access to peacebuilding programmes and mechanisms like local peace committees are also said to improve the effectiveness of peacebuilding initiatives. (Archana Aryal Bhasker Kafle et.al. 2012)

The Theories of Change approach can be used during all stages of the project cycle including planning, implementation, monitoring and evaluation by enabling the posing of hard questions about certain methods that are used, why certain changes are expected, the assumptions of how the change process unfolds, and which outcomes are being selected to focus on and why. Moreover, explicitly articulating multiple levels of Theories of Change is said to allow for a greater efficiency in evaluation and identifying problems and successes. Monitoring and Evaluation in Theories of Change is said to use the same traditional output and performance indicators of data collection, analysis, reflection, feedback and action. Although not taken as magic bullet the Theory of Change approach is said to help assess whether underlying assumptions of a programme are correct by identifying the causal linkages between different variables from inputs to expected results, and is said to be useful for learning and accountability as it allows for identifying whether the success and failure or mixed results of the intervention was due to programme theories and assumptions or implementation. (Vanessa Corlazzoli and Jonathan White 2013)

Peace and Security

It is evident that peace and security are always associated and interlinked in the day to day activities and in literature. The word peace is already dealt with. Additionally, according to Oxford Advance Learners Dictionary, peace is a situation or a period of time in which there is no war or violence in a country or an area, state of being calm, of quietude and living in friendship with somebody. Also, peace as defined by the Concise Oxford. Dictionary of Current English (1998) is defined in the perspectives of quietness, satisfaction, mental calmness, serenity, freedom from war and the cessation of war. According to the World Book Encyclopaedia (1996), peace is the state of being calm, quit and freedom from disturbance. Peace has also been defined as the “state of freedom from war or freedom from civil disorder. Hence, peace is security because when one is free without fear, when there is peace, people then will have freedom to develop their social lives. It is the breach of peace that causes civil disorder, rioting and other forms of disharmony or instability. Any society that is not living in peace must live in war or conflict and consequently in insecurity. But, peace and security connote calmness, rest of mind and freedom from provocation. (Concise Oxford Dictionary of Current English (1998)

Furthermore, the word security is said to be viewed from various angles depending on the situation with reference to specific cases. Some define it as safety from danger or anxiety referring to something valuable which is defined as the quality or condition of being freed from exposure to danger, protection, feeling or assurance of safety, freedom from anxiety or doubt, and state of invulnerability and defensive capacity. The issue of security could result from injustice, where people resort to violence because they feel they do not get justice. According to Chambers Dictionary (1993), security is the state or feeling of being secured, protected from espionages, theft, attacks and etc. The New Encyclopaedia Britannica described security as the protection of persons and property against a range of hazards including crime, fire and risks such as explosion, accidents, disasters, sabotage, subversion, civil disturbances, bombings and attacks by external enemies. From the various definitions of security stated above, one can conclude that security is not just military protection or repulsion of external aggression and internal upheaval or any act that could threaten the peace and security of a nation. It also includes environmental stability, economic well-being, demographic issues, good governance and etc. (www.iosrjournals.org) (Chambers Dictionary 1993), (The New Encyclopaedia Britannica)

On the other hand human security as an idea is given prominence nowadays and the concept is expanded contrary to the traditional security concept which denoted freedom from war by including freedom from threats like chronic and persistent poverty, ethnic violence, human trafficking, climate change, health pandemics, international terrorism, and sudden economic and financial downturns. The consequence of this expansion in coverage has led to changing the method of tackling security challenge from conventional mechanisms to new consensus that acknowledges the linkages and the interdependencies between development, human rights and national security. Accordingly, the Commission for Human Security (CHS), defined

security as the protection of the vital core of all human lives in ways that enhance human freedoms and human fulfilment by creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity, consequently making it people-centred, multi-sectoral, comprehensive, context-specific, and prevention oriented. This security concept is supposed to deal with all forms of threats including: economic security (persistent poverty, unemployment); food security (hunger, famine); health security (deadly infectious diseases, unsafe food, malnutrition, lack of access to basic health care); environmental security (environmental degradation, resource depletion, natural disasters, pollution); personal security (physical violence, crime, terrorism, domestic violence, child labour); community security (inter-ethnic, religious and other identity based tensions); political security (political repression, human rights abuses) and etc. All of these securities are said to be interconnected by being threats on one hand and responses on the other hand to one another, necessitating comprehensive, context specific and prevention oriented intervention, through both protection (top-down) approach and empowerment (people centred) approach. (Human Security Unit Office for the Coordination of Humanitarian Affairs United Nations 2010)

In general it can be deduced that the present day human security approach complements state security, strengthens human development and enhances human rights, making all of them complementary to each other and interdependent having cause and effect scenario. But human security concept nowadays is increasingly being adopted as a doctrine to guide foreign policies and international development assistance, as well as a policy tool for programming in the fields of security, development and humanitarian work by assuming to address human securities like freedom from want (economic security, food security, health security, environmental security); freedom from fear (personal security, social security, community security, political security); and life with dignity (gender security, access to freedom, equality, human rights and education security). All of these are said to need specific strategies to enhance protection and empowerment capacities, although the practice of it is yet to be seen. (Human Security Unit Office for the Coordination of Humanitarian Affairs United Nations 2010)

Peace and Conflict

Peace and conflict are said to be concerns that continue to occupy the minds and actions of state and non-state actors in the international system. International Relations itself is said to be primarily the study that attempts a conceptual analysis of the two concerns, what they are and as to how peace can be promoted and how conflict can be prevented. Peace being categorized into negative and positive, its attainment has been the focus of humanity based on objective conditions. However, in the study of International Relations, there have been divergent views and debates on the right theory and practice to attain peace especially in a world characterized by selfishness, greed, inequality, conflict, violence, war, power, exploitation, oppression, bluff, and etc. (Galtung 1967).

Generally, philosophies pertaining to peace included: the idealists notion of peace which promotes that the utopian peace can be found in an ideal form; the realists view that promotes that life is the survival of the fittest that is always accompanied by conflict; the liberalists view that peace in international relations is attainable in situations of cooperation and shared norms rather than the quest for power and security and takes peace only as something to be aspired for; and the Marxists view that upholds that conflict is because of class differences of the haves and the have-nots and peace is said to be attainable only when there is justice and equality in the distribution of resources. All of these have been philosophical attempts to come up with the most desired wish of humanity, peace, over centuries, but with no tangible result witnessed. (Olanrewaju, Ilemobola Peter, ilemobola.olanrewaju@covenantuniversity.edu.ng)

On the other hand the concept of conflict has got the objectivist approach, which suggests that conflict emanates from the social and political structure of the society; and the subjectivist approach, which advances that apparent differences and incompatibility of goals cause conflict, and conflict is taken as an inevitable feature of nature which if harnessed positively through consensus building and compromise can be a power of positive change. (Olanrewaju, Ilemobola Peter, ilemobola.olanrewaju@covenantuniversity.edu.ng)

But, in general the multidisciplinary nature of international relations makes it difficult to hinge the concepts of both peace and conflict on certain universally accepted definitions. History, politics, sociology, economics, science, technology and recently environment have all affected the meaning, nature and study of peace and conflict, making peace and conflict to depend on the decision to cooperate in the areas of trade, aid, bluff, war, estrange, sanction and etc. But in search for peace humanity has a consensus that there is no bad pace and good war in general. (Olanrewaju, Ilemobola Peter, ilemobola.olanrewaju@covenantuniversity.edu.ng)

Further study on the concept of peace puts it in the form of social contract. In this concept: conflict is taken as a balancing of powers among interests, capabilities, and wills, a mutual adjusting of what people want, can get, and are willing to pursue; cooperation is taken as an expectation aligned with power; a gap between expectations and power is said to cause conflict; through process conflict is said to become less intense and cooperation becomes more lasting; and through conflict social contract is negotiated and this social contract is said to be peace and takes many forms as social contract. Moreover, peace or just peace in this concept is said to be opposed to war, violence, nonviolent acts and antagonistic acts. At social level, peace is supposed to be at the level of international community, state, group and individuals as a cross-cutting concept. Conceptually, at practical difference is made between peace as a concept and the concept of peace, and as empirical concept difference is made between the empirical, abstract, theoretical, construct, descriptive and normative. On the other hand, conflict and peace are said to be coupled existents, closely related within a social process being taken as conflict helix, dichotomous, internal, external and active. Overall, the conceptualization of peace is said to have advantage because it will be taken as: a dynamic

social process, an overarching social theory, being operational having empirical patterns of peace, guide for concrete direction, and psychological principle. (R.J. Rummel 1981)

Other studies show that although the drivers of violence and violent conflict are multidimensional and unpredictable in some cases, the major drivers mostly based on greed and grievances are said to be political, economic, social and environmental including socioeconomic inequalities, injustice, violations of human rights and international humanitarian law, land dispossession and crime. Along with this conflicts or violence are said to be divided into three including: direct, structural and cultural types, specifically being broken down into fear, tribalism, ethnic fighting, no roads, street children, separated families, human rights violation, poverty, hopelessness, rape, high social inequality, infant mortality, armed gangs, murder, lack of access to water and electricity, unequal distribution of resources and etc. (Fran Witt and Karol Balfe 2016)

Strategies Used in Dealing with Conflict

Depending up on the context and time, conflict is usually tried to be solved through conflict mitigation, conflict reduction, conflict eradication, conflict resolution, conflict transformation and conflict prevention. In the area of peace and conflict, peace is identified as health, the environment, a gift of relationship, greetings, beauty, a state of well-being with one self, wellbeing with others and nature; conflict is identified as a struggle between two ideas fighting to occupy the same space at the same time, a struggle between interdependent organizations with un-matched goals and who fear interference from each other, with levels including intra-personal, inter-personal, intra-group and inter-groups conflicts; peace making is identified as a working to establish peace between disagreeing parties through mediation, negotiation, arbitration and reconciliation process; reconciliation is identified as the effort to correct mistakes and the misunderstanding between two individuals or groups in order to restore good relationships between them; peacebuilding is identified as a working to make the world a better place for humanity to live in and attaining the many positive changes that we all aspire to, for ourselves and all humankind; conflict resolution is identified to be the solving of a conflict by offering a short-term solution through negotiation and mediation to heal situations of the moment; conflict transformation is taken to be a turning of conflict into something hopeful and restoring relationships through negotiation and mediation; trauma healing is meant the helping of victims and survivors of a traumatic situation to heal, regain hope and their identity; identity is meant the way one defines him/herself individually and a sense of belonging to a certain group; education is meant knowledge, skills and attitudes acquired through a process of interaction with the environment, and peace education is meant the physical, emotional, intellectual and social growth of children within framework deeply rooted in traditional human values based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and life on our beautiful planet. (Fran Witt and Karol Balfe 2016)

In order to ensure peace and avoid conflict, society has to consider education to be the main tool mainly if it begins at early age. But, whether it begins at early age or followed at later age through formal and informal settings, education can be beneficial to humanity in various aspects including: empowering of civil society through building the capacity and knowledge of civil society, building trust between communities, protection, advocacy, inter-group social cohesion, service delivery advocacy, dialogue between actors, increase of gender based peacebuilding, working with youth of both sex, empowering community groups and other actors, avoiding marginalization, exercising both judicial and non-judicial transitional justice instruments, implementing instruments for delivering change towards democracy, and most of all understanding the history and dynamics of the violent context or conflict to identify the root causes and tackle it. (Fran Witt and Karol Balfe 2016)

Conflict transformation is an approach that is widely propagated as a means of peace attainment, because it seeks to transform the very systems, structures and relationships which give rise to violence and injustice in a long term by engaging in processes that lead to long-term change by: working on changing relationships, interpreting society holistically, and mapping conflicting actors by being based on the three major components of conflict including contexts, behaviours and attitudes. Along with these, conflict sensitivity involving the conducting of a conflict-aware context analysis, monitoring and evaluating development programmes in the context of endemic violence and conflict, and taking into consideration the conflict dynamics that a particular context presents during the whole project/programme cycle is conducted at all stages of project cycle. Along with transitional justice, in practicing of the conflict sensitivity approach, taking care of any harm especially in times of aid, which may affect the direction of conflict is supposed to be considered also. Although some times its failure leads to another brand in the form of transformative justice, transformational justice operates based on four pillars that include: criminal prosecutions, reparations, institutional reform and truth commissions. (Fran Witt and Karol Balfe 2016)

Peace, Violence and Nonviolence

Unlike violence, nonviolence was not popular among academics and researchers in societal history. In all its forms of protests (which is an actions of peaceful opposition), non-cooperation (which is putting pressure on employers by refusing to fulfil their role as producers), civil disobedience (which is an action which involves a violation of a law), structural violence (which is harm done by socio-political structures), cultural violence (which is the cultural justification of direct and structural violence), and interventions (which is some form of direct involvement physically), non-violence methods have been of recent emergence among students of peace studies. Just like in violence issue, the above aspects are also reflected in non-violence. (Charles Webel and Johan Galtung 2007)

Peace Studies and Peace Education

While there is no single definition for peace education, many studies show the variety of ways in which peace education can be involved including: negative and positive peace, transformative practice, nonviolent resistance, and culture of peace. The scope of peace education generally include:- education for peace, critical peace education, disarmament education, human rights education, global citizenship education, multicultural education, gender and peace education, environmental education, conflict resolution education and futures education. (Teachers without Borders 2008)

Another question raised regarding peace and conflict studies is whether they are disciplines. Peace Studies has made great progress recently. Due to the progress made by Peace and Justice Studies Association (PJSA), the International Peace Research Association (IPRA), and others in these areas by compiling Global Directory of Peace Studies and Conflict Resolution Programs (GDPSCRIP), progress has been significant consequently making peace studies, or peace and conflict studies to become disciplines. At the same time, there has been a remarkable development in knowledge about preventative measures, particularly with respect to strategies for long-term peacebuilding. (Ibid)

Moreover, it is certainly found important that peace research is one dimension of virtually all disciplines. Accordingly, it is found to be vitally necessary that the various dimensions be assembled, as is the need in efforts to develop long-range peacebuilding strategies. As with all other disciplines, the peace research discipline will always have a need to continually be linked to, and apply the insights of other disciplines. But, at the same time, other disciplines need the insights that the peace research discipline can offer them with respect to how the dimension of peace research that is an aspect of their discipline fits into a more holistic view of peace. (Ibid)

Another progress pertaining to peace education was made by the UN with its diplomacy, disarmament, arms control and balance of power before and during the League of Nations and followed by peacekeeping forces as a useful new invention. This progress was heightened up by ecological issues which became associated with peace and development mainly associated with sustainability. It is due to this multiple track approach that different additional tracks are identified with it including: government (peace-making through diplomacy), nongovernment/professional (peace-making through professional conflict resolution), business (peace-making through commerce), private citizen (peace-making through personal involvement), education (peace-making through research, training and learning), activism (peace-making through advocacy), religion (peace-making through Faith in action), funding (peace-making through providing resources), and communications and the media (peace-making through information). These are further said to be aligned to peace strategies consisting of multiple peace tools including control of military power, conflict resolution and management, human rights, self-determination, development, environmental politics, global order and governance, nonviolence, and peace movements. Through all the above processes all the three stages of conflict including pre-conflict, during-conflict and post-conflict stages

are considered and expected to be intervened by all stakeholders with the strategy of long-term peacebuilding based on different preventive strategies expected to ensure sustainable peace based on lasting good governance. (Teachers without Borders 2008) Thus, it is illuminated that the expanding disciplinary range of peace research examines five themes including: emphasis on multiple tracks and multiple methods, the growing range of peace activities associated with peacekeeping and NGOs/civil society, post-conflict peace-making, preventive long-term peace-building, and local arenas of conflict within states. Peace culture is also being adapted by many researchers today. The UNESCO declaration also defines the culture of peace as a set of values, attitudes, traditions, modes of behaviour and ways of life based on respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and co-operation; commitment to peaceful settlement of conflicts; respect for and promotion of the right to development, equal rights and opportunities for men and women, the rights of everyone to freedom of expression, opinion and information; and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations. (www.unesco.org/education), (Charles Webel and Johan Galtung 2007)

In particular case in Europe, Peace Studies first emerged in the 1960s by bringing conflict and peace studies together into a more unified conflict and peace studies. One of these original contributions was to elaborate on the difference between negative and positive peace. Next to the concept of positive peace other concepts of peace emerged including. These included peacebuilding, peace regimes and most recently hybrid peace, which can be seen as the interface between internationally supported peace operations and local approaches to peace that may draw on traditional, indigenous and customary practices. (Dubrakva Zarkov 2015)

Peace education generally being defined as “the process of teaching people about the threats of violence and strategies for peace,” is said to take place inside or outside a classroom. With this broad definition, the history of peace education is arguably as old as human history being associated with cultures throughout the world. Diverse religious and philosophical traditions have also been a rich and influential source of peace learning, even though people have also promoted violence in the names of these traditions. Peace education in its modern form however, has its roots in academia and the field of Peace Studies. Peace Studies became a more serious academic subject soon after World War II. The threat of nuclear war throughout the Cold War encouraged many scholars to devote their studies to creating a sustainable peace. As Peace Education is part of the broader fields of Peace Studies and the peace movement, concepts that are important in those fields are also important for Peace Education. (Ibid)

Other concepts related to peace and education include learning about peace which means obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what does peace mean on each level anyway, what is my role in it, and how are the different levels connected; and learning for peace which means learning the skills,

attitudes and values that one needs in order to contribute to peace and help maintain it. Peace Education which is holistic, cross cutting and of different scopes means learning about peace and learning for peace, and is the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities. (Teachers Without Borders 2008)

2.2.2. Peacebuilding and Strategies Used

2.2.2.1. Peacebuilding

Meaning and Concept

According to Wikipedia, the Free Encyclopaedia, peacebuilding is an activity that aims to resolve injustice in nonviolent ways and to transform the cultural and structural conditions that generate deadly or destructive conflict by developing constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries, through violence prevention; conflict management, conflict resolution, or conflict transformation, post-conflict reconciliation and trauma healing, before, during, and after any given case of violence. It is said to involve a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and sustainable development, through coherent strategies at concerned levels. It is said to be most effective and durable when it relies upon local conceptions of peace and the underlying dynamics which foster or enable conflict. (Wikipedia, the free Encyclopaedia)

Peacebuilding is said to be a multidisciplinary and cross-sectoral technique which becomes strategic when it works over the long run and at all levels of society to establish and sustain relationships among people locally and globally, thus engendering sustainable peace. Strategic peacebuilding activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilize society politically and socioeconomically. (Ibid)

Even if peacebuilding has remained a largely amorphous concept without clear guidelines or goals, common to all definitions is the agreement that improving human security is the central task of peacebuilding. In this sense, peacebuilding includes a wide range of efforts by diverse actors in government and civil society at the community, national, and international levels to address the root causes of violence and ensure civilians have freedom from fear (negative peace), freedom from want (positive peace) and freedom from humiliation before, during, and after violent conflict. (Ibid) Although many of peacebuilding's aims overlap with those of peace-making, peacekeeping and conflict, it is a distinct idea. Peace-making involves stopping an ongoing conflict, whereas peacebuilding happens before a conflict starts or once it ends. Peacekeeping prevents the resumption of fighting following a conflict. It does not address the

underlying causes of violence or work to create societal change, as peacebuilding does. Peacekeeping also differs from peacebuilding in that it only occurs after conflict ends, not before it begins. Conflict resolution does not include some components of peacebuilding, such as state building and socioeconomic development. (Wikipedia, the free Encyclopaedia)

While some use the term peacebuilding to refer to only post-conflict or post-war contexts, most use the term more broadly to refer to any stage of conflict. Before conflict becomes violent, preventive peacebuilding efforts, such as diplomatic, economic development, social, educational, health, legal and security sector reform programs address potential sources of instability and violence. This is also termed conflict prevention. Peacebuilding efforts aim to manage, mitigate, resolve and transform central aspects of the conflict through official diplomacy, as well as through civil society peace processes and informal dialogue, negotiation and mediation. Peacebuilding addresses economic, social and political root causes of violence and fosters reconciliation to prevent the return of structural and direct violence. Peacebuilding efforts also aim to change beliefs, attitudes and behaviours to transform the short and long term dynamics between individuals and groups toward a more stable and peaceful coexistence. Thus, peacebuilding is an approach to an entire set of interrelated efforts that support peace. (Ibid)

History of Peacebuilding

Although there were efforts before, it was with the end of WWII that a long-term post-conflict intervention programs began by creating the Brettonwoods institutions and the Marshall Plan by focusing on the narratives of peacekeeping and peace-making mainly at international level. Then in 1970s theoreticians coined the concepts like peacebuilding, peacekeeping and peace-making by emphasizing a bottom-up approach that decentralized social and economic structures, amounting to a call for a societal shift from structures of coercion and violence to a culture of peace by focusing on root causes. Since the 1990s the focus has been on sustainable peace and peacebuilding has since expanded to include many different dimensions, such as disarmament, demobilization, reintegration and rebuilding governmental, economic and civil society institutions. Since 2005 the UN began creating a Peacebuilding Architecture (PBA) due to what are known to be the clout gap, the coherence gap, the critical funding gap, the analysis gap and consensus gap, to coordinate peacebuilding efforts through its organizations. Because of failing and failed statehood, national governments were also interested in the UN plan in view of mainly the emerging extremism on the globe, although peacebuilding activities continue to account for small percentages of states' budgets. Thus, from 1989-2014 there were four phases of development pertaining to peace including: multidimensional peacekeeping from the end of the Cold War through the 1990s; peacebuilding as state building that emerged in the early 2000s; the period around the creation of the Peacebuilding Architecture; and nationally-owned peacebuilding mainly in Africa and Arab world. In spite of all the above progress, it is said that the evolution of ideas and institutions related to peacebuilding over the last three decades have proven to be short-

sighted, overly optimistic, insufficiently nuanced, and unrepresentative of global perspectives. (United Nations University Centre for Policy Research, February 2015), (Wikipedia, the free Encyclopaedia)

Approaches to Peacebuilding

Studies show that there are three primary approaches to peacebuilding each of which correspond to three primary types of peace including: negative peace, positive peace and just-peace, which in turn correspond respectively to three primary types of violence including: direct violence, structural violence and cultural violence. Negative peace standing in relation to direct violence refers to acts that impose immediate harm on a given subject or group, implying that negative peacebuilding intentionally focuses on addressing the direct factors driving or mitigating harmful conflict; Positive peace standing in relation to structural violence refers to the absence of both direct violence as well as structural violence which in turn refers to the ways that systems and institutions in society cause, reinforce or perpetuate direct violence. Accordingly, positive peacebuilding focuses on and address the indirect factors driving or mitigating harmful conflict, with an emphasis on engaging institutions, policies, and political-economic conditions as they relate to exploitation and repression.

Just-peace standing in relation to cultural violence is said to address the interdependence gap, the justice gap and the process-structure gap and refers to the absence of all three types of violence, direct, structural, and cultural, with cultural violence referring to aspects of culture that can be used to justify or legitimize direct or structural violence. Accordingly, just peacebuilding aiming at just-peace combines the methods of positive peacebuilding with a special focus on building and transforming sustainable relationships among conflicting sectors and cultures in such a way that promotes more alignment between each culture to prevent, resolve, and heal patterns of direct and structural violence. (Wikipedia, the free Encyclopaedia)

Components of Peacebuilding

Studies show that in order to ensure successful peacebuilding activities, it is important to have an environment supportive of self-sustaining and durable peace; reconciliation of opponents; prevention of conflict from restarting; integration of civil society; creation of rule of law mechanisms; and addressing of underlying structural and societal issues by addressing functional structures, emotional conditions, social psychology, social stability, rule of law, ethics and cultural sensitivities. In going through this process peacebuilding goes through stages that include: pre-conflict peacebuilding that aims to prevent the starting of violent conflict and conflict transformation; during conflict peacebuilding that aims in trying to ease the severity; and post-conflict peacebuilding that has three dimensions including the stabilization of the post-conflict zone (disarmament, demobilization and reintegration), restoration of state institutions (building state capacity to provide basic public goods and increase state legitimacy), and dealing with social and economic issues (building a post-conflict

society's ability to manage conflicts peacefully and promote socioeconomic development through trauma counselling, transitional justice, community dialogue, environmental awareness and economic development). This is supposed to be implemented by mixing locally and internationally focused bottom-up and top-down strategies to build a long-term sustainable peace. (Wikipedia, the free Encyclopaedia)

On the other hand challenges from the rise of intra-state violence and challenge of peacebuilding between state collapse and state-building has led to the rise of the integrated paradigm which is based on integration of a strategic approach and the inclusive notion of peace attached to it in order to tackle not only conflict but also its relapse by linking rehabilitation and development in war torn areas. This integrated mission approach is defined by UN as an instrument with which the UN, DFID, OECD, World Bank, AU and others seek to help countries in the transition from war to lasting peace or to address similarly complex situations that require a system-wide UN response, through subsuming different actors and approaches within an overall political-strategic crisis management framework through the shared vision of all UN actors. In this regard fragile states which are assumed to be low income countries are mainly considered. Thus, since the 1990s, although the concept of peacebuilding has been broadly used, along with its complexity, there is also an assumption that it contributes to short-term humanitarian goals and long-term development goals. On the other hand, the complexities of tasks at hand, the varying approaches and the numerous actors involved in the process have also shown the importance of and the challenges associated with coherence and collaboration among actors. Along the effort for rehabilitation and development, it is also recommended that during post-conflict peacebuilding, state formation, state building, nation building and nation state building should be implemented. (Nicolas Lemay-Hébert and Sophie Toupin 2011), (Hideaki Shinoda 2018)

Theories and Models

Peacebuilding usually differs considerably in terms of approaches, scope of activities and time frame, and consequently is used with varying understandings and definitions in today's world, the focus of all international relations theories being on regulating the international system of states, thus maintaining peace, security, order and justice. Among peacebuilding models, realism focuses on the balance of power among sovereign nation-states and refers to maintaining stability through super power and through the preservation of interests; idealism advocates for a world regulated by international organisations like the UN norms and standards; structuralist international relations focuses on justice and equality and peacebuilding is taken to be a revolutionary approach to mobilise the masses in order to achieve radical change in the international system; post-structural international relations looks into issues of justice, equality and power relations, but puts the main emphasis on marginalised actors and discourses and peacebuilding is about understanding differences and involves the discourses on the everyday peace of ordinary people in international debates in an emancipatory sense. (The Life and Peace Institute Volume 14, 2/2009)

Peacebuilding is also theorised through different schools of thought or approaches. The Conflict Management School being the oldest, promotes the ending of wars through different diplomatic initiatives using external diplomats from bilateral or multilateral organisations by focusing on the short-term management of the armed conflict, but is criticised because of concentrating only on the top leadership of the conflicting parties, often ignoring the need for facilitation by different internal and external actors before, during and after the negotiations. The Conflict Resolution School focuses on solving the underlying causes of conflict and rebuilding of destroyed relationships between the parties by following a general civil society and grassroots approach, in which are included actors from individuals to communities, and organised civil society groups often working together with national and local NGOs, the main activities performed being dialogue between groups or communities, peace education, conflict resolution training and conflict resolution workshops. This approach has also been criticised from a conflict management perspective, lack of agreement to end the war and inability to reach to the national level from the grassroots. The Complementary School is said to focus on the possible congruence between the Conflict Management and Conflict Resolution Schools by putting the strength of the mentioned two schools together and is said to be a better approach to bring peacebuilding both from the top and from below. The Conflict Transformation School is said to focus on the transformation of deep-rooted armed conflicts into peaceful ones by replacing the term conflict resolution with the term conflict transformation consequently focusing on peace constituencies by identifying mid-level individuals or groups and empowering them to build peace and support reconciliation, the empowerment of which is expected to influence peacebuilding at the macro and grassroots levels. The Alternative Discourse School of Peacebuilding shows that the peacebuilding discourse has become a system that has long lost its connection to the real world and needs of the people, and aims to identify and bring to the negotiating table leaders of the conflict parties. It suggests oppressed voices are to be listened to and respected and peacebuilding needs structural changes because of being mainly a Western enterprise that needs to engage in a serious South/North dialogue, and thus focus is supposed to be made on ordinary people, oppressed voices, the critical analysis of power structures and an assessment based on realities instead of normative assumptions. Thus, generally, peace and security issues are said to be complex social tasks that demand a multi-faceted approach and a Globalized Peace and Security Architecture Approach (GPSAA) by today's world. (The Life and Peace Institute volume 14, 2/2009) On the other hand, in today's world there is also a complexity theory and quantum theory, which are in fact interlinked and assume that challenges to current approaches of peacebuilding might come from socio-biology and quantum social theory. These assume that the machine clockwork Newtonian view of the world should be replaced by an organic, holistic and ecological view of the world determined not by separate parts, but by a unified whole created from the relations between its separate units, as in a system. Quantum Social Theory is based on quantum physics rather than on classical physics. Quantum Social Theory proposes that human consciousness, and therefore human subjectivity is a

macroscopic quantum mechanical phenomena. Human beings are said to be walking wave functions and their actions constituting society are also a quantum phenomenon. Opposed to this theory is the positivism outlook that assumes that human being is a machine with a deterministic law-governed behaviour that can be studied objectively without taking consciousness into account. Post-positivists on the other hand reject the machine model and the objectivity of the researcher and object of research and make conscience to be central. (Ricardo Real P. SOUSA, 2018)

Generally speaking, although a detailed peace models based on the behaviour of individuals and society is outlined by many theoreticians like Johan Galtung, from above progresses, it can be seen that theorising peacebuilding still continues and likely to continue. (Samuel Marfo, Halidu Musah and Dominic DeGraft Arthur 2016)

2.2.2.2. Instruments Used In Peacebuilding

Education

Among the instruments that were being used for peacebuilding the major has been education mainly by the UN, which proposed that such a culture of peace would be furthered by actions promoting education for peace and sustainable development, which it suggested should be based on human rights, gender equality, democratic participation, tolerant solidarity, open communication, and international security. There was an effort to implement this in the form of values education and life skills education (empathy, dignity, intra-personal skills, emotional awareness, communication, cooperation, problem-solving, conflict resolution and advocacy); peace education (includes the above core values and skills and human rights); education for tolerance; human rights education (critical thinking, empathy, avoiding stereotyping and exclusion, and the concepts associated with human rights and responsibilities); citizenship or civic education (learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation and etc.). All of the above components are expected to ensure peace through education. (UNESCO Inter-sectoral Platform Project, 2015) On the other hand, peace studies is also dealt with as interdisciplinary discipline in the form of Anthropology and Peace Studies, History and Peace Studies, Political Science and Peace Studies, Psychology and Peace Studies, Sociology and Peace Studies, Theology and Peace Studies and etc. (Berkley Centre for Religion, Peace and World Affairs 2012)

Pertaining to the relation of peace, education and development, Peace Education is defined as the process of acquiring values, knowledge, attitudes, skills and behaviour to live in harmony with oneself, with others and with the natural environment. It teaches people to have the desire for peace and choose non-violent alternatives. Education for Peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations.

Development has to do with ways of reducing poverty, promoting prosperity and protecting the planet with a conviction that lasting peace and security are possible only if the economic prosperity and the well-being of people everywhere are assured. Sustainable development calls for a decent standard of living for everyone without compromising the needs of future generation. Moreover, Peace Education Models are expected to ensure integrity, security, balance and harmony with one's self, others and nature. Culture of Peace education in this regard includes: dismantling a culture of war, environmental peace, education for justice and compassion, human rights education, intercultural solidarity and inner peace. On the other hand the War Model of education emphasizes four spheres including: root causes of conflict, laws, conflict management and global disarmament. (Obeka Ngozi Ohakamike and Agwu S.N 2016)

Religion

The other major instrument that is used and being used by humanity for peace is religion, which unlike other disciplines is said to have no universally acceptable and satisfactory definition. But, according to Webster Dictionary of English Language, religion is referred to be man's expression of his acknowledgement of the divine or a system of belief and practices relating to the sacred and uniting its adherents in communities, and consequently have is said to have vertical and horizontal relations. Thus, it does not only refer to the relationship between man and God, but also to the relationship between man and the society. Hence pertaining to peace, all religions including the Abrahamic religions preach peace, although it is claimed that religions have been source of violence in some aspects of religious wars and punishments from God. Furthermore, although all preach peace, many of them including Islam approve what they call legitimate war which they claim has a code of conduct during and after wars. (David R. Smock 2006)

In today's world, the role of religion is being propagated more than ever before, mainly referring to the role the World Council of Churches (WCC) (an ecumenical fellowship of churches founded in 1948) and others that work in partnership with it can play to address situations of conflict, poverty, environmental and social crisis, oppression and injustice, humanitarian response, development, conflict resolution and peacebuilding. It is generally expected that especially in view of sustainable development religious community can help in: promoting the inclusion of different groups; offering peaceful channels for conflict resolution; upholding the human rights of the most vulnerable; reminding political leaders of their duty to enable all people to realize their rights; helping ensure that investment takes place in communities, with people at the local level making those investments with their own resources; mobilizing people everywhere, especially young people; and sharing expertise on how to deliver services to those who are hardest to reach. Studies show that it is mainly the upholding of holistic, integrated and universal Agenda 2030 of the Sustainable Development Goals (SDGs) that has increased the role of religion in peace and development. (Rev. Dr Olav Fykse Tveit 2016)

In spite of their different dogmas, it is claimed that all religions, the bigger ones being Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrianism and etc. have got similar ideals of love; peace; benefiting humanity through spiritual practice; making their followers into better human beings; perfecting the functions of mind, body, and speech; teaching not to lie or steal or take others' lives; unselfishness; not doing negative deeds; doing goodness; having disciplined mind and etc. (Rev. Dr Olav Fykse Tveit 2016)

In literatures are generally recommended that in order to promote peace, security and sustainable development through religious education: the teachers of religious education at all levels of educational system are supposed to promote morality, ethical values and religious knowledge on students; students should be encouraged to demonstrate such moral values in their day to day activities and communications; religious leaders should be good ambassadors and practitioners of their respective religions; theory of religion should be seen implemented; religious doctrines should be adjusted towards serving the purpose of peace; religious teachers should not misinterpret doctrines but give true meaning; religious students should tolerate religions of different cultures; peace education should begin at home emphasising on tolerance, endurance, justice and peaceful co-existence among mankind; comparative religion should be taught at schools to encourage tolerance and mutual understanding; by respecting and being loyal to their religion, people should learn to do the same to the nation; there should be dialogue between different religious groups to create understanding, consensus building and cooperation; there should be a professional body for the study of religion for peace; religious institutions should avoid and work against use of arms to solve differences and achieve interests; there should be equal rights for citizens in all areas of life; and all government and private stakeholders should unanimously work towards the goal for peace, security and sustainable development. (Sulaiman Kamal-Deen Olawale 2012)

On the other hand, in working for peace religious organizations are supposed to be gender sensitive by incorporating women, mainly women of faith not only men. Women in general are said to be placed in a better position to fight for peace, because along with children, they are the most affected by violence and wars of all kinds. Thus religious institutions are supposed to be opportunity areas for all groups as a means of education, protection, activity, facility, community and opportunity for peace. (Jane McGrory 2008)

Thus, as religion is found to be important in initiating either peace or conflict, it is found imperative and highly recommended to include religious institutions and actors in peace movement around the world to ensure peace, security and sustainable development, mainly in the form of interreligious dialogue through organizing working groups, proper communication, capacity building, collaboration, strategy setting, research and etc. (DANMISSION, Fr. Willybard Lagho and Annan Bonaya 2016)

On the other hand, in research, religion is generally seen as a means for long term transformation rather than for immediate solution for conflicts, by reinforcing the path to peace and reconciliation with a religious grammar that is familiar to the actors involved and

that enables them to fully engage in a process that also requires a degree of self-transformation, although there is no single formula to use religion in conflicts. But, general trend shows that religious approach is to be taken as one of the holistic approaches to be encouraged and that a variety of disciplines should address the multiple aspects of conflict's different perspectives rather than seeking to identify a cause and effect relationship between religion and violence, and between religion and peace. (The British Academy, September 2015)

In today's world, although religion is also implicated as a source of conflict at times, among the many obstacles to the establishment of peace and security the major ones are said to be: conflicts between powerful countries which give precedence to their own interests and at the expense of world peace and security; the industry and trade of arms that feed and thrive on wars, conflicts and tension; religious and ethnic fanaticism that spawns violent extremism and hatred and is a source and a motive of terrorism; the greed and covetousness of major powers for the wealth of developing countries and their markets; the imbalance of the global economic system and the deep disparities it creates among social strata where the poor grow poorer and the wealthy amass more riches; and environmental degradation that is leading to resource scarcity and consequently conflict for resource. (Abdulaziz Othman Altwaijri 2017)

On the other hand with regard to religion, studies show that the main factors which differ between peaceful coexistence and non-peaceful coexistence relate to: well-functioning governments, lower levels of corruption and better relations with neighbouring countries; factors associated with positive peace, the broader set of attitudes, institutions and structures that have a greater explanatory power for the level of peace; religious freedom which implies that countries with greater religious freedoms are generally said to be more peaceful, whereas countries with less religious freedom are generally less peaceful; democratic governance which implies that the most influential factor affecting religious freedom is the government type, with full democracies being the most peaceful and having the greatest level of religious freedom, regardless of the type of religious belief or various religious characteristics; good governance which implies that the most peaceful countries are not necessarily the least religious, and the least peaceful countries are not necessarily highly religious, the objective condition in this regard showing that four out of the ten countries with the highest levels of atheism are less peaceful than the global average and two-thirds of countries in the world have greater than 95 per cent of the population holding a religious belief and therefore high levels of religious belief can be found in both peaceful and less peaceful countries. (ISESCO 2017), (Qamar-Ul Huda et.al. 2012)

Cultural, Social and Gender Perspective

Traditionally, conflict was being solved by different cultures based on the norms they had both pertaining to inter-ethnic and intra-ethnic conditions on one hand and between individuals on the other hand. Although there was no sustainability, it had worked well to ease tensions. In today's world, although traditional approaches are taken as backward, as the so called modern

approaches are found to be less productive, traditional approaches are being more and more incorporated in conflict resolution especially where tradition is not totally abandoned. This is also true pertaining to social relations mainly pertaining to gender perspectives.

Unlike other human relations gender perspective of peace and development has taken a centre stage in today's world influencing pre-conflict, during-conflict and post conflict peacebuilding on one hand and gender violence issues on the other hand. This has been developed over years through: international women's movements, international human rights, gender based violence topics, gender and development agendas, violent conflict and gender issues, UNSC resolutions on "Women, Peace and Security" that include resolution 1325 that addresses equal representation and participation of women in all stages of peace processes, mainstreaming a gender perspective in all activities of peace processes and reconstruction; recognition of the particular needs of women and girls including protection from gender-based violence, and an end to impunity regarding sexual and other violence against women and girls; resolution 1889 that expresses concern about the underrepresentation of women in all stages of peace processes; resolution 1820 which deals primarily with sexual violence; resolution 1888 which deals with issue of sexual violence in situations of armed conflict in particular against girls, women and children; and resolution 1960 which points out the slow process in the issue of violence. The same gender based concern has also been reflected in the area of development and empowerment mainly in the guidelines of 2002 and 2009 that followed. (Charles Webel and Johan Galtung 2007), (Claudia von Braunmühl)

Considering gender issue as cross-cutting and universal, the international community had given great attention to the issue of women and this has been progressing over years. Accordingly: from 1900–1945 the concern raised and promoted pertained to women's subordinate social and political status; from 1945 - 1970 attention was focused on the ongoing subordination of women and the limitations on their legal rights that existed; from 1970 -1985 along with the 1975-1985 International Decade for Women, the activism of women was directed towards the realization of equality for women in both public and private spheres leading up to the themes of equality, development and peace and the adoption of the Elimination of All Forms of Discrimination against Women (CEDAW); and from 1985-2000 were the years of high interest and activity around the human rights of women leading up to the Declaration on the Elimination of All Forms of Violence against Women and the important role that women can play pertaining to war, peace, development, equality, political participation and public issues. In this regard the most significant of UN normative gender standards were the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW 1980), the Declaration on the Elimination of All Forms of Violence against Women (1993), the Beijing Platform for Action (1995) and Security Council Resolution 1325 (2000), all of which constitute a line of awareness and assertion of public responsibility for the achievement of women's equality in political, economic, social and cultural arenas, thus complementing and extending the preceding major emphasis on legal equality, which means

positive peace and holistic human rights approach all of which are interlinked. But this holistic human rights approach pertaining to gender and feminism has not been welcomed by all sections of society, especially the masculinist men. On the other hand, humanity has gone to the extent of challenging the male dominance based patriarchal system which is taken to be one of the obstacles for peace, development and human rights. In this regard men are generally said to have upper hand in all affairs like economy, military, sex, education, religion and etc. Thus holistic human rights approach is expected to transcend the limits of patriarchy by putting in place possible alternatives that rest on an authentic democracy, nonviolent approaches to conflict and assurances of the human dignity of all. (Charles Webel and Johan Galtung, 2007)

Morality, Peace and Human Rights

The other major school in which peace is dealt with is in relation to human rights, which is also taken as morality. These two seem to be in conflict at times because concern for human rights may lead to conflict at times and concern for peace may also lead to human rights violation. But the general view is that one is necessary for the other and vice-versa. Although rights are said to be as old as humanity, the discourse of humanism rights emerged only in the period since the European Renaissance and is said to be of western world view and enlightenment thinking, coordinated with liberalism and modernism, dealing with community, society, democracy, liberty, justice and the nation state, as well as ideas of humanity and of rights. (Charles Webel and Johan Galtung 2007) The dominant contemporary discourse of human rights has its philosophical origins in the works of Hobbes, Locke, Rousseau and Mill. These writers concentrated on the relationship of the individual to the state, where some individual sovereignty is ceded to the state in return for protection of basic rights as part of the social contract. From this tradition, it is unsurprising that ideas of human rights developed with a primary emphasis on individual liberties. These are sometimes referred to as 'negative rights', namely rights which need to be protected, rather than rights which need to be provided. The latter approaches are referred to as positive rights, examples being the right to education, to healthcare, to employment, to social security, and etc. (ibid)

This human rights movement emerging mainly with Second World War, specifically as a reaction to the experience of the Holocaust is said to restore the reputation of Western civilisation, and thus criticized for being a colonialist project expected again to spread the gospel of Western superiority to the remainder of the world and reassert its moral superiority of the West as a cover up for genocide they had committed as a consequence of which the West, especially the US emphasized civil and political rights while giving less attention to economic, social and cultural rights. The reverse was true of the Soviet bloc that had three generations of human rights including: first generation of civil and political rights, second generation of economic, social and cultural rights and third generation of collective rights. (Ibid)

The other study of human rights deals with its relation to legality in the context of peace. The law being seen as the principal way in which our human rights can be protected, legal mechanisms and processes, courts, legislation, and the work of lawyers are given prominence in human rights and consequently some have argued that the only rights that should count as 'human rights' are those which are justiciable and protected through laws and legal practices. But this is again taken as a limited view of human rights and many of the rights most people would claim as human rights, such as the right to be treated with dignity, the right to freedom of expression and the right to be free from intimidation or discrimination can only be partially protected through the courts and human rights. The issue of how people respect each other and behave towards each other is said to require more than merely legal procedures. While legislations are said to be important, it is assumed that they are far from being sufficient and thus a society that protects and realizes human rights must have those rights embedded in its culture, not merely codified in its laws. There is also an argument that working for human rights shouldn't be the only work of lawyers, but also the task of teachers, community workers, health workers, religious leaders, politicians, and indeed it is the task of all citizens, in their various roles of parent, child, relative, supervisor, colleague, workmate, community member, lover and friend. Thus, both approaches are expected to be considered because the dominance of the legal discourse of human rights has contributed only the emphasis on civil and political rights, or negative rights, as these are the rights that are most readily justiciable. (Charles Weibel and Johan Galtung 2007)

Human right is also seen in the context of public and private domain. Rights such as the right of freedom of expression, freedom of association and the right to be free from discrimination or harassment are typically understood as applying within the public sphere, even though they are also important in the private or domestic sphere. But for many people, especially for women and children, the right of freedom of expression is much more important within the family than in the public sphere, and the same can be applied to other rights, such as the right to an adequate income, the right to be treated with dignity, the right to safety and the right to freedom from discrimination. This trend has led to a powerful feminist critique of human rights organizations such as Amnesty International, which have been seen as operating largely in the public domain and thereby protecting the human rights largely of men, while ignoring human rights violations against women which typically takes place in the private domain. In recent years Amnesty International has responded to this criticism and has specifically included issues such as domestic violence within its mandate, but the fact remains that the traditional public construction of human rights has tended to work in a gendered way. Thus, other than considering both approaches, there is a consensus that although the Universal Declaration of Human Rights, the many other international declarations and human rights covenants, the UN Human Rights Commission, Amnesty International, Human Rights Watch, the Bills of Human Rights which have found their way into the constitutions or statute books of most nations, and the actions of many citizens and community groups who have used 'human rights' as a driver for their various campaigns are necessary for the world, ways in

which the idea of human rights can be strengthened, and linked to the idea of peace by transforming it into something more robust and appropriate for the world of uncertainty and diversity in this era of post-modernity is also said to be important. (ibid)

The other issue pertaining to peace and human rights is with regard to the universalism and relativism of human rights and in the world of diversity it is argued that universalism cannot work, and in globalizing world diversity is in problem. But as both globalization and diversity are continuing to co-exist, there is a consensus that a more sophisticated and reasonable position which seeks to incorporate both the power of universalism and the diversity of relativism are supposed to be in place, and in applying it is expected that the connection between rights and needs can be applied to the relationship between human rights and peace. Along with this it is said that there is also an agreement among most practitioners and theoreticians that all human rights can be understood both individually and collectively, and both cannot be taken to be mutually exclusive as that of the West's emphasis on individual understandings, and others such as the Confucian's emphasis on the collective. Thus, the argument is that it is only by understanding all human rights as both individually and collectively held that we can move beyond the limited Western liberal view that has dominated the mainstream human rights discourse. Furthermore, there is also argument that rights and responsibility should be differentiated, the concept of positive rights and negative rights should be clearly understood and as in other issues human rights should be from below incorporating peoples, as peacebuilding is also supposed to be from below. (Charles Webel and Johan Galtung 2007)

Morality, Peace and Justice

The other important issue regarding peace relates to justice in the context of morality, the traditional view of which typically focused on punishment of wrongdoers and restitution for victims. But although there is a belief that there should be justice, its form is very debatable and simply seeking punishment will not necessarily lead to justice, and the degree to which punishing perpetrators under the law effects sustainable peace depends upon whether the punitive process creates space for communities to begin to reconcile with one another, as a result of which some prefer qualified amnesty to be more strategically just than traditional legal justice because it does specifically create better space. Political reconciliation and the horizontal capacity of the ability to engage are also discussed in this area as means that bring justice and peace. But the general consensus is that for an ideal framework for conflict resolution a combination of powerful, resource-rich state interveners and on-the-ground, legitimate non-state actors are supposed to be involved. (Berkley Centre for Religion and Peace 2012)

On the other hand, in the post conflict situations, it is believed that conflict resolution and peacebuilding: should be context-specific, executed differently on a case-by-case basis; international mediators must be flexible in their approaches; strategy and policy should depend largely on context in a post-conflict environment; there should be good governance,

reconciliation, economic and social development, transitional justice, and security guarantees as the most predominant themes that should be recommended. (Berkley Centre for Religion and Peace 2012)

Experiences also show that conflict transformation and resolution has also been attempted by military involvement to address social, economic, political and security-related causes of conflict, of which at the end of the day although it may be necessary for quick fix in some conditions, a recommendation is generally made for multi-faceted approach. (A journal of peace research and action 2009)

The other most important issue raised with regard to peace and justice relates to social cohesion, the absence of which is often a condition for conflict and violence, which at the same time affects the dynamics of social cohesion and fragmentation and thus necessitating its application to be used strategically. Consequently, holistic approaches are recommended for successfully transforming identity-based conflicts due in part to the fact that root causes of conflict are complex and inter-related some of 40 which include: perceived social injustices, economic inequality, religious and political repression, poverty, exclusion and etc. Interventions that address structural drivers are also expected to address psychological and identity-based drivers mainly in the context of religion (which can affect and be affected by social cohesion), using local and international actors that should use complementarity method among others. (Fletcher D. Cox, Catherine R. Orsborn and Timothy D. Sisk 2014)

2.2.2.3. Measuring Peacebuilding

Measuring and preparing indicators for peacebuilding was not only an issue, but efforts have also been underway. In this respects issues and advances related to this that faced by theoreticians and practitioners included: there is a strong consensus that post-conflict situations vary too much to permit a pre-determined fixed template for evaluation needed; locally determined criteria with approach that accommodates different audiences and stakeholders is necessary; there need to be expert evaluators to find significant indicators that accurately measure broader concepts of trends and find results; measuring results are always tentative and modest not definitive; both qualitative and quantitative techniques and evidences should be undertaken; local stakeholders should be given prominence for information; impact assessments of peacebuilding is supposed to focus on education, economic opportunity, misperceptions or shared and etc.; peacebuilding projects are supposed to have clear goals and objectives they are to be achieve and measureable indicators are to be used; a measure of peace should include indicators of institutional capacity to manage or resolve violent conflict and to promote tolerance and build peace, military, human security, political structure, economic structures, social structure and empowerment level; project design must be informed by accurate analysis of the conflict and post-conflict environment; impact evaluations must be able to recognize and reward flexible response and unforeseen impact; there needs to be greater flexibility by implementing an action evaluation model that embeds both goal-setting and periodic review or real-time evaluation into the

project; and external evaluators who are detached but not uninvolved are said to be preferred. (Institute for Economics and Peace 2017)

On the other hand, peacebuilding being a supplement to peace-making is supposed to cover a broad range of measures implemented in the context of emerging, current or post-conflict situations for the deliberate and explicit purpose of promoting lasting and sustainable peace to build post-conflict society by enabling security (disarmament, demobilisation and reintegration), political development (Support for political and administrative authorities and structures reconciliation), and social and economic development. (Norwegian Ministry of Foreign Affairs, 2004)

2.2.4. Sustainability of Peace

Meaning and Concept

Post-conflict peacebuilding has been in operation for many years through different methods. But, it is said that this has been with negative consequences, because focusing only on post-conflict social and economic issues had affected environment, brought about climate change and another cycle of conflict, which was used at will for only short-term gains. In order to avoid these negative consequences and bring about sustainable economic development, recommendations have been made for intervention in the areas of good governance, inter-state cooperation and early warning systems. Moreover, there arose concern that focus is supposed to be made on stability and sustainability of peacebuilding systems from an environmental security perspective and environmental security management in the peacebuilding system, which is directly related to human security aspects, rather than addressing only traditional hard security concerns. The usual trend is that due to the urgency of economic and social problems faced by post-conflict societies, the types of economic policies frequently promoted have been privatization of the industrial sector, creation of conditions for external investments and urbanization. But such measures, in combinations with strong state institutions and a functioning infrastructure, are supposed to bring economic wellbeing that would in return generate legitimacy of the state with its citizens, eventually bringing political stability and societal unity. In any case, these situational and unyielding actions are said to affect the environment in an adverse manner. (Ashok Swain and Florian Krampe 2010)

Furthermore, consensus was also being made that any peacebuilding policy is supposed to be guided by sustainable values such as a long-term planning of development actions, that provide sustainable economic policies, other than today's peacebuilding systems that are dominated by a neoliberal state building agenda that favours situational short-term solutions, that sacrifice long-term environmental concerns and resource availability. (ibid)

Along with other factors, military activities and conflict induced displacement are also known to cause environmental stress. Thus to achieve lasting peace, peacebuilding systems are supposed to address environmental stress due to conflict and conflict-induced migration. To

limit the possibility of reoccurrence of the conflict and support the cooperation between adversaries, peacebuilding systems are also supposed to pursue a sustainable economic policy for growth and development, which will not only be sensitive to the local needs and the environment, but will also take the support of the local resource base to promote cooperation and peace in the long run, through good governance of natural resources, improved early warning of conflicts, and building peace over the shared management of natural resources one of which is promotion of peace park concepts. Thus, as there is a wide gap between understanding and application, the international community engaged in peacebuilding projects is supposed to plan, think and execute long-term interventions that set the conditions for sustainable peace. (Ashok Swain and Florian Krampe 2010)

Human Efforts and Strategies

Since its existence, humanity has always been dealing with peacebuilding, and more so during recent decades of increased enter-state and intra-state conflict, which was dealt with by UN Peace Building Architecture (PBA) as the main actor among others. In spite of many shortcomings and inability to deliver its plans due to various reasons, the international community's experiences with peacebuilding shows that peacebuilding is context specific; peacebuilding is political; peacebuilding is a multi-faceted enterprise associated with peace-making, peacekeeping and development; peacebuilding is an endogenous process; peacebuilding needs to be anchored within local structures, systems, and processes; addressing regional and transnational factors is essential to peacebuilding; and the nature of conflict is constantly changing as should peacebuilding. It is with this in mind that further efforts are recommended with context specific strategies and time sensitive policies in the future. (Necla Tschirgi and Cedric de Coning 2015)

On the other hand, studies show that although aspirations of SDG 16 speak to the concerns of all people around the world, its achievement has not been easy and the future still holds nothing clear, as a result of which efforts are still under way through people-centred approaches to be implemented by the coalition of both global and local actors. (Friedrich-Ebert-Stiftung office 2016)

Traditionally, peacebuilding was mostly understood in the UN as post-conflict peacebuilding, but sustaining peace is said to encompass activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict and practically not distinguished from peacebuilding. Both sustaining peace and peacebuilding are ultimately intended to reduce the risk of lapse or relapse into violent conflict and aim at fostering the ability and capacity to look beyond crisis management and the immediate resolution of conflicts, in which case not only the symptoms, but also the root causes of conflicts are addressed, consequently avoiding issues that may fuel new cycles of conflict. (UN Peacebuilding Support Office 2017)

Other researches show that sustaining peace can be addressed through the questions related to what, when, how, where and who. According to the UN resolution the "what" of sustaining peace is addressed: in the context of political processes that include elections, inclusive

dialogue, reconciliation, and conflict management capacity at national and subnational levels; in the context of safety and security including mine action, disarmament, demobilization, reintegration and security sector reform; in the context of rule of law and human rights including access to justice, transitional justice (mechanisms for truth-seeking, accountability, reparation and guarantees of non-recurrence), promotion and protection of human rights, and gender equality; in the context of protection of civilians including compliance with and accountability for applicable international humanitarian, human rights, refugee law, durable solutions for internally displaced persons and refugees; in the context of social services such as water and sanitation, health and education to the most vulnerable and internally displaced persons and refugees; in the context of core government functions including basic public administration and public financial management at the national, subnational and local levels, transparency, accountability and anti-corruption; and in the context of economic revitalization and livelihoods including employment, livelihoods and infrastructure. The “when” of sustaining peace and peacebuilding is expressed in the view that peacebuilding should not be treated only as a post-conflict activity, but should be a priority during all stages of the conflict cycle – before, during and after, implying that sustaining peace should take place simultaneously with peacekeeping, development and humanitarian activities. The “who” of sustaining peace points to the necessity of involvement by national, sub-national and all local stakeholders as owners of the program and the international community and the UN system to play its supportive role. The “how” of sustainable peace is expressed in the way that in sustaining peace there should be a change of mind-set, joint analysis, collective outcomes and shared vision, strategic planning, activities and programmes, partnerships and financing, and evaluation. (UN Peacebuilding Support Office 2017)

The other issue dealt with pertaining to sustaining peace is its relation to sustainable development goals. In this regard, it is found out that the 2030 Agenda for Sustainable Development and the Sustaining Peace Agenda are complementary and mutually reinforcing, both being based on the agenda of leaving no one behind and the fulfilment of the needs of all segments of society. It is further seen that there are several areas of overlap between sustaining peace and the 2030 Agenda for Sustainable Development, which include the Sustainable Development Goals (SDGs). Both recognize that each country has primary responsibility for implementing the 2030 Agenda and sustaining peace; both are people-centred and are grounded in international human rights law, principles and standards; and are both said to emphasize the importance of preventing violent conflict; both strongly stress the interdependence of peace, security, development and human rights that are also mutually reinforcing. Moreover, it is found expressed that there are various drivers of violent conflicts that sit squarely within the socio-economic and environmental aspects of sustainable development including economic, social and environmental inequalities, lack of jobs, poor natural resource management and climate change and reference is made to the fact that inclusive, transparent, effective and accountable institutions and the rule of law are fundamental to achieving the Sustainable Development Goals and to sustaining peace.

Evidences also show that Agenda 2030 and the peacebuilding resolutions recognize the need of collective intervention across the UN system to provide support to member states and records show that as many as 36 targets across the 2030 Agenda are directly related to violence, justice and inclusivity. (UN Peacebuilding Support Office 2017) On the other hand, literatures show that there is similarity between the concept of sustaining peace, positive peace and sustainable development as put in SDGs. All point to factors that foster peace, leading from reactivity to proactivity. But, being defined as the “attitudes, institutions and structures which create and sustain peaceful societies” by IEP, one of positive peace’s value-adds is said to be its applicability for empirically measuring a country’s resilience or ability to absorb and recover from shocks. Countries with high positive peace are said to be more likely to maintain their stability and adapt and recover from both internal and external shocks, thereby reducing the risks of conflict relapse, having better per capita growth, better environmental performance, less civil resistance movements, less violent political shocks and better infrastructure to counter weather and natural disasters impact. Although according to Positive Peace index (PPI) of 2005, globally there is an improvement in positive peace, the fact on the ground shows that there is a progress in promotion but not the practice. (Institute for Economics and Peace (IEP) Brief)

With regard to its indicators, positive peace is said to have pillars that identify it including: well-functioning government, sound business environment, low levels of corruption, acceptance of the rights of others, high levels of human capital, good relations with neighbours, free flow of information and equitable distribution of resources. Records also show that conflict prevention and positive peace are two sides of the same coin and countries with high positive peace are more likely to maintain their stability and adapt and recover from both internal and external shocks while low positive peace countries are more likely to generate internal shocks. On the other hand, positive peace is said to be important not only for preventing conflict, but for reinforcing development, because not only is violence a severe hindrance for development, but it can reverse many years of development gains as well as reducing foreign direct investment, social development, life expectancy, economic development, self-sustenance and etc., this being the very reason for which the Institute for Economics and Peace (IEP) developed the framework called the Economic Value of Peace (EVP). (Institute for Economics and Peace) IEP, info@economicsandpeace.org

In line with the above, development cooperation is said also to be characterised by a rights-based perspective and by the perspective of poor people on development, which means human rights and democracy are regarded as fundamental to development, based on giving attention to individuals and groups who are discriminated against, excluded and marginalised, so that all people, regardless of gender, age, disability, ethnicity, religion or other belief, sexual orientation, or trans-gender identity or expression, can enjoy their rights. This perspectives of poor people on development means that the situation, needs, conditions and priorities of poor women, men and children will be the point of departure for fighting poverty and promoting fair and sustainable development. (Sweden Ministry of Foreign Affairs 2017) On

the other hand, peacebuilding as understood through conflict transformation is said to be based on the view of interdependence and cooperation, while on the other hand the view that sees life as a matter of eating or being eaten leads is said to lead to pacification. This view of interdependence is said to be advantageous because of its focus on the quality, mutuality and continuity of a relationship which will need to adjust to any number of conflicts during its life, while that of the eat-or-be-eaten worldview is said to be cessation of conflict. In any case, peacebuilding in any form is supposed to be at all levels, pre, during and post conflict periods. But difference is to be clearly seen between conflict transformation which acknowledges that conflict is part and parcel of enduring relationships and that its energy can be harnessed to effect positive results, and conflict management which seeks to suppress, contain or otherwise avoid the consequences of conflict. Thus, unlike conflict management, conflict transformation does not try to control, manage, manipulate or stop conflict, but rather it is said to take conflict and change the direction and the methods of its expression by channelling its energy into more productive processes and outcomes. (Carol Bond, sustainable peace)

In line with the above findings, it is said that most important steps towards a sustainable peace are those which foster and strengthen local capacity to deal with the past, to engage with the present, and to shape the future in ways which do not exclude, oppress, or divide, but create conditions for sustainable peace. There is supposed to be the condition of not deconstructing structures, situations and relationships that cause conflict, but that of building structures, situations and relationships which support peace. This means among the two categories of peace, positive peace leads to sustainable peace while negative peace leads to pacification. Along with this embedded sustainability is said to take the concept of sustainability one step further by arguing that it is maturing from the concept of conservation in the 20th century to the concept of stewardship in all its forms including social, economic and environmental issues (Carol Bond, Sustainable Peace)

Pertaining to the difference between positive peace and negative peace, there is an understanding that the starting point of negative peace is conflict, while that is not true of positive peace. Peacebuilding in general begins with conflict, but the process of sustaining peace begins with identifying those attributes and assets that have sustained social cohesion, like inclusive development, the rule of law, human security, solidarity and compassion between different ethnic groups, equitable distribution of resources, well-functioning institutions, tolerance for diversity, respect for the rights of others, security from physical harm, access to food and clean drinking water and etc. Thus, peace in general is taken as not so much the absence of conflict as it is the ability to manage and transform conflict in a peaceful and constructive manner and sustaining peace is an ongoing exercise, not a one-time intervention. Furthermore, sustaining peace is supposed to be community based, but supported by national and international stakeholders, and be based on social and cultural assets supported by policies at macro level in line with its key aspects of being all-encompassing, universality, inclusivity and comprehensiveness. (International Peace Institute (IPI), 2017)

Furthermore, in dealing with the issue of sustaining peace, research shows that there is supposed to be: tackling of root causes and preventive measures, assessing of challenges and opportunities, considering of human rights approach, considering of economic, social and cultural rights both through law and traditional mechanisms, incorporation of development mainly sustainable development as part and parcel of the sustainable peace agenda along with the human rights approach, and treating of civil, political, economic, social and cultural rights are as indivisible and interdependent in conflict prevention, conflict management and transformation, and as preventive and early warning intervention these rights are supposed to be monitored, mapped and evaluated. Thus, in general it is proposed that to achieve sustainable peace within societies, peacebuilding measures must address the protection and promotion of economic, social and cultural rights at all stages of peacebuilding processes. This is supposed to extend from prevention of destructive conflict that includes early warning up to post-conflict peacebuilding actions. In this regard mainstreaming of economic, social and cultural rights within all pillars of the UN system and more widely within other international organisations and civil society is also said to be important. Existing International Human Rights Law is also supposed to be utilized to provide a coordinated framework for using economic, social, cultural, political and civil rights to realize peacebuilding, and operationalising human rights especially for peacebuilding on the ground through a rights-based approach to development, conflict prevention strategies and conflict risk assessment that includes economic, social and cultural rights is also said to be necessary. (Amanda Cahill-Ripley and Diane Hendrick Quaker 2018)

Researchers agree that much of the literature on peacebuilding and state building is characterized by exaggerating the power of external actors to do good and bad. But the reality shows that if peacebuilding efforts are to be institutionalized and sustained, local stakeholders will have to commit themselves to a new way of organizing and governing society. It is argued that there is supposed to be local ownership, which means ensuring of consultation, participation, control, accountability, sovereignty and etc. This emerged as a response to the fact that, while much has been written on ownership in relation to development cooperation, there has been little or no systematic empirical analysis of how local actors define and understand ownership in the field of peacebuilding. In this regard there is consensus that local ownership can be achieved as a goal or an outcome of peacebuilding efforts through persuasion, socialization, incentives, discipline and etc. This approach is said to be modality for achieving sustainability, ownership as a right, and ownership as a conditional right that presumes capacity and responsibility. In peacebuilding effort for the people and by the people, being based on country context, local partners are supposed to own it and international actors are supposed to play the role of consultation. But, although local ownership has long been recognized as a fundamental principle for peacebuilding efforts, its implementation at the country level has been problematic. In spite of this as with ownership, to try to enable peacebuilding efforts become sustainable, different actors' roles are supposed to be identified and assignment given. (Ole Jacob 2010)

Furthermore, currently there is consensus among theoreticians that to develop sustainable peace, which is defined as a peace that is ecologically sensitive, while equally socially and politically relevant and desirable, it will be crucial to understand the potential and dynamics of natural resources and environmental issues in post-war societies. In this regard care is expected to be taken not to depend on these issues separately, but treat them harmoniously and embrace cross-disciplinary and trans-disciplinary research, and use existing and functioning concepts and frameworks to understand how to build sustainable peace. (Florian Krampe 2016)

On the other hand, in an attempt to ensure sustainable peace, the expectation is that prevention that includes attempts to prevent the outbreak, continuation, escalation and recurrence of violence would be exercised. In order to achieve this, it is understood that there should be inclusion through inclusion modalities that include broader direct representation at the negotiation table, observer status, consultations, inclusive commissions, high-level problem-solving workshops, public decision-making, and mass action. As inclusion is said to play important role in preventing violence, application is supposed to be strategic by considering the kind of violence and the nature of political processes by giving consideration to the stage of conflict, transition processes, conflict type, protest type whether it is popular or not, and armed or unarmed conflict. But, for inclusion to be effective, it is expected that there is representativeness and independence of included actors to make inclusion effective. If all stakeholders in a conflict are represented, causes of conflict are more likely to be addressed and levels of violence reduced in a sustainable manner. The independence of included actors from the main conflict parties also is said to affect whether the modalities function smoothly and contribute to successful prevention or not. Along with this integration of democratic governance, conflict prevention and peacebuilding interventions is also highly recommended in order to encompass not only efforts to prevent relapse into conflict but also to prevent lapse into conflict for sustaining peace to materialize. (Graduate Institute, Maison de la Paix 2017)

Thus, sustaining peace is supposed to be understood as a goal and a process to build a common vision of a society, ensuring that the needs of all segments of the population are taken into account, encompassing activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, and ensuring national reconciliation and moving towards recovery, reconstruction and development. (United Nations Peacebuilding Architecture 2016)

The other study on sustainability connects it to the concept of fragility of state. Generally, it is assumed that many population of the world live in countries affected by fragility. Yet the concept of fragility remains variously defined and there is no internationally accepted definition. Fragile states and cities are used to be defined as those states that are incapable of assuring basic security, maintaining rule of law and justice, and providing basic services and economic opportunities for their citizens. The concept of fragility has since been broadened to also include vulnerability to slow and sudden-onset disasters. A new concept of fragility

includes both fragile states and states of fragility, and assesses fragility as a complex set of multidimensional risks of a universal character that can affect all countries, not only those traditionally considered fragile or conflict affected, by outlining dimensions of fragility to be violence, access to justice, accountable and inclusive institutions, economic inclusion and stability, and capacities to prevent and adapt to social, economic and environmental shocks and disasters. Fragility is thus defined in terms of the level of vulnerability to risks in all or several of the above dimensions. (United Nations Development Programme 2017)

Along with the above concept, there is also an understanding that where social contracts are weak and services uneven, prolonged turbulence may arise, resulting in further polarization and potential radicalization and violent conflict and thus, the focus on an inclusive social contract requires attention to the relationship between institutions and all groups in societies including the most vulnerable ones and those previously discriminated against, as a result of which with the harmonization of citizen expectations and institutional capacity, there would be a political space that determines the sustainability and robustness of the social contract. (Ibid)

Further studies also show the relation between resilience and governance, by referring to resilience as a norm as to how societies cope with, adapt to, and respond to various forms of shocks and stress and how they are able to manage transformative change processes of various kinds without sliding into violent contestation and conflict. It is also said to refer to the extent to which formal and informal institutions can manage and rebound from these disruptions, while maintaining stability and security. It further is said to refer to the underlying concept of social cohesion and the importance of solid society, society relationships, social interactions and processes between groups in society that are a prerequisite to a strong state-society social contract. On the other hand resilience is said not to be limited to anticipating and mitigating climate and natural disaster risks alone, but also human-induced pressures, by focusing on democratic governance referring to processes of interaction and dialogue among various actors in society being based on rights based approach. Furthermore, these efforts are supposed to be monitored and evaluated by the indicators of peace and sustainable peace most of which are outlined as indexes by UN agencies (United Nations Development Programme 2017)

2.3. Development and Development Studies

2.3.1. Meaning, Concept, Origin and Scope

Development issues, being very crucial for humanity, have been given great attention by human race for centuries. Accordingly, different paradigms, approaches, theories and models have been developed over time and still developing in an effort to realize what is called development mainly the enduring one. Some of these that have been on-going one after the other included: Right-Based Approach, Community-Driven Development, Project Approach and so on. Especially, as related to economic development, the major theories and models

included: Comparative Advantage Theory, Rostow Theory, Harold-Domar Theory, Lewis Model, Dependency Theory, Balanced Growth Theory, and Unbalanced Growth Theory. Although all these had their mechanisms of monitoring and evaluating success through indicators, no one theory is yet a total answer to human question pertaining to development. But, in spite of humanity's effort along with measures like peace efforts, resource conservation, disaster mitigation, disaster reduction, disaster eradication and disaster prevention, contrary to the aspiration for development is realized a continuous retrogression in society mainly attributed to conflict, hatred, revenge, greed, pride, faithlessness, idleness, gluttony, nature's misuse, natural disasters, manmade disasters and etc. Although, in order to reverse these there has been interventions through education, religion, social life and cultural approaches along with studies of development, the realization of aspired peaceful and sustainably developing world is yet to be seen. (Wikipedia, the free Encyclopaedia)

2.3.2. Sustainability of Development

Traditionally, the concept of Sustainable Development has been related to best business practices by companies, corporations as well as governments in the processes of production, distribution and consumption, vis-à-vis their economic, socio-political and environmental spheres of activity. But, according to World Development Report (2003), Sustainability is said to be an evolving framework. Thus sustainable development grew to mean improving the living conditions of the people by integrating social development, economic development, environmental conservation and protection. It is also defined as a development that meets the need of the present without compromising the ability of the future generations to meet their needs and the capacity to continue into the future. Its concept applies not only to environmental issues, but was also incorporated into economic and social issues. (Journal of Humanities and Social Science (JHSS), Nov. - Dec. 2012), (Sulaiman Kamal-Deen Olawale et.al, Ekiti State University)

According to Wikipedia, the free Encyclopaedia, sustainable is development that attempts to bridge the divide between economic growth and environmental protection while taking into account other issues traditionally associated with development. Its most commonly cited definition comes from the report "Our Common Future", more commonly known as the Brundtland Report, which states that sustainable development is development that "meets the needs of the present without compromising the ability of future generations to meet their own needs." The United Nations 2005 World Summit refers to the interdependent and mutually reinforcing pillars of sustainable development as being economic development, social development and environmental protection. This concept being interpreted in various ways generally also included notions of weak sustainability, strong sustainability, deep ecology, eco-centrism and anthropocentrism, thus making development as a concept that remains weakly defined and contains a large amount of debate as to its precise definition. Theoretically, the long term final result of environmental degradation would result in local

environments that are no longer able to sustain human populations to any degree. Such degradation on a global scale would of course mean extinction for humanity. On the other hand, in the short-term, environmental degradation is said to lead to declining standards of living, the extinctions of large numbers of species, health problems in the human population, conflicts and violence between groups fighting for a dwindling resource, water scarcity and many other major problems. But, sustainable development is supposed to bring ways of living, working and being that enable all people of the world to lead healthy, fulfilling, and economically secure lives without destroying the environment and without endangering the future welfare of people and the planet. Although the precise meaning of sustainable development has been widely debated, some countries have attempted to introduce the principle of sustainable development into their laws. In spite of that many environmentalists have criticized the term "sustainable development" as an oxymoron, claiming that economic policies based around concepts of growth and continued depletion of resources cannot be sustainable, because the term implies that resources remain constant, while to the contrary resources are consumed much faster than they are created by natural processes and are continually being depleted consequently making even the use of small amounts of resources leading to unsustainability if the use is continued indefinitely. It is also argued by many that the term "sustainable development" is a term invented by business to show capitalism as ecologically friendly, to try to calm people that the term carries and promotes environmentalist values. (Wikipedia, the free Encyclopaedia)

In an effort to integrate environmental, social, and economic policies, men have tried to approach sustainable development from a number of distinct perspectives, the major and cumulative ones being an intermediate and process-related goal, a process goal and a substantive goal. Historically, this effort of integrating environmental, social, and economic policy as discussed in connection with sustainable development, goes back to the 1970s and earlier but came into prominence in the public-policy arena in the late 1980s with the release of the Brundtland Commission report of 1988. Later during early 1990s more concern on compartmentalizing environmental, social, and economic goals became important with an expectation that policies in one area can undercut those in others. The assumption in this regard is that: although there are weaknesses and strengths in all aspects, as human societies will face worsening social, environmental, and economic problems in the future, even catastrophes, as they did many times in the past, the efforts to draw together goals and policies in these critical areas, to experiment with practical ways of bringing a more holistic view of the world to bear on policies and decisions and to make decision-making processes more inclusive and more mindful of many aspects of reality are said to be very important. This is said to be important regardless of the state in which the world would be, and the cumulative effects of many such efforts are said to be the only probable ways to effect deeply rooted changes in society. (Live sustainably, Shutterstock, Inc. 2018)

Today, during the time when world population is approaching ten billion, humanity is said to be caught in a dilemma of either to give up the growth of our economy by facing the risk of

an economic and social collapse, or maintain growth by the risk of the destruction of global ecosystems that are the basis of life every humanity. Pertaining to where humanity stands today, the reality shows that the earth has changed radically due to technology and industrialisation, but the behaviour, thinking and hope of humankind has remained the same, acting and living as if there were still as few people in the world as there were few hundred years ago. But, efforts are under way to introduce the principle of responsibility to divert effects of technological progress, but with no practicability mainly in view of the responsibility each faces in consumption reduction to lead to sustainable consumption and sustainable production, without which humanity would reach ecological limits and inability to depend on nature for survival, leading to human extinction. In spite of this, based on the principle of sustainability, there is recommendation for methods like: circular economy in which the use of resources, waste production, emission and energy wastage are minimised by slowing down, reducing and closing energy and material cycles; precautionary principle in which critical developments are corrected early; awareness creation on sustainability for all; consumption reduction without which there is a need for another planet; and reversing the present critical development of degradation, unchecked growth, resource exploitation, pollution, greenhouse gas emission, infertility, species extinction, climate change and etc., the negligence of which is expected to lead to sudden and unexpected collapse of living things. (Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz 2018)

In view of the above, there are recommendations of the need to: pave the way for sustainable businesses and to rethink of future economics on the earth that is filled with human beings; develop patterns of thinking about how to reduce the great imbalance between rich and poor countries; control population; change consumption pattern of the rich countries that is based on big cars, high meat and fish consumption and large living space that are status symbols; introduce new clean and efficient technologies; and introduce prudent environmental policy without doomsday scenarios, irrespective of ideologies and individual interests as urgent as possible. These are supposed to be implemented jointly by policy framework and commitment to the cause. Along with these, other measures like avoiding state subsidies for resource consumption; implementation of the polluter pays principle like in fossil fuels; reducing consumption; creating environmental awareness; reducing CO₂ emissions; using organic vegetables; using vehicles with less gas usage and reducing travel; recycling products; adapting to new life styles personally and collectively in areas consuming only what is needed, eating less meat, less time on plane and car, less living space, caring for the environment, and living sustainably in general are recommended. (Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz 2018)

As found out before in the review, humanity has been concerned with four key themes in our world including peace, freedom, development, and environment, which are interlinked and the interpretations of which have been dynamic. Along with this, as to what should be sustained was being categorized to include nature, life support system and community which in turn are simultaneously related to Earth, environment and cultures. What should be

sustained has also been categorized in another version to be: people, economy and society. Thus, through time, this concept of sustainable development has slowly been focusing on the human aspect by outlining indicators. (Ibid)

On the other hand, sustainability was being identified in different respects. This is primarily through values, which is similar with sustainability with respect to beliefs, the worth of objects, qualities, behaviours, goodness, desirability, freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility. In fact the values of the Earth Charter are said to be derived from contemporary science, international law, the teachings of indigenous peoples, the wisdom of the world's great religions and philosophical traditions, the declarations and reports of the UN summit conferences, the global ethics movement, nongovernmental declarations, people's treaties, and best practices for building sustainable communities, with a goal of community of life, ecological integrity, social and economic justice, democracy, nonviolence, peace, equitable economy, eradication of poverty, securing of gender equality, the rights of indigenous peoples and etc. Secondly through practice, which with respect to sustainability includes many efforts of defining the concept, establishing goals, creating indicators, asserting values, developing social movements, organizing institutions, crafting sustainability science and technology, negotiating the grand compromise among those who principally are concerned with nature and environment and those who value economic development, and etc. Thirdly through social movement which is to mean a group of people with a common ideology who try together to achieve certain general goals. As with other social movements, sustainable development also encounters opposition. At one end of the spectrum are those that view sustainable development as a top-down attempt by the United Nations to dictate how the people of the world should live their lives, and thus as a threat to individual freedoms and property rights, and at the other end are those who view sustainable development as capitulation that implies development as usual, driven by the interests of big businesses and multilateral institutions that pay only lip service to social justice and the protection of nature. Fourthly through institutions that show that sustainable development is firmly embedded in a large number of national, international and nongovernmental institutions including the UN. Fifthly through sustainability Science and Technology, in which sustainable development is also becoming a scientific and technological endeavour that seeks to enhance the contribution of knowledge to environmentally sustainable human development around the world. There is also a grand compromise concept which shows the successes of sustainable development to serve as a grand compromise between those who are principally concerned with nature and environment, those who value economic development, and those who are dedicated to improving the human condition, the centre of the compromise being the inseparability of environment and development described by the World Commission on Environment and Development. Accordingly, in line with above review, it has been concluded that sustainable development requires the participation of diverse stakeholders and perspectives, with the ideal of reconciling different and sometimes opposing values and goals toward a new synthesis and subsequent

coordination of mutual action to achieve multiple values simultaneously and synergistically, although agreement on sustainability values, goals, and actions has often been difficult and painful. (Robert W. Kates, Thomas M. Parris, and Anthony A. Leiserowitz 2018)

As seen before, the concept of development had grown through time, with some of those approaches being basic needs approach and structural adjustment approaches. But, soon this developed into the concept of sustainable development that encompassed economic perspectives, ecological perspectives, and social perspectives. Accordingly, the original idea of development was based on a straight-line progression from traditional to modern mass-consumption society, as a consequence of which tension developed between the promotion of economic growth and the equitable provision of basic needs. Thus, recommendations came up that included: a concept of sustainable development that remedy social inequities and environmental damage, while maintaining a sound economic base; conservation of natural capital that is found to be essential for sustainable economic production and intergenerational equity; ecological perspective that considers both population and total resource demand dynamics; the integrity of ecosystems and diversity of species; and social equity based on the fulfilment of basic health and educational needs and participatory democracy as crucial elements of development to be interrelated with environmental sustainability. Thus, it is here implied that true sustainability means a major shift from existing techniques and organization of production by mainly reforming major sectors like agriculture, energy, industry, renewable resource systems and etc. in line with sustainable development concept. Thus, trends show that although starting from the stages of growth theory, there has been further studies on growth and development to solve the long on-going conceptual and sustainability problem, later there was a need to seek a new model which will address both the original problems of development that included limited productive capacity, inadequate nutrition and pervasive poverty on one hand and the new problems of resource limitations, environmental stress, and unresolved growing of inequity on the other hand by combining traditional wisdom with modern technology using different disciplines to transform the concept of sustainable development into reality, the wish that is still being worked on. (Jonathan M. Harris 2000)

On the other hand sustainable development is also dealt with in the context of religion, as to what role religions play pertaining to it, and although this was ignored for years past, recent developments show that religion is being entertained as having prominent role in sustainable development, mainly beginning the new millennium. Although, systematic and comprehensive appraisal of such literature is missing, there is consensus that religious ideas and practice, religious identities and actors, and the organisation of religious groups do significantly either promote or hinder the process of sustainable development, depending upon the dimensions, beliefs and teachings of faith based organisations, religious networks, and associations of different religious groups. In spite of this, it is also claimed by many that the study of the relationship between religion and development had setbacks due to: unclear conceptualisations and incorrect operationalisation of the variables measuring religious dimensions; lack of sufficient data, limited comparability of concepts across countries and

religious traditions; blurred lines between cultures and religions; and difficulties in establishing causality. (Matthias Basedau, Simone Gobien, and Sebastian Prediger 2017)

In treating the relationship between religion and development, both of which are also outlined in UN SDGs, different dimensions in which religion is involved in development are taken into consideration and these dimensions included: economic; poverty, income, and growth; employment and labour market; innovation and economic modernisation; social; mental health and well-being; physical health; education; gender inequality; income inequality; democracy and good governance; social capital; conflict and peace; environment and etc. Furthermore, literature also admits that religion plays a fundamental role in shaping societies through its direct influence on human behaviour, through its effects on formal and informal rules, norms, values and public discourses. However, the relationship between religion and development is also found to be complex. Both concepts are said to be multidimensional and can be disaggregated into ideas, practices and identities as well as actors and organisations. (Matthias Basedau, Simone Gobien, and Sebastian Prediger 2017)

The study of religion and development generally shows that, religious organizations, the major ones being Bahá'í Faith, Buddhism, Christianity, Confucianism, Daoism, Hinduism, Indigenous traditions, Islam, Judaism, and the Sikh Religion, do contribute to sustainable development based on their beliefs, teachings and dogmas, mainly through the areas concerning the planet, the people, prosperity, peace and partnership, which are also dimensions of the new SDGs Agenda 2030, for which all religions have contributory teaching for development in their respective religious books. The contribution of religions is said to be based on the common spiritual values that are at the heart of all religious and indigenous traditions, which when brought to practical life are said to contribute to overcoming environmental destruction, poverty, forced migration, corruption, terror, discrimination, injustice and etc. This is based on the justification that, as religion speaks to the heart of the people other than the mind and as any development policy that respects people as individuals must also respect their individual worldviews, which for most people is fundamentally shaped by their religion, the involvement of religions in the new 2030 Sustainable Development Agenda is said to be very imperative. (German Federal Ministry for Economic Cooperation and Development (BMZ) 2017)

2.4. Peace, Security and Development

Findings show that the idea of development was associated exclusively to the economic development of the states excluding social, political and environmental issues. Security issues also had a very limited agenda, focusing on the protection of territorial integrity, the defence of sovereignty and the promotion of the states' national interests, always in the context of the bipolar rivalry between East and West, and often under even more restrictive and exclusively military prism of the national security paradigm. Accordingly, the linkage between peace, security and development was also unrecognized mainly in practical sense and although there was progress of linkage over time, it was not until the 1980s that their interlinkage began

mainly by including other human problems other than economic development and military related issues, consequently leading to the concepts like “peacebuilding” that is supposed to deal with the comprehensive framework for peace, security and development. (Institut Català Internacional per la Pau Barcelona 2010)

As time progressed, the September 9/11 tragedy became a turning point in the dealing of peace, security and development leading to agendas like anti-terrorism, anti-drug trafficking, anti-organized crime, political stability, systematic relocation of aid, human security, complex humanitarian emergencies, post conflict reconstruction and peacebuilding, fragility of states and etc., throughout the whole world in general and African context in particular. This concern of securitization has led to the formation of intergovernmental organizations like EU, OSCE, NATO, ECOWAS, Council of Europe, OECD, World Bank and International Monetary Fund. The new military operational command of the United States for Africa (AFRICOM) a competitor to China’s influence had also emerged. All these progresses imply that donors have placed safety as a priority in post-war context, planning them on a short term and long term ranges. (Institut Català Internacional per la Pau Barcelona 2010)

It is with the above concern as a continuation of it that that UN officially launched the 2030 Agenda for Sustainable Development on 1 January 2016, defining sustainable development and the 17 Sustainable Development Goals (SDGs) as socio-economic and human development that meets the needs of the present without compromising the ability of future generations to meet their own needs. These agendas included economic growth, social inclusion, peace, justice, good governance, job opportunities, social protection and environmental protection, as well as an implicit valuation of the future in terms of development, investment and consumption decisions taken today. These SDGs are supposed to be a global set of goals for all countries, low, middle, and high-income countries to be met over 15 years by 2030, based on the same span of time that is given to the Millennium Development Goals (MDG). This implies that development especially sustainable development is a continuous and a gradual process that is never truly completed and often requires at least a generation to yield results requiring years of planning, consultation and timely delivery. (Ibid)

The above analysis is further put in view of violence and peace spectrum based on the concepts of negative peace and positive peace, where negative peace is taken as the absence of violence with less quality of peace in a ceasefire condition in which people live from day to day in vicious cycles of disillusion and distrust fuelling instability. But positive peace is said to be a thriving peace, one that is collaborative, complex and inclusive, and allows, the integration of human society being working towards a common future with better quality of peace, emerging mainly when people trust each other and when governments leads to longer time horizons and are willing to invest in the future or positive peace based on all concepts of human security, including freedom from fear and want. Although positive peace is taken as idealistic or unattainable by many assuming that no one country including the most developed nations who are in fear of nuclear war, can enjoy true positive peace on this earth. But in

general, in the context of violence, negative peace is taken as violence characterized by re-emerging instability and fragility, while positive peace is characterized by more stable and sustainable peace. (Ibid)

Further analysis on negative peace and positive peace deals with their time frame making them time path dependent as to what the future would hold based on present action. This reservation is mainly based on the fact that the achievement of both negative and positive peace has become a global and international issue not only intrastate. Moreover, although it is understood that there can be no sustainable development without peace and security and vice-versa, to ensure development at any level of quality, the quality of peace is said to be very important. (Marina Caparini and Gary Milante 2017).

Further analysis shows that the world community aspiring for peace and security, development, and human rights through the UN, is caught up between the wishes of sustainability and the inability to stop war that is consuming the economy of the world. There is an understanding that while conflict threatens both development and the enjoyment of human rights, development and human rights are themselves essential for conflict prevention. Thus, there is consensus that the realization of human rights and of inclusive, equitable, human-centred development can alleviate root causes of conflict and enable peaceful and just methods of resolving tensions. Accordingly, the United Nations recognizes disarmament and development as two of the international community's most important tools for ensuring freedom from fear and freedom from want for all persons. (Dubravka Zarkov 2015)

Between the Cold War and today, Security Studies and theorizing of security, security policies and security practice have seen at least two significant transformations, including human security and securitization. Within the human security discourse the overall responsibility for ensuring security in the lives of the most vulnerable came firmly on the back of the state, as is true also of human rights. But, effective 'freedom from fear' and 'freedom from want' were litmus tests of human security in practice. Secondly, there was an important shift in theorizing security since the post-9/11 revival in the use of securitization. However, the common wisdom was simple and that is: once war was over, development would arrive to repair the damage, drive the country towards economic growth, prosperity, eradication of poverty, and democracy. Such a recipe presupposed the combining of multiparty politics with market reforms to liberalize local markets and it came to be known as the Liberal Peace Approach. The presumption is that war emerges from underdevelopment, and that developed, liberal democracies do not go to war. In this vision, economic development, by removing poverty and ending grievances that come from gross inequalities, is ultimately the best protector of the peace and security of citizens. (Dubravka Zarkov 2015)

It is generally understood that development cooperation can contribute most effectively to conflict resolution and peace through normal development situations mainly: in cases of conflict-prone or especially vulnerable situations and situations of rising tensions; in cases of open violent conflict, transitions from open violent conflict to peace, consolidation of peace and restoration of sustainable development. This is supposed to go along with guiding

principles for development cooperation, some of which included maximisation of indigenous ownership and participation; minimisation of dependency, striving to find and support local capacities and focusing aid on sustainable activities; maintenance of long-term engagement and trust thus striving to make partnership real; reduction of the dangers of violent conflict and mitigating its results; working for the respect of human rights; preserving an even-handed commitment to development values and goals; strengthening coordination and coherence with other external actors; improving responsiveness and flexibility while maintaining a long term plan; listening and learning about specific country situations while adapting relevant lessons and good practices from elsewhere; promoting more development-friendly policies and coherent practices in fields beyond traditional development assistance; and avoiding the making of promises of aid that cannot be delivered, or sustained. (UNDP Bernard Wood 2001) Further analysis shows that peacebuilding and post-conflict reconstruction in recent years has been complemented by a continuous shift from humanitarian assistance and relief towards a more holistic and sustainable response to complex emergencies. It is argued that although area-based development (ABD) is often very effective in responding to complex conflict characteristics on sub-national levels, under its current conceptualization and implementation practices, it suffers from a limited ability to respond to a full complexity of issues related to conflict and development on multiple levels. In other words, it is expected that the contradiction in the terms between 'integrated' and 'area-based' needs to be addressed both conceptually and in practical applications. (Rastislav Vrbensky, 2008)

On the other hand, it is also seen that issues that affect and are affected by conflict included structural factors, political and governance factor, economic and social factors, environmental factors, cultural and perceptual factors, and etc. But, generally, it is said that the ABD programmes have been effective in addressing the factors within their main focus such as governance and political representation including support to civil society, economic development and social services delivery especially pertaining to infrastructure, education and health. (Rastislav Vrbensky 2008)

Further study shows that there is a global consensus that fragility and conflict, in all their forms, seriously impede development and it is said that, that is why Goal 16 of the 2030 UN Agenda for Sustainable Development specifically links peace, security and development. Records show that one-fifth of the world's population and more than one-third of the poorest live in fragile settings, and the proportion of people in fragile environments is rising fast due to a surge in conflicts over the last decade, resulting in the highest number of displaced people from time to time. As seen in present century, the nature of violence and conflict has changed from inter-state wars between strong nations to a more decentralized level. In this regard sometimes only sub-areas of a country is affected especially in emerging economies and often occurs where high levels of poverty and corruption, marginalization, displacement, damaged infrastructure and where lesser access to basic services restrict and reverse development. In these categories are also included areas where displacement grows high mainly in the form of internal displacement. Such problems are said to be exacerbated by increasing violence,

insecurity and conflicts that find their roots in the inequalities experienced by certain groups and in a resulting loss of trust in the will and power of the state to address these. Such phenomena along with ethnic, religious, political and other forms of identity is said to spread fast across a country and region, and even globally. This is to say that vulnerability to conflict and other natural or manmade disasters is a product of the social, economic and political systems that are existing and generate governing institutions and processes that are unable to legitimately exercise authority and protect the social contract. Thus, as the local governance is inherently where the state intersects with society and the point at which national policies meet local aspirations, local governance sphere remains a crucial focus of intervention to reshape the social contract and make it an engine of peacebuilding, state building and recovery. It is also shown that local governance can actually exacerbate fragility and conflict when: the central and local polities remain divided over the basic premises on which the state is built and are poorly connected to each other by inefficient institutional set-ups; the state's lack of control of the rule of law opens opportunities for rent-seeking, corruption, exploitation and criminality; local political institutions have lost their legitimacy and are increasingly embattled by alternative sources of public authority; local governments are left stagnating in administrative weakness and starved of the financial resources needed to translate local policies into basic services and economic development; and when deep divides running through conflict-affected communities and undermining social capital are not effectively overcome, as a consequence of which many local communities in fragile settings remain trapped in a vortex of violence, elite pacts and weak institutions. This is said to need integrated intervention by: making local institutions more accountable, inclusive and responsive to the protection and socio-economic needs of populations; facilitating peaceful local political processes, inclusive of women, youth and other marginalized groups and dissident voices; and by empowering local societies to manage and transform their internal conflicts, maintain security and increase access to justice. (Julia Stewart 2016)

Thus, research shows that there is consensus that security and development are closely linked and as low income dramatically increases the risk for the outbreak of armed conflicts, development actors cannot work only around the issue of violent conflict. In fact the overwhelming majority of today's armed conflicts are said to take place in developing countries, with least developing countries being particularly often affected by such major violences. Thus, this is to say that, in as much as it aims to reduce poverty, development cooperation is expected to contribute to the mitigation of structural causes of conflicts. In line with this, there is also a concern that economic recovery and development are very lengthy and complex processes, and thus risks of violent conflict have to be avoided in the short and medium term in order to enable long-term development. (Julia Stewart 2016)

2.5. Sustainable Peace and Sustainable Development: Past, Present and Future

2.5.1. Human Effort: Past, Present and Future

Although humanity has the history of searching for an ideal peace and development for centuries, the recent phenomenon shows that humanity is searching for sustainability of peace associated with sustainable development. The question now is as to how humanity understands the concepts of sustainability with respect to both peace and development. According to UN resolutions, sustaining peace is both a goal and a process to build a common vision of a society, ensuring that the needs of all segments of the population are taken into account in activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development. According to UN, the concept of sustaining peace further calls for better linkages between the UN's three foundational pillars of peace and security, development, and human rights, in addition to humanitarian action and replaces what until now has been a sequential approach to conflict thus leading to prevention, humanitarian action, peacekeeping, peacebuilding and development and calls for better linkages and sharing of instruments across these different sets of responses. Moreover, in sustaining peace, the imperative for a long-term vision of building a common, inclusive vision of society is also to be considered at all points within the conflict cycle, not only in post-conflict reconstruction and reconciliation, but also and no less importantly in early prevention efforts of addressing the root causes of conflict as well as in prevention of the outbreak, escalation, continuation and recurrence of conflict. Accordingly, sustaining peace is supposed to encompass an array of interventions, including strengthening the rule of law, promoting sustainable economic growth, poverty eradication, social development, sustainable development and national reconciliation that is built on principles of human security through integration of the root causes of conflict and the protection of human rights, thus linking it with sustainable development in general. Sustaining peace is also supposed to be recognized as the primary responsibility of national governments and authorities in identifying, driving and directing priorities, strategies and activities and giving emphasis on inclusivity in national peacebuilding processes and objectives. These efforts are supposed to be reinforced by the 2030 Agenda for Sustainable Development, which stresses the key role of national ownership in achieving sustainable development, and which aspires for peaceful, just and inclusive societies because sustaining peace is said to be linked to the UN Sustainable Development Goals (SDGs) which in turn is linked to the concept of positive peace. Sustaining peace is also said to be the action that enables positive peace, and positive peace is said to be the objective of sustaining peace, while negative peace is said to be a useful, occasionally necessary and intermediary outcome. Further study shows that positive peace is said to be a self-sustaining equilibrium for all stakeholders where violence, structural violence and the threat of violence are not necessary and actors are shifted away from structural violence and led towards collaborative solutions

and development, leading to positive peace outcomes. (Marina Caparini and Gary Milante 2017)

Further studies show that efforts for sustaining peace are found to be necessary more and more mainly due to the growing of dangerous places in the world that are with high rates of violent death and sources of refugees implying that sustaining peace should include them also. Based on the goals of sustaining peace there is consensus that progress has been made in several fields relevant to sustaining peace in the areas of: preventing violent extremism through addressing the conditions conducive to the spread of terrorism, preventing and combating terrorism, building states capacity and strengthening the role of the UN, and ensuring human rights and the rule of law, thus linking humanitarian action to development by basing it on transparency, localization, cash-based programming, periodic functional reviews, joint and impartial needs assessments, including aid recipients in decision-making, multi-year planning and funding, reduced earmarking of donor contributions, harmonized and simplified reporting requirements, and engagement between humanitarian and development actors. Along with this, women, peace and security agenda is also supposed to be implemented through: increasing women's participation, protecting the human rights of women and girls during conflict, gender responsive planning and accountability for results, strengthening gender architecture and technical expertise, and through increasing financial resources for the women and peace agenda. All the above wishes are still on the table in spite of setbacks in implementation and application. (Marina Caparini and Gary Milante 2017) In spite of all setbacks the call for a greater focus on preventing conflict has resonated across international forums over the past few years, by claiming that there can be no sustainable development without peace and no peace without sustainable development, and mainly making it part of the Sustainable Development Goal (SDG) 16. In spite of the setbacks, the issue of avoiding conflict trap focuses on the value of conflict prevention that is based on avoiding internal armed conflicts because of the fact that negligence may lead to social problems, economic setbacks, material destruction, lingering impact and propensity to result in a resumption of conflict. Although setbacks are mentioned, international community is of the opinion that due to the bargain going on, the on-going Agenda 2030 for sustainable peace and sustainable development, the global partnership and preparedness and the global alliance, it is being assumed that there is hope for positive peace in the future. Thus, it is recommended that to understand positive and sustainable peace and therefore the prospects for sustainable development, where it is possible and where progress is being made, it is necessary to monitor changes to the nature of peace in developing countries and the global, multilateral system that may contribute to violence, negative peace or positive peace. (Marina Caparini and Gary Milante 2017) On the other hand, in an effort to ensure sustainable peace, humanity has also tried to point out strategies for it, with a motive to contribute to prevention of armed conflict, effective conflict resolution, sustainable peacebuilding and state building, increased human security in fragile and conflict-affected states, and empowerment of women as well as of youth, children and other excluded groups in these situations. The strategy is said

to be applied between 2017–2022 along with the Sustainable Development Agenda 2030 which comprises 17 global goals and 169 targets. This effort is supposed to achieve: strengthened capacity to prevent armed conflict and support inclusive peacebuilding and state building processes; strengthened participation and influence of women and of youth in dialogue and peace processes; strengthened capacity to promote human security in fragile and conflict-affected states, particularly women’s and children’s security; strengthened capacity to counter corruption and impunity in fragile and conflict-affected states; strengthened capacity to reduce uncontrolled spread of small arms and light weapons and to implement the UN Arms Trade Treaty; reduced threat from mines, cluster munitions and other explosive remnants of war; strengthened participation of women and of young people and other key stakeholders during critical stages of national and local dialogue and peace processes and reconciliation; and strengthened opportunities for peace dividends at national and local level during critical stages of prevention of armed conflict and in peacebuilding and state building processes in fragile and conflict-affected states. Along with the SDGs, these are supposed to be achieved based on other relevant UN resolutions including resolutions 1325 and 2242 for women, peace and security; resolution 2250 for youth, peace and security; and resolution 2282 for sustaining peace. (Magdy Martínez-Solimán 2017)

As indicated in the review before, in trying to achieve the above goals, the UN is supposed to be led by the principle of the new sustainable development agenda that: builds on its past experience in reducing poverty, supporting growth and public services; provides funds and tools to also address environmental risks, reduce vulnerabilities and pursue peace, justice and equality; and sustains peace and sustainable development as two sides of the same coin, as the fundamental principle that the United Nations of the 21st century must now stand for. Moreover, there is a belief that for any country to reach a lasting peace, the journey must always be led by its own people, and the role of the UN is to support this journey by providing the experience, expertise and using the convening power at its disposal to give countries in crisis the best chance aimed at stability and prosperity. (Magdy Martínez-Solimán 2017)

According to the UN Sustainable Development Goals, as mainly indicated in goal 16, there can be no sustainable development without peace and no peace without sustainable development and education being a deliberate and systematic activities designed to meet learning needs, is said to be crucial in making awareness in this respect. Accordingly, along with the implementation of sustainable development goals indicated before, people are supposed to be educated in priority challenging areas of sustainable development that include: ending extreme poverty and hunger; achieving development and prosperity for all without ruining the environment; ensuring learning for all children and youth; achieve gender equality and reducing inequalities; achieving health and wellbeing at all ages; increasing agricultural production in an environmentally sustainable manner, to achieve food security and rural prosperity; making cities productive and environmentally sustainable; curbing human-induced climate change with sustainable energy; protecting ecosystems and ensuring sound management of natural resources; and improving governance and aligning business behaviour

with all the goals. (Mgiep, UNESCO and Mahatma Gandhi Institute of Education for Peace and Sustainable Development 2014)

In spite of all efforts for sustainable peace, it is also argued that global citizens should recognize that conflict and peace are inevitable and rarely confined to national boundaries. This is witnessed in the fact that even the so called stable societies are continuously experiencing sporadic conflicts and wars within themselves and as proxies. Thus, it is said to be imperative to act locally, analyse nationally, and think globally, in which case global citizenship education for peace that is not simply: a blind multiculturalism, unquestioning tolerance or being nice to each other, but supposed to have interrelated components of knowledge, analysis, skills, and action, which presupposes the knowledge of world current events, economics and international relations. Such education is also expected to have capacity to critically analyse media, religious messages, dogma, superstition, hate literature, extremism and fundamentalism. Such education is also expected to deal with political skills, such as persuasion, negotiation, lobbying, campaigning and demonstrating on one hand and lead to dispositions for joint action, which these days include networking through communications technology, starting a website, or joining international forums of young people working for peace on the other hand. To be effective such peace education is supposed to be implemented in both formal and informal sectors and in both societies that are considered peaceful and peace-less. (Mgiep, UNESCO and Mahatma Gandhi Institute of Education for Peace and Sustainable Development 2014)

Further research shows that in order to achieve sustainable peace, it is argued that there should be an education that not only continues throughout life, but is also as broad as life itself, an education that serves all people, draws upon all domains of knowledge and seeks to integrate learning into all of life's major activities. Such education is expected to lead to the capacity of understanding and solving complex problems. It is also expected to enable cooperation among scientific fields as well as between the pure sciences and the social sciences by enabling the social dimension of human development as the basis for cohesion and harmony, conflict avoidance, non-violence, peaceful coexistence and recognizing that diversities are opportunities rather than dangers and are valuable resources that are supposed to be used for the common good. (UNESCO-PROAP 2007).

Thus, Education for Sustainable Development and Peace (ESDP) is said to be about learning rather than teaching, and requires: reforming the structure and nature of basic education, reorienting existing education programmes, developing public awareness about what sustainability means, building capacity within education systems and across all other ESD partners. These requirements are supposed to lead to a culture of peace that will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the earth and each other. (Hague Agenda for Peace & Justice for the 21st Century).

On the other hand, in order to achieve the above wishes based on preventive and curative measures of peace, it is argued that the selfish nature of man has to be changed to new man to achieve sustainable peace and sustainable development, and values and skills-based education should be given with an expectation to achieve respect for diversity, compassion, care and friendship, mutual understanding, cooperation, equality and peace, development of culture of non-violence and peace skills, empathy, active listening, non-violent communication and peaceful resolution of tensions, although it may or may not change human nature. This values and skills-based education is supposed to be given as early as possible at variety of settings such as family, preschool and school, sport clubs and social activities. In order to achieve this, it is recommended that there should be building of capacity, promotion of international cooperation, leading of coordination at the regional and international level, catalysing of new partnerships with the private sector, encouraging of monitoring and evaluation, encourage of research on education for sustainable development and peace, bringing together important stakeholders, and organizing working groups. (Mgiep, UNESCO and Mahatma Gandhi Institute of Education for Peace and Sustainable Development 2014)

Further review of literatures show that as education at all levels can shape the world of tomorrow, equipping individuals and societies with the skills, perspectives, knowledge and values to live and work in a sustainable manner, Education for Sustainable Peace and Sustainable Development is supposed to address education at all levels and in all forms, and be based on a comprehensive sustainable development agenda, while also encouraging strategic focus and national commitment. This is in spite of the fact that sustaining peaceful and inclusive societies, and establishing state institutions worthy of constituent approval without imposing security arrangements that provoke intimidation or fear, remain as considerable challenges. (Education for peace and sustainable development, concepts, clarity and cohesion 2014)

In trying to act on sustainable peace based on 2030 Sustainable Development Goals, international community has also a concern that state security sectors will have the capacity to both impede and enable sustainable development. Accordingly, sustaining peaceful and inclusive societies, and establishing state institutions worthy of constituent approval without imposing security arrangements that provoke intimidation or fear remain considerable challenges, because of people's on-going distrust of governments and their security apparatus in countries worldwide, attributed to the coercive and at times wholly disproportionate responses of the security sector. To overcome these fears countries are expected to: unpack the new paradigm of sustainable development in inclusive way, focus on addressing inequalities in achieving peaceful societies, redesign relations with international partners and institutions based on mutual respects, prioritize human rights and democracy as values and regard security as a tool to protect them, and foster political participation and citizen empowerment and engagement. Along with the above, there are also policy recommendations that are supposed to be based on: bottom-up approach, grassroots

organizations empowerment, international donors prioritization of the issue, attention to climate issue, localized adaptation of environmental issues, sustainable approach to environmental issues, political negotiations for peacebuilding, human security to prevail over militarization, economic development with humanistic purpose, poverty alleviation and gender equality, environmental security and management of natural resources, cultural diversity and scientific development in favour of the majorities, and etc. (Francisco Noguera, Juan David and Ferreira Vargas 2017) On the other hand, it looks that humanity is found to be confused pertaining to the impact of resource scarcity and resource abundance on peace and development. While on one hand resource scarcity can, but does not necessarily lead to a situation of cooperation and diminished potential for conflict, on the other hand it is also found out that it is dangerous to generalize that scarce natural resources always lead to conflict. The same thing also applies to the abundance of natural resources, in which at times it may be source of peace and at times source conflict depending upon the condition on the ground. (ibid)

As new progress, recent developments on the most desired achievement of humanity, which is peace, is being associated mainly with environmental issues as the main precursor. Resource abundance, resource scarcity and environmental degradation have all been labelled to be sources of social unrest and threat to security. The danger facing the global community is said to be not so much based on growth, scarce resources and commodities, but rather the disruption of global-scale environmental services and ecological functions that support life on earth. Thus services like climate regulation, water filtration and purification, nutrient cycling, atmospheric screening of ultraviolet radiation, and preservation of biological diversity are recommended, because it is understood that land, oceans, atmosphere, and biosphere are interconnected and the environment is a single and interconnected living system. As a consequence of this different conceptions about the link between environmental protection, the prevention of pollution and ecological degradation on the one hand and peace on the other have continued to develop, under the name of ecological security, which implies the need to shift social and economic resources away from traditional military means of defence and attack towards preventive economic and social measures by ensuring peace through increased environmental protection and cooperation. This is said to apply both to local and transboundary or global environmental risks that presupposes cooperation of states on internal, bilateral, regional, or global level, the co-operation which is essential for the sustainable, wise, and equitable use of resources and for preserving their base for present and future generations, and to ultimately avoid the outbreak of internal and transboundary unrest, hostilities, and conflict. (ibid)

In spite of all efforts, experiences shows that current global trends that present formidable challenges to the achievement of both peace and sustainability included: the problem of population growth that is above the carrying capacity of the known natural resource base and the predominant technology; mounting pressure on diminishing quantities of fresh water and topsoil; disputed jurisdiction over territorial areas containing strategic resources; the added

impacts of climatic change to already vulnerable people and social groups; the destabilizing impact of widespread poverty and increasing social inequality; and a rising flow of migrants fleeing war, famine, natural hazards, and other vestiges of political, social, and economic breakdown. (Francisco Noguera, Juan David and Ferreira Vargas 2017) Thus, as can be seen above, peace, development, and environmental protection are found to be interdependent and indivisible, because sustainable development being defined as 'development that meets the needs of the present, without compromising future generations to meet their own needs', has an implication that the reconciliation of present and future economic, social, and environmental interests within the limits set by certain essential ecological functions is necessary, and that ecological functions and natural ecosystems are indispensable for a durable and equitable human society. Accordingly, it is believed that sustainable development requires nations to set out and implement concrete goals that submit all other activities to the protection of those essential natural conditions on which human societies depend, the negligence of which may lead to the disruption of the life support system of the globe. In this regard, it is also believed that humanity knows the problem and some of the solutions, but the problem is attributed to the unwillingness of states and sub-state actors to act accordingly based on sustainable compromise, as a consequence of which current problem of air, soil, biodiversity, and water quality standards is said to be disrupted. Thus, the interconnectedness mentioned above shows that: true peace is impossible without justice; a principal element of justice is economic justice; economic justice is impossible without sustainable development; sustainable development is an important prerequisite of peace; and if peace is an indispensable object of international law, it is indispensable to attain important goals of sustainable development through international law. (Ibid)

On the other hand, it has become clear to the international community that significant political and legal interventions are necessary to realign development with the limits set by the development practitioners. Thus, principles are abounding in international environmental law that aim to protect and preserve both common and states' environmental interests based on equity and fairness. These include for example: the prohibition of significant environmental harm to the territory of other states or of areas beyond national jurisdiction; the principle of sustainable development; the principle of common but differentiated responsibility and respective capabilities; and the principle of common heritage of mankind that deals with decision-making in the face of scientific uncertainty as well as the principle that indicates that the costs of pollution should be borne by the person, state, or company responsible for causing the pollution. Hence, to implement this, international laws conducive to peace and legal regimes are said to be necessary to support sustainable resource management, ensure environmental and human rights protection, build markets for sustainable and conflict-free goods, and restrict markets for those that are not. Thus, it can be seen that generally there is a consensus that sustainable development requires a transformation in the way in which economic development is pursued and economic activities are guided by ecological

boundaries with its central premise of limiting human activity not to exceed the carrying capacity of planetary ecosystems, and this premise is expected to be reflected in the law. (Ibid) Further study shows that one of the attempts to align climate change and peaceful cooperation for sustainable change is witnessed by the UN climate change regime, which is based on the closer and more interdependent cooperation between states for greater potential for positive synergies for peace. This is supposed to be based on good-neighbourliness as included in Article 74 of the UN Charter and other international environmental agreements. This cooperation is supposed to include information sharing, notification, consultation, and etc., by being committed to rules on transboundary environmental impact assessments and rules that ensure that neighbouring states or states importing hazardous substances receive all necessary information through required information exchange, consultation, and notification. This is supposed to be with the option to ban such imports, the provision of emergency information, and the transboundary enforcement of environmental standards that may be referred to international courts and tribunals. (Francisco Noguera, Juan David and Ferreira Vargas 2017)

The above indicated UN climate regime is supposed to be based on mitigation of and adaptation to climate change to counter numerous conflicts between and within countries over the distribution of resources like water and land, over the management of migration, and over compensation payments between the countries mainly responsible for climate change and those countries most affected by its destructive effects. In line with this, there is a warning that if by 2020, political efforts to limit temperature increases to 2 °C have failed, the international community must prepare itself to deal with climate-related conflicts that can include disputes over resources that would be caused by reduction of arable land, widespread shortage of freshwater, diminishing food and fish stocks, deforestation and forest degradation, increased flooding and prolonged droughts, loss of territory that leads to border clashes, situations of fragility and increasing instability in weak or failing states, and tensions over energy supply. The Intergovernmental Panel on Climate Change (IPCC) also has warned that climate change during the twenty-first century will have a significant impact on forms of migration that compromise human security that increases the risks of violent conflict in the form of civil war, inter-group violence, and violent protests that can increase poverty and economic shocks. The solution recommended in this regard is that: modern economies need to reduce their dependence on hydrocarbons and should undertake a special effort to devise climate-friendly development strategies; member states should place special attention on the development of low-carbon energy sources including natural, gas renewable power and nuclear power and should place special emphasis on the development of low-greenhouse-gas technologies; states should provide incentives to further the development of renewable energy sources and begin to phase out environmentally harmful subsidies, especially for fossil fuel use and development; and as some states may contribute minimally to the problem, but may be more seriously affected than others, it is found to be imperative to cooperate across the board on finding a fair and effective way of burden-sharing and differentiating between

states obligations and entitlements based on equity by avoiding positive discrimination. As states are dynamic this is supposed to be based on dynamic and flexible parameters that allow the structure of the agreement to evolve as the world evolves, through negotiations and cooperation. But, this cooperation is supposed to aim at sustainable resource management and the protection of life-saving ecological functions through clear strategy for eco-sensitive sustainable development law in the context of peace and a need for an in-depth look at the different ways in which sustainable development can aid in the process of peace construction, although this process is said to be still lacking. In this effort philanthropic organizations are expected to act responsibly in tackling the issue of peace and development in a holistic way, mainly to help the so called fragile world states that today compose about 50% of world countries that are mainly identified with absolute poverty. In this regard conflict and absolute poverty are said to affect each other reciprocally. (Francisco Noguera, Juan David and Ferreira Vargas 2017)

Another review pertaining to sustainable peace shows that, it is directly linked to the UN Sustainable Development Goals (SDG), mainly SDG 16, directly or indirectly. This is mainly said to be true with regard to: reducing violence and making the public secure; having voice and participation in decision-making; ending impunity and ensuring access to justice; ensuring transparency, accountability and controls on corruption; addressing the external stresses that lead to conflict; ensuring fair access to social services and resources; having shared economic growth and opportunities for decent livelihoods; ensuring the ability of states to manage revenues and perform core functions effectively and accountably; and with regard to emphasising the importance of addressing the democratic deficit at the global level. In order to put these to action discussions are underway to have all states on board of implementation at national level with the support of the international community, with a common understanding that underdevelopment that is causing conflict is rooted in earlier forms of colonialism and imperialism, and it is expected that the implementation further necessitates the practicing of the existing global initiatives to build more peaceful societies and formation of a new global partnership for the 2030 Agenda. This progress of cooperation between the developed and the underdeveloped in today's world is mainly hanging between the powers of the West led by USA on one hand and the powers of the east led by China, mainly as related to the African countries. (Safer world and South African Liaison Office briefing, 2015), (High Level Dialogue of the President of the General Assembly for the 71st session 24 January 2017) Further review of the issue of sustainable peace and sustainable development show that the 2030 Agenda for Sustainable Development and the concept of sustaining peace, as outlined in Security Council Resolution 2282 (2016) and General Assembly Resolution 70/262, are complementary and mutually reinforcing. This is shown by the argument that sustainable development underpins sustainable peace and more peaceful and inclusive societies create an environment conducive to sustainable development. Sustainable peace is also said to be both an enabler and an outcome of sustainable development, and it is in line with the people-centred foundation of the 2030 Agenda. On the other hand, it is found out that positive peace

also defined as sustainable peace can ensure sustainable development. As identified by the Institute for Economics and Peace (IEP), this is said to be done through eight pillars of positive peace that include: well-functioning government, sound business environment, equitable distribution of resources, acceptance of the rights of others, good relations with neighbours, free flow of information, high levels of human capital and low levels of corruption. These eight pillars of positive peace are said to strengthen a society from within by creating an environment that nurtures communities and supports enterprises by creating a society that can support businesses and able to provide basic social services and livelihood opportunities, resulting in peace as well as sustainable development. But, along with this conclusion, there is a recommendation that, to understand positive and sustainable peace, and therefore the prospects for sustainable development, where it is possible and where progress is being made, it is said to be necessary to monitor changes to the nature of peace in developing countries, global community and multilateral system that may contribute to violence, negative peace or positive peace. (SIPRI Yearbook 2017)

2.5.2. God's Plan: Past, Present and Future

The other dimension of Sustainable Peace and Sustainable Development takes us to the plan the creator of the whole universe had, has and will have for His creatures, in contrast with what humanity had, has and planned for itself. As seen before, although all religions and also all books of religions have got their respective ethical teachings pertaining to the planet, environment, prosperity, peace, equality, justice, freedom, development and human relations, it is only in the Bible that we can find the original plan of God which begins along with creation of humanity, the present objective conditions as foretold by prophecy and the future expected conditions again as foretold in prophecy. As a summary these issues pertaining to peace and development are briefly shown below as written in some of the texts of the Bible.

In the Bible: 2 Thessalonians 3:16 shows that the Lord is the Lord and source of peace; John 16:33 shows that in the Lord is peace and in the world is tribulation; 1 Peter 3:11 shows that to get peace, it is necessary to turn away from evil; Hebrews 12:14, Colossians 3:15 speak of being in peace with everyone to see the Lord Jesus; Romans 8:6 shows that selfish mindedness leads to death, but spiritual mindedness leads to life and peace; 1 Corinthians 14:33 shows that where there is God there is peace, but where there is no God there is confusion; Proverbs 16:7 shows that when man follows God, even enemies will love him; Proverbs 12:20, Psalm 119:165 show that peacemakers have joy and love; Romans 5:1 shows that only those that are justified by faith have peace; Romans 14:19 shows that peace making leads to mutual up-building; Romans 12:17-21 shows that one has to live peacefully with everyone, never avenging, but leaving to God; James 3:17 shows that peace comes through the wisdom that comes from God; Isaiah 32:17 shows that peace comes as a result of righteousness; Proverbs 17:1 shows that richness cannot bring peace, but only the God of peace gives long lasting peace; Proverbs 20:3 shows that wise people make peace, but the foolish create conflict;

Isaiah 48:22 shows that there will never be peace for the wicked and sinful; James 4:1-2 shows that the source of conflict is greed; Isaiah 48:18 shows that peace comes only by keeping and obeying the commandments of God; John 14:26 shows that the Holy Spirit gives peace; Romans 10:13-17, Ephesians 6:13 show that the work of missionaries should be preaching the gospel of peace; and Revelation 6:1-4 shows that at the end of world history conflict will increase, but will culminate with the 2nd coming of Christ.

On the other hand, pertaining to the management and development of nature and environment, some among such evidences in the Bible include: Genesis 1:28 which shows that along with population growth humanity is supposed to have dominion over every creature, use it and take care of it; Genesis 2:15 which shows that man is given the responsibility not only to use nature, but to develop it sustainably and conserve it; Genesis 1:1-3, Genesis 2:7 which show that all nature is originated from the hand of God, but neither from man nor emerged on its own; Revelation 11:18 which shows that the destruction and unwise use of the planet and nature by man will ultimately lead to the destruction of humanity itself; Revelation 21:1, 2 Peter 3:10, Hebrews 1:10, Psalm 104:1-35 which show that just as He has brought forth the current earth that is approaching annihilation due to disobedience of man, God will also bring forth the new earth; Matthew 6:26 which shows that God sustains both humanity and other creatures, if humanity is obedient to Him; 2 Peter 3:13, Romans 8:22, Romans 8:21 which show that creation is suffering because of man, but in the new earth there will not be characters like greed, jealous, hatred and selfishness that are currently becoming reasons for the destruction of the earth and thus the whole creation will be free from bondage and corruption of man; Luke 6:46 which shows that both man and creation are suffering because of humanity's lip service to God, but without doing what God tells them to do; Proverbs 12:10, Genesis 6:5 which show that it is because of its sinfulness and cruelty that humanity has no regard for the life of living creatures and nature as a whole; and Genesis 3:17, Genesis 3:6 which show that because of man's disobedience to God, nature is defiled and through using this defiled nature for living, man's longevity has diminished.

CHAPTER THREE

METHODOLOGY

3.1. Introduction

In this chapter only the general frame through which this study is developed is outlined. Accordingly, this chapter will briefly outline the research design and procedure, the setting of the study, sources of data and data collection procedure and analysis.

3.2. Research Design and Procedure

This is a qualitative research which uses earlier theories, styles, practices and philosophies as a base from secondary sources and included in the qualitative are historic, hermeneutic, content and review approaches. After historical, explorative and content analysis of relevant literature on the subject based on respective topics, this study attempts to fill the gap that is unexplored pertaining to peace and development which have been the main focuses of humanity on earth. Each topic is examined and reviewed in a descriptive way.

3.3. Setting of the Study

This study generally puts the axe at the root of the tree by dealing with the major issues pertaining to peace and development the identification and tackling of which will lead to the solution for human aspirations and endeavours for centuries. The proceeding of the literature review also goes in line with that. The findings and discussion parts also follow the same trend. After this general exploration, the identified gap will be filled by pointing out the needed future direction to end the ongoing quest for an ideal and standard peace and development model.

3.4. Sources of Data

The data sources for this study include secondary items like books, study materials, research papers from libraries, book centres and internet sources. Although a revelation, the Bible is also taken as one of the written literature on peace and development that is in the hands of men.

3.5. Data Collection Procedure and Analysis

The data gathered from different sources by selecting relevant information, is reviewed as detailed as possible in the scope of this paper. After the necessary data is gathered and reviewed, strengths and weaknesses of earlier researches and knowledge base is pointed out in general. Pertaining to the Bible as a knowledge base in men's hand, it is the inappropriate use of it that will be pointed out, as a consequence of which humanity in general couldn't benefit from its knowledge base. This is to say that, the human based philosophies have missed the target and cannot lead to the right path, but the Bible's target is missed by

humanity and consequently unbenefited by its revelation. The information on both philosophies will be compared and by pointing out the problems, the gap is filled as to what kind of peace and development approach and model can be an answer not only for the long lived troublesome journey of human family on planet earth, but also draw clear roadmap as to what path humanity has to take to see successful future.

CHAPTER FOUR: FINDINGS AND DISCUSSION

4.1. Findings

4.1.1. Peace

4.1.1.1. Introduction to Peace

Meaning, Concept and Scope

According to the existing literature on peace: most of the literature is written on interstate and intrastate peace and conflict; peace has always been the highest desire of all humanity; there has always been no consensus on what is meant by peace; the most popular meaning is that peace is the absence of dissension, violence, or war; peace is also taken as concord, harmony and tranquillity on one hand and peace of mind and serenity on the other; peace is also identified as existent or non-existent, passive or active, empirical or abstract, descriptive or normative, and positive or negative. Further analysis of peace shows that peace is the state of freedom from war and freedom from civil disorder, implicating that peace is security because when one is free without fear, when there is peace, people then will have freedom to develop their social lives. Peace is said to connote calmness, rest of mind and freedom without quarrel. But in general although there is no consensus on the meaning, it is found out that peace derives its meaning and qualities within a theory, ideology or framework like religion, world view or orientation of a given person or group.

In today's world, although there has not been consensus, the concept of negative and positive peace has gained popularity and dominated literature. Negative peace is understood to be the absence of war and a condition in which no active, organized military violence is taking place, while positive peace referred to a social condition characterized by the absence of structural and cultural violence. According to positive peace concept the well-being of citizens is not to be disrupted based on religion, ethnicity, gender, age, sexual preference, or some other social reasons including treatment of the natural environment. In spite of this there has always been no consensus as to how to achieve negative peace, positive peace, what condition of peace is and what condition of war is.

In the literature review we have also found out that peace is identified with: history and life; the concept of pacifism; the concept of homeostasis; human needs that include survival, economic well-being, freedom and identity which are opposite to death, misery, oppression and alienation. These are also said to be affected by corresponding direct violence, structural violence and cultural violence, which again correspond with the basic forms of power that include: military, economic, political and cultural aspects. In spite of all trial to identify peace and apply practically, general opinions show that peace on earth might in fact be unachievable, at least for a sustained period of time, although that shouldn't invalidate the

struggle to achieve a world with greater justice and equity and without violence, or at least with significantly less violence, injustice and inequity. But in order to realize the maximum achievable, it is suggested that for each component of peace there should be agreement on goals of the disputing parties; observation of what is actually happening; avoiding incentives to war and rewarding of aggression; paying attention to omission as much as commission; not rejecting feedbacks and avoiding miscalculations; and having necessary knowledge and resources.

Past, Present and Future

As seen in the review, in the history of humanity, the Bible, other religious books, human tradition around the world and philosophers had the record of reference to peace in one way or another. But it is found out that not until World War II did the first academic programs and scholarly institutes dedicated to peace emerged resulting in journals such as the Journal of Conflict Resolution and the Journal of Peace Research that began publication in the following decade, although some studies about peace are said to have begun earlier. In spite of that the practice on the ground shows that there has been inadequacies of the theories of peace. Historically, peace has predominantly been a religious concern and overlooked the challenges of political issues.

Furthermore, as found out in the review, peace societies emerged in the nineteenth century, but it was only in the twentieth century that peace movements as we see them today came into existence. Mobilizations for disarmament occurred during the World Wars and re-emerged with the Cold War as a response to the threat of nuclear war. Disarmament activism reached a peak with the massive nuclear freeze and disarmament campaigns of the 1980s. Multilateral economic and military sanctions, weapons inspections and cooperative law enforcements were used to counter aggression by one nation against another during the following years.

During recent decades the nature of wars has changed dramatically. While interstate war has largely disappeared, intrastate conflicts have increased markedly. The change in nature of conflicts in fact increased the number of people dying in war in recent years, as a result of which more of the casualties have been civilians, and the number of refugees and displaced persons has increased sharply, due to the strategy of violence that is based on terror and destabilization to displace populations and gain control of territory and sources of income. Such actions necessitated the responsibility to protect civilians, halt genocide, stop operation and counter terrorism, further leading to an intensified search for ways to resolve and prevent deadly conflicts globally.

The literature review further shows that internationally, peace-making programs have expanded and become institutionalized at the United Nations and in other multilateral and regional organizations. UN has identified four phases of international actions to prevent and control armed violence that included: preventive diplomacy which included early warning, mediation, and confidence-building measures; peace-making efforts such as arbitration and

the negotiation of peace accords; peacekeeping which included the deployment of impartial forces to monitor and implement peace settlements; and peacebuilding, which the UN defines as post-conflict efforts to rebuild war-torn societies and prevent the recurrence of violence. On the other hand, it is found out that contemporary issues have given peace and security a different picture mostly incorporating development agendas and development in turn incorporating issues like democratization and governance. Thus, it is generally seen that there is a convergence of peace, security and development on one hand and the securitization of development agendas, mainly after September 11, 2001, while at the same time not neglecting the religious issues.

From the review is also found out that in the future humanity looks to aspire to gradually find ways to be applied to the prevention of violence and the promotion of peace in all its forms that should include better protection of human survival, the reduction of poverty and disease, the protection environment, the promotion of human rights, the elimination of dictatorships, and the emergence of a global culture of peace. In this regard it is anticipated that steadily improving of ability to foresee potential problems early and eliminating them before they become perverse will be adopted. Along with this it is also projected that: a healthy and peaceful society, good government at all levels, and vibrant civil society that constantly searches for potential sources of violence, misery, denial of freedom, intolerance and lies, cases of corruption and abuse of power will be put up by the government. This anticipation has challenged humanity not only of possessing a key that can open the gates to heaven if there would be success, but also of the danger of the same key opening the gates to hell if there would be failure, in which case the choice is humanities’.

Indicators and Measures of Peace

In this study is shown that although various definitions of peace appear in literature, there is no consensus on a conceptually clear definition to guide in developing measurement procedures and indicators or how one can measure whether or not peacebuilding interventions of any kind are successful or not. Some suggestions are outlined in the study of peace based on: changes in security and violence; relationships between conflicting communities; and dispute resolution capacity out of which specific indicators of success are drawn. The difficulties in defining the concept of peace may partly explain why there have been so few attempts to measure status of peace across nations. Although scholars have made numerous attempts to measure and operationalize war, it is only recently that similar efforts have been made to measure peace. The Global Peace Index (GPI) is a step in this direction as a measurement of peace based on the absence of violence that seeks to determine what cultural attributes and institutions are associated with the status of peace.

From this review, is found out that unlike such things as Gross National Product (GNP) or unemployment rate, the peacefulness of a country does not readily lend itself to direct measurement. However, the Global Peace Index (GPI) produced by the Institute for Economics and Peace in Sydney, Australia, and updated annually, has succeeded in generating a credible

assessment. The GPI offers the promise of enabling researchers not only to rank countries with regard to their peacefulness, but more importantly to begin assessing what factors correlate with peaceful versus non-peaceful societies. Three broad themes, namely, level of internal safety and security, involvement in domestic or international conflict, and degree of militarization are used to measure each country's peace. The GPI researchers have explored possible correlations between the GPI and other economic and societal indicators including: measures of democracy and transparency, education, and material wellbeing. Among the GPI indicators, "Level of perceived criminality in society" showed a substantial overall deterioration. The five factors that diminished most substantially were all measures of the security situation. The Political Terror Scale showed the greatest improvement, although there were also gains in several indicators of militarization. There is also witnessed a statistically significant correlation, although not a dramatic one, between Gross Domestic Product (GDP) per capita and the peacefulness of a country.

Furthermore, the review shows that measuring and outlining indicators of peace has got categories of information including: institutional capacity to manage or resolve violent conflict and to promote tolerance and build peace; military and human security; political structure and processes; economic structures and processes; and social reconstruction and empowerment.

Peace Monitoring, Evaluation and Impact

Monitoring and evaluation of peace is normally said to follow the same standard project cycle components and generally included components like: project identification, project design, project implementation and project evaluation. The nature and purpose of such an evaluation is based on analysis of results and impact of the project during or after implementation with a view to possible remedial action and/or framing of recommendations for the guidance of similar project in the future. Impact in this regard is said to measure the lasting changes which are a consequence of the project activities. Relevance and appropriateness of the project assesses the extent to which the overall goal and purpose of a project is in line with policy needs and priorities and assesses whether the project activities are properly tailored to local needs. Effectiveness and efficiency measures the degree to which the intended results are achieved and whether maximum results were reached within the given level of resources. Timeliness shows whether the activities pursued are at appropriate moment. Sustainability measures the extent to which the impact of a project is likely to continue after donor funding has been withdrawn. Log-frames are developed to ensure evaluation goes according to plan. In planning and finally evaluating, SWOT and SMART analysis are also done to ensure better results. These analyses are expected to guide to better results and positive response to indicators. All the above components that are found in any project are also said to be components that are used in planning of the project of peace.

Theories of Change

As seen in the review, generally, a theory of change explains why and how we think certain actions will produce desired change in a given context. This is said to be true with regard to peace making also, which helps in revealing how change will happen, how and why the chosen strategy or programme will achieve its outcomes and desired impacts, and why it will function better than other strategies. Such assumption also helps identify gaps and unmet needs, including additional necessary activities or actors that should be engaged. It may also detect activities that are extraneous, weak or that fail to contribute to achieving the overall goal.

In peace effort theories of change are said to be developed or identified at several different levels. These range from the strategic or policy level, through broad sectoral or program levels, to project level theories, and finally micro level theories about specific limited activities. It is also said to be applied at all levels of project cycle. Using theories of change during the evaluation also is said to enable evaluators to ask hard questions about why certain changes are expected, the assumptions of how the change process unfolds, and which outcomes are being selected to focus on and why. Developing and explicitly articulating multiple levels of theories of change is also said to allow greater efficiency in evaluation and identifying problems and successes.

Peace and Security

As observed in this study, the definition of peace is already given. On the other hand, it is found out that peace and security are always associated and interlinked in the day to day activities and in literature. Various definitions are attached to security as that of peace including: safety from danger, safety from anxiety, safety from doubt, freedom from exposure to danger, assurance of safety, invulnerability, defensive capacity and assurance of justice. Others have defined security to be the state or feeling of being secured, protected from espionage, theft, attacks, hazards, crime, fire, risks, explosion, accidents, disasters, sabotage, subversion, civil disturbances, bombings and so on. From the various definitions of security, it can be concluded that security is not just military protection or repulsion of external aggression and internal upheaval or any act that could threaten the peace and security of a nation, but, it is also said to include environmental stability, economic well-being, demographic issues, good governance and etc. Thus, in the review it is found out that peace and security are said to be interlinked and inseparable.

Furthermore, in the review it is found out that nowadays it is found out that there is dynamics in security issues mainly as related to human security which range from chronic and persistent poverty to ethnic violence, human trafficking, climate change, health pandemics, international terrorism, and sudden economic and financial downturns. First of all it is found out that these threats move beyond traditional notions of security that focuses simply on external military aggressions alone. Secondly, these threats have necessitated human security interventions that require a comprehensive approach that utilizes the wide range of new opportunities to

tackle such threats in an integrated manner necessitating interdependency between development, human rights and national security.

Human security is nowadays defined as protection of the vital core of all human lives in ways that enhance human freedoms and human fulfilment. It means protecting fundamental freedoms that are the essence of life. It means protecting people from critical and pervasive threats and situations. It means using processes that build on people's strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity.

The major types of security examples for the threats are said to be economic security (persistent poverty, unemployment); Food security (hunger, famine); health security (deadly infectious diseases, unsafe food, malnutrition, lack of access to basic health care); environmental security (environmental degradation, resource depletion, natural disasters, pollution); personal security (physical violence, crime, terrorism, domestic violence, child labour); community security (inter-ethnic, religious and other identity based tensions); and political security (political repression, human rights abuses).

Moreover, human security is said to emphasize the interconnectedness of both threats and responses when addressing these insecurities. That is, threats to human security are mutually reinforcing and interconnected in two ways. First, they are interlinked in a domino effect in the sense that each threat feeds on the other. Secondly, threats within a given country or area can spread into a wider region and have negative externalities for regional and international security. This interdependence has important implications for policy-making as it implies that human insecurities cannot be tackled in isolation through fragmented stand-alone responses. Instead, human security involves comprehensive approaches that stress the need for cooperative and multi-sectoral responses that bring together the agendas of those dealing with security, development and human rights. In addition, as a context-specific concept, human security acknowledges that insecurities vary considerably across different settings and as such presupposes contextualized solutions that are responsive to the particular situations they seek to address. Finally, in addressing risks and root causes of insecurities, human security is said to be prevention-oriented and introduces a dual focus on protection and empowerment.

In the above context, protection said to be a strategy set up by states, international agencies, NGOs and the private sector, to shield people from menaces including the norms, processes and institutions required to protect people from critical and pervasive threats and is top-down. But, empowerment is said to be a strategy that enables people to develop their resilience to difficult situations and is a bottom-up approach aimed at developing the capabilities of individuals and communities to make informed choices and to act on their own behalf by further allowing them to find ways and to participate in solutions to ensure human security for themselves and others.

On the other hand, in the review, differences and similarities have also been drawn between human security and state security, but are generally said to have common ground of

complementing each other, strengthening human development and enhancing human rights. Some of the differences and similarities outlined included: state security concentrates on threats directed against the state while human security draws attention to a wide scope of threats faced by individuals and communities and is said to focus on root causes of insecurities by advancing people-centred solutions that are locally driven; human security is not intended to displace state security, but is said to be complementary to it, meaning without human security, state security cannot be attained and vice versa; human development's objective of growth with equity is said to benefit human security and also is said to be an important dimension for state security; and as too often gross violations of human rights result in conflicts, displacement, and human suffering on a massive scale, human security is said to underscore the universality and primacy of a set of rights and freedoms that are fundamental for human life, making no distinction between different kinds of human rights like civil, political, economic, social and cultural rights thereby addressing violations and threats in a multidimensional and comprehensive way, by also introducing practical framework for identifying the specific rights that are at stake in a particular situation of insecurity thereby necessitating state level security, institutional intervention and good governance arrangements to exercise and sustain them.

Furthermore, in the review is also shown examples of strategies and capacities needed for addressing human insecurities that included: economic security, food security, health security, environmental security, personal security, community security, educational security, gender security political security and etc., which are also labelled as insecurities simultaneously. On the other hand the components of the human security concept are said to include: freedom from fear (personal, political, and community security, etc.); freedom from want (economic, food, health, environmental security, etc.); and life with dignity (education, access to freedoms, equality, human rights, community security, political security, etc.). This approach is said to contribute to improved peacebuilding in theory and practice and become an alternative path to addressing current gaps in peacebuilding, although it is said to be ambitious and rests upon an optimistic assumption of donor motivations and local good will.

Peace and Conflict

In this study it is also found out that in the world which we live, peace and conflict are concerns that continue to occupy the minds and actions beginning from individual level to state and non-state actors in the international system and consequently are mentioned together. As seen before, the definition of peace has already been mentioned in different ways and the difference in meanings is based on worldviews and ideologies some of which include the outlooks of idealists, realists, liberalists, Marxists and others.

Conflict on the other hand is generally defined by many as a state of inward (intra-personal) or outward (inter-personal) disorder and strife. Some claim that conflict itself is not evil and usually arises from the process of seeking sustainable progress and satisfaction. Others claim that conflict emanates as a result of misunderstanding man's superiority complex, failure to

compromise and reconcile ideas, beliefs, cultures and interests. It is also assumed that if positively treated conflict is said to serve as a powerful tool for progress and is said to be an inevitable feature of nature.

On the other hand, conflict is treated by many from objectivist and subjectivist approaches, the former denoting that conflict emanates from the social and political structure of the society and the latter denoting that conflict emanates from advancing apparent differences and incompatibility of goals. At international level it is found to be difficult to label both approaches of peace and conflict on certain universally accepted definitions. All disciplines including history, politics, sociology, economics, science, technology etc. and even environment have all affected the meaning, nature and study of peace and conflict. But many have the opinion that the most disadvantageous peace is better than the most just war, the most unjust peace is better than the most just war that was ever waged, and claim that there never was a good war or a bad peace.

Peace, conceptualized as a social contract is said to have many advantages that included: the definition of peace as a part of a dynamic social process is given meaning and substance in definite relationship to conflict and cooperation; the standing of peace in clear theoretical and substantive relationship to such important concepts as perception, situation, expectations, interests, capabilities, will, power, status, class, and behaviour; the operationalization of and empirical patternization of peace; concretization of the direction of the theoretical and substantive meaning of peace, peace-making and peacekeeping policies; and identification of peace as carrying psychological principles such as subjectivity, intentionality, free will and individualism.

Peace, Violence and Nonviolence

Here it is found out in the review that issues related to nonviolence have not been the priority of peace based research compared to the focus on violence and nonviolence. Violent conflicts are also prioritized as compared to nonviolent conflicts in their studies mainly before the present century.

The study further shows that nonviolent actions are generally categorized in three broad groups including: protests, non-cooperation and interventions. Nonviolent protests are actions of peaceful opposition but not going as far as refusing to cooperate or directly intervening in the situation. The use of symbols, marches, picket-lines and protest meetings are typical examples of nonviolent protest. Non-cooperation is well known from trade unions and their use of strikes. They put pressure on their employers by refusing to fulfil their role as producers. Cooperation may exist in this regard because it benefits the involved actors or it can be based on fear of the consequences of refusing to cooperate. The fear is normally based on knowledge about possible forms of punishments. States are well known for threats of punishments like trials, fines, imprisonments, tortures and death penalties. Other actors can force people to be obedient by threats of social exclusion, withdrawal of support, physical or psychological punishment. Nonviolent intervention are actions in which some form of direct

involvement from someone who originally was not part in the conflict takes place and persons often expose themselves to higher risks and the consequences can be both more immediate and more serious in many contexts. Civil disobedience is one traditional form of nonviolent action that often triggers strong reactions and is used in all cultures, many contexts and by all sorts of actors and is done: in violation of a law or generally accepted norm, without the use of violence, in full openness, and with a serious commitment.

As has been shown before, violence has been defined as direct violence, structural violence and cultural violence. Direct violence is said to be harming others with intention. Structural violence is the harm done by socio-political structures and decisions that deprive someone of his/her access to basic needs necessary for fulfilling one's full potentials in life. Cultural violence is the cultural justification of direct and structural violence. Each of them has their antithesis in the context of nonviolence.

Accordingly, according to the review, direct nonviolence is the use of nonviolent techniques to influence conflicts without the use of violence. The full scale of pragmatic nonviolent methods and strategies are integrated parts of direct nonviolence. Direct nonviolence is used to directly confront those decisions, laws and systems that do not treat all humans equally. The struggle for the abolition of slavery, decolonization, removal of patriarchal structures, resistance against wars and imperialistic policies are all full of direct nonviolence targeting illegitimate power holders, armed police and military forces. Structural nonviolence is said to consist of those structures in our society that promote cooperation, reconciliation, openness, equality and peaceful actions in conflict situations through democratic institutions and systems. Democracy in this sense is more than the parliamentary state systems, and points to real democracy based on consensus building, inclusiveness, transparency and accountability, which are said to be elements in many traditional communities. A nonviolent societal structure is said to be to a large degree the result if political, economical, cultural, social injustices and human rights violations. Peacefulness in this context is said to include many sorts of mediations, conflict transformations and reconciliations as well. Cultural nonviolence is said to include those parts of our culture that transmit traditions of nonviolent behaviour and which commemorate and honour nonviolent values and qualities. Nonviolent traditions are found in most cultures, religions and philosophies in which peaceful means are used to tackle conflict. As seen before, almost all research on conflicts had focused on the most violent ones. But one of the aims for research on conflicts should be to learn about how to handle future conflicts as peacefully as possible. In order to be skilled at peaceful conflict handling one should carefully study the most peaceful cases in our history. To use creativity and empathy to develop new nonviolent tools and test them in conflict situations and build up a record of well documented experiences is said to be the most important job for universities, peace research institutions and academics in the future.

Peace Studies and Peace Education

The other issue dealt with in the literature review is whether peace and conflict studies are disciplines or not. It is found out that peace studies have made great progress only recently. Due to existing programmes, peace studies or peace and conflict studies have been considered to be disciplines. At the same time, there has been a remarkable development in knowledge about preventative measures, particularly with respect to strategies for long-term peacebuilding. On the other hand, it is said that the agenda of many peace researchers is expected to be to acquire knowledge that can be applied in developing strategies for achieving a vision of a more peaceful world in the future.

It is also found out that it is important that peace research be one dimension of virtually all disciplines. As with all other disciplines, the peace research discipline is expected to always have a need to continually be linked to and apply the insights of other disciplines. But, at the same time, other disciplines are also expected to accommodate the insights that the peace research discipline can offer them with respect to how the dimension of peace research that is an aspect of their discipline fits into a more holistic view of peace.

In the UN system, before the League of Nations was founded, diplomacy and balance of power were the primary available peace tools. The League also created procedures for disarmament and arms control. Ecological problems became prominent issues on the agenda of the UN System beginning with the UN Environment Conference in Stockholm in 1972. A UN Commission on Sustainable Development (CSD) was also leading the search in the early twenty-first century for meanings of development that can include ecological balance. Thus, the governance for the global commons has emerged as a significant dimension of peace. Nine tracks are identified in this respect because of the diversity of the professions and activities recently and they included. These tracks are based on: government (peace-making through diplomacy); nongovernment/professional (peace-making through Professional Conflict Resolution); business (peace-making through commerce); private citizen (peace-making through personal involvement); research, training, and education (peace-making through learning); activism (peace-making through advocacy); religion (peace-making through faith in action); funding (peace-making through providing resources); and communications and the media (peace-making through information).

Another recent trend has been emphasis on the development of peace strategies consisting of multiple peace tools. These strategies for peace are divided into nine topics and included: control of military power, conflict resolution and management, human rights, self-determination, development, environmental politics, global order and governance, nonviolence, and peace movements. The topics in the environmental politics reflect the disciplinary range of: building global consensus, international policies, management of the global commons, international organizations and coordination, nongovernmental organizations, struggles in indigenous communities, sustainable development and prospects for future cooperation.

There are also generally two major approaches to peace among international community (UNEP, IMF, the World Bank, UNESCO, FAO, WHO, ILO and UNAIDS), all of them having at times similar and at times different approaches to both of the approaches. The first approach is post conflict peacebuilding, with ten operational principles including: political, social economic, security and legal dimensions; security dimension; holistic approach to cases; ownership by people of the war-torn society; support from external actors based on inclusivity of the locals; commitment to local capacity building; rapid response and long term reconstruction; adequate, predictable and flexible funding; reconstruction based on local, national, regional and international responses; and accountability and commitment to be harmless.

The growing significance of post-conflict peacebuilding in practice and its disciplinary and professional range is reflected in the number of organizations in the UN system that explicitly consider post-conflict peace-making to be a dimension of their traditional missions. Some of such UN organizations that had such involvement included: UNEP, IMF, the World Bank, UNESCO, FAO, WHO, ILO and UNAIDS. The approach of the Post-Conflict Assessment Unit (PCAU) of the UN Environment Programme (UNEP) is expected to demonstrate the linkages between environmental degradation, public health and sustainable development in order to identify risks and promote sustainable resource use.

The second major approach is based on prevention of seriously disruptive conflict through preventive long-term peacebuilding. To this end a broad 'preventive diplomacy toolbox' that included: military approaches (restraints on the use of armed force and threat or use of armed force), diplomatic measures (without use of armed forces and non-coercive), and development and governance approaches (promotion of economic and social development, promulgation and enforcement of human rights and democracy, and national governing structures to promote peaceful conflict resolution) are supposed to be implemented.

Thus, generally, it is found out that the functions of the UN System are found to reveal that virtually all professions are now involved in peace related activities as priority. In this regard five themes that included: multiple tracks and multiple methods, peacekeeping and NGOs/civil society, post-conflict peace-making, preventive long-term peacebuilding, and local arenas of conflict within states are emphasized. Peace culture is also being adapted by many researchers and UN agencies mainly UNESCO, defining it as the culture of peace with set of values, attitudes, traditions, modes of behaviour and ways of life based on respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and co-operation. Moreover, commitment to peaceful settlement of conflicts, respect for and promotion of the right to development, equal rights and opportunities for men and women, the rights of everyone to freedom of expression and information and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations are also to be part of peace culture.

Furthermore, records show that as modern academic disciplines that are known today, Conflict and Peace Studies, and Development Studies and Security Studies have appeared since World War two with the rise of new social movements against war. The end of the civil war in USA and feminist pacifism had also contributions to Peace Studies. In Europe, Peace Studies first emerged in the 1960s by bringing conflict and peace studies together into a more unified "Conflict and Peace Studies". The concept of positive peace, peacebuilding, peace regimes, and hybrid peace also emerged simultaneously.

Generally, although no single definition for peace education can be drawn, peace education is taken as containing negative peace, positive peace, transformative practice, nonviolent resistance, culture of peace, structural violence, cultural violence etc. and the scope of peace education generally included:- education for peace, critical peace education, disarmament education, human rights education, global citizenship education, multicultural education, gender and peace education, environmental education, conflict resolution education and futures education.

Although recent theoreticians define peace education as the process of teaching people about the threats of violence and strategies for peace, records show that the history of peace education is as old as human history and cultures throughout the world have learned and then taught the next generation as to how to live peacefully with others. Diverse religious and philosophical traditions have also been a rich and influential source of peace learning, even though people have also promoted violence in the name of these traditions. Peace education in its modern form, however, has its roots in academia and the field of peace studies and peace studies became a more serious academic subject soon after World War II and due to the threat of nuclear war throughout the Cold War and since the 1980s scholars devoted their studies to creating a sustainable peace, by emphasizing on concepts of negative and positive peace, transformative practice, nonviolent resistance, and culture of peace by integrating them to peace education.

Furthermore, in developing Peace Studies and Peace Education, academicians have made difference between learning about peace and learning for peace in the curriculum. Learning about peace meant obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what does peace mean on each level, what is the role of every body and how are the different levels connected. Learning for peace meant learning the skills, attitudes and values that one needs in order to contribute to peace and help maintain it, meaning learning to deal with conflicts without the recourse to violence, learning to think creatively, learning to apply the methods of active nonviolence or learning to deal with cultural differences in a constructive way. This comprehensive approach to peace led to defining Peace Education as: the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities. Although definitions can differ in the level and scope of their focus from individual level to the world as a whole, Peace

Education is said to be holistic by embracing the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values, being based on the philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and all life on the planet.

4.1.1.2. Peacebuilding and Instruments Used

4.1.1.2.1. Peacebuilding

In literature, peacebuilding is generally defined as an activity that aims to resolve injustice in non-violent ways and transform the cultural and structural conditions that generate deadly or destructive conflict, by developing constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries, based on its negative and positive category. This process is said to include: violence prevention; conflict management, resolution or transformation; and post-conflict reconciliation or trauma healing, before, during, and after any given case of violence and is said to be based on multidisciplinary, cross-sector technique or method which becomes strategic when it works over long term and at all levels of society to establish and sustain relationships among people locally and globally, thus leading to sustainable peace through identifying root causes of conflict.

On the other hand, others have understood peacebuilding as an activity that involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities for conflict management at all levels, and lay the foundations for sustainable peace and sustainable development, through peacebuilding strategies that are supposed to be coherent and tailored to specific needs of the country concerned, by being based on national ownership, comprising a carefully prioritized, sequenced and relatively narrow set of activities aimed at achieving the above objectives. This peacebuilding effort is said to vary depending on the situation and the agent of peacebuilding, and successful peacebuilding activities are said to create: an environment supportive of self-sustaining, durable peace; reconcile opponents; prevent conflict from restarting; integrate civil society; create rule of law mechanisms; address underlying structural and societal issues; and is said to rely upon local conceptions of peace and the underlying dynamics which foster or enable conflict. In spite of variations in definition of peacebuilding, common to all definitions is the agreement that improving human security is the central task of peacebuilding, by including a wide range of efforts through diverse actors in government and civil society at the community, national, and international levels, to address the root causes of violence and ensure civilians to have freedom from fear (negative peace), freedom from want (positive peace) and freedom from humiliation before, during, and after violent conflict.

Furthermore, other studies also show differences between peacebuilding, peace-making and peacekeeping labelling them as distinct ideas. Peace-making is said to involve stopping an on-going conflict, whereas peacebuilding happens before a conflict starts or once it ends, and peacekeeping is said to prevent the resumption of fighting following a conflict. Although many

use peacebuilding term to refer to only post-conflict or post-war contexts, others use the term to refer to any stage of conflict. But generally, peacebuilding is said to encompass efforts such as diplomatic, economic development, social, educational, health, legal and security sector reform programs, and address potential sources of instability and violence, in which sense it is also termed as conflict prevention. Peacebuilding efforts also are said to aim at managing, mitigating, resolving and transforming central aspects of the conflict through official diplomacy as well as through civil society peace processes and informal dialogue, negotiation, and mediation by addressing economic, social and political root causes of violence through fostering reconciliation to prevent the return of structural and direct violence. It also is said to aim at changing beliefs, attitudes and behaviours to transform the short and long term dynamics between individuals and groups toward a more stable and peaceful coexistence, thus making it an approach to an entire set of interrelated efforts that support peace.

History of Peacebuilding

According to the literature review, it was mainly after WWII that the initiative for peace-making and peacebuilding began with the organization of the Brettonwoods institutions and Marshall Plan for post conflict interventions. The narratives of peacekeeping, peace-making and peacebuilding continued in the decades that followed with mainly bottom-up approach for positive peace and just-peace. In the decades that followed the Second World War, peacebuilding has further expanded to include many different dimensions, such as disarmament, demobilization, reintegration and rebuilding of governmental, economic and civil society institutions. The need for peace led to the formation of the UN Peacebuilding Commission, which was founded in 2005; the UN Peacebuilding Fund, founded in 2006; and the UN Peacebuilding Support Office, which was created in 2005, to help in coordinating the UN's peacebuilding efforts. National governments' interest in the topic has also increased due to fears that failed states serve as breeding grounds for conflict and extremism and thus threaten international security, and some states have begun to view peacebuilding as a way to demonstrate their relevance, although little attention is given it monetary terms. Thus, today's ideas about peacebuilding and related concepts such as post-conflict reconstruction, state building, conflict mitigation, and conflict stabilization are said to represent the outcome of the last three decades evolving thinking. Recent developments show that from 1989-2014, there were four phases of development that included: multidimensional peacekeeping from the end of the Cold War through the 1990s; peacebuilding as state building that emerged in the early 2000s; the period around the creation of the Peace-Building Architecture (PBA); and the period of nationally owned peacebuilding.

Approaches to Peacebuilding

Research shows that there are three primary approaches to peacebuilding, with each corresponding to three primary types of peace. These approaches are: negative peace, positive peace and just peace. These three types of peace and peacebuilding approaches are

also said to correspond respectively to three primary types of violence including that include: direct violence, structural violence and cultural violence.

Negative peace being related to direct violence is said to refer to acts that impose immediate harm on a given subject or group. Negative peacebuilding thus intentionally focuses on addressing the direct factors by counteracting, mitigating or reducing harmful conflict. Positive peace related to structural violence is said to refer to the absence of both direct violence as well as structural violence. Structural violence is said to refer to the ways that systems and institutions in society cause, reinforce, or perpetuate direct violence. Accordingly, positive peacebuilding focuses on addressing the indirect factors driving or mitigating harmful conflict, with an emphasis on engaging institutions, policies, and political-economic conditions as they relate to exploitation and repression. Three gaps including: the Interdependence Gap the Justice Gap and the Process-Structure Gap are also supposed to be addressed in peacebuilding. Just-peace related to cultural violence is said to refer to the absence of all three types of violence mentioned including direct, structural and cultural violence. Cultural violence is said to refer to aspects of culture that can be used to justify or legitimize direct or structural violence. But just peacebuilding aimed at just-peace is said to combine the methods of positive peacebuilding with a special focus on building and transforming sustainable relationships among conflicting sectors and cultures.

The activities included in peacebuilding are said to vary depending on the situation and the agent of peacebuilding. Successful peacebuilding activities create an environment supportive of: self-sustaining and durable peace; reconciling opponents; preventing conflict from restarting; integrating civil society; creating rule of law mechanisms; and addressing underlying structural and societal issues. To accomplish these goals, peacebuilding is expected to address functional structures, emotional conditions, social psychology, social stability, rule of law, ethics and cultural sensitivities.

On the other hand peacebuilding is said to have components that are generally identified by theoreticians to be: Pre-conflict peacebuilding interventions aim to prevent the start of violent conflict, during-conflict peacebuilding that deals with issues during conflict and post-conflict peacebuilding that deals with issues after conflict. Nowadays pre-conflict peacebuilding is being favoured for future intervention to act on curative measures. Post-conflict peacebuilding is again is divided into three categories that include: the stabilization of the post-conflict zone, restoration of state institutions, and tackling of social and economic issues. The first category includes disarmament, demobilization and reintegration. The second category builds state capacity to provide basic public goods and increase state legitimacy. The third dimension builds a post-conflict society's ability to manage conflicts peacefully and promote socioeconomic development. On the other hand the first dimension takes away weapons and re-integrates former combatants into civilian society; the second dimension builds basic facilities, transportation and communication networks, utilities, develops rule of law systems and public administration, builds educational and health infrastructure, provides technical and capacity building assistance for institutions and creates legitimate state

institutions. The third dimension is said to focus on trauma counselling, transitional justice and restoration by encompassing community dialogue, building bridges between different communities, increasing human rights, gender empowerment, raising environmental awareness, promoting economic development, and developing a civil society and private sector that can represent diverse interests and challenge the state peacefully. On the other hand, to build sustainable peace a mixture of bottom up local, customary and traditional on one hand and top down internationally focused components on the other hand are recommended.

Another issue raised pertaining to peacebuilding is in relation to challenges faced while implementing available policies and practices. Some of these challenges include: challenges from the rise of intra-state violence in relation to state collapse with ingredients including international terrorism, transnational crime, ethnic conflict, and human security threats such as HIV/AIDS or ecological degradation. With regard to the intra-state conflicts, the main cause of war in the present international system is said to stem from weak and failed states.

Another contemporary issue in relation to peacebuilding is peacebuilding as related to state collapse and state-building. Peacebuilding is supposed to identify and support structures that will tend to strengthen and solidify peace in order to avoid a relapse into conflict by including activities that go beyond crisis intervention, such as longer-term development, and building of governance structures and institutions. State collapse refers to situations where the structure, authority, law, and political order have fallen apart and must be reconstituted in some form, be it old or new. The collapsed state is said to have lost its legitimacy, and is therefore said to be up for grabs, and so has lost its right to command and conduct public affairs and often leading to political violence and a mix of intra-and inter-state conflict. Thus, peacebuilding is said to address the sources of current hostility and build local capacities for conflict resolution. In this regard stronger state institutions, broader political participation, land reform, a deepening of civil society, and respect for ethnic identities are all seen as ways to improve the prospects for peaceful future governance.

In the literature review is also found that, in tackling the issue of peacebuilding international organizations have been trying different approaches. Among such approaches are the United Nations "New Architecture of Peace" approach in which an integrated approach is followed; the DFID "Fragile or poor states" approach in which intervention is done based on "failed or failing state" which are said to be found in economically underdeveloped countries; the OECD concept which points out that "states are fragile when state structures lack political will and/or capacity to provide the basic functions needed for poverty reduction, development and to safeguard the security and human rights of their populations thus incorporating legitimacy aspects in its analysis; the Norway concept that focuses on sustainability and local ownership in peacebuilding with the goals encompassing security, economic development, social development and political development; the World Bank view that deals with fragile states and conflict affected countries in which it intervenes through its State and Peacebuilding Fund; and the African Union (AU) African policy framework of Peace and Security Architecture

intended to prevent, manage and resolve conflicts in Africa based mainly on engagement in Post-conflict Reconstruction Policy Framework which rests on five key principles of African leadership, national and local ownership, inclusiveness, equity and non-discrimination, cooperation and coherence, and capacity building for sustainability.

Finally, it is found out that Since 1992, the concept of peacebuilding has been broadly used, revealed its complexity and demonstrated its worth in contributing to short-term humanitarian goals and long-term development goals at the international, regional and local level the complexities of which have shown the necessity of coherence and collaboration among actors at all levels. Along with it is also found out that there is also a need to consider the relationship between post-conflict peace-building, state-building and nation-building. . Post-conflict state-building is understood in the context of the long-term state-building process and is concerned with activities to create functional state institutions, post-conflict peacebuilding is said to point to activities needed to create the social foundations for a durable peace, and nation-building is said to be concerned with the creation of group identity of the people as one single community, thus leading to the formation of a nation states like the United States and modern European States, which became nation states by overcoming the social structure of internal armed conflicts and joined international society, where they exposed themselves to competition with other states. But the principle of state building is said to be to form strong states to sustain peace, but not the creation of stronger states that threaten peace.

Theories and Models

In the literature review, it is found out that peacebuilding is basically about the process of achieving peace. Depending on one's underlying understanding of peace, peacebuilding differs considerably in terms of approaches, scope of activities and time frame. It is therefore not astonishing that the term and concept of peacebuilding are nowadays used in research and practice with varying understandings and definitions. Generally, the focus of all international relations theories is on regulating the international system of states, thus maintaining peace as security, order or justice. Accordingly, literature shows that among peace concepts realism focuses on the balance of power among sovereign nation-states based on an understanding that the international system is anarchic and states are driven by interest rather than idealistic norms. Peacebuilding in realism refers to maintaining stability through super power and through the preservation of interests. Idealism on the other hand is said to advocate a world regulated by international organisations, norms and standards. Peacebuilding according to idealism therefore aims at achieving peace between nations on the basis of the establishment of norms and standards and through a super entity like the United Nations (UN), which can help in regulation and monitoring of peace. A Marxist inspired structuralist analysis focuses on justice and equality, and critically analyses the power relations within the system. Peacebuilding in the context of Marxism said to be a revolutionary approach to mobilise the masses in order to achieve radical change in the international

system. Finally, post-structural concept in peacebuilding is said to look into issues of justice, equality and power relations, but puts the main emphasis on marginalised actors and discourses.

On the other hand, the review shows that there are different schools of thought or approaches regarding peacebuilding. The mainstream peacebuilding literature usually comes up with three schools (management, resolution and transformation), but two more are added in other literatures. In this regard, the Conflict Management School intends to end wars through different diplomatic initiatives, the Conflict Resolution School intends to solve the underlying causes of conflict and rebuild destroyed relationships between the parties, the Complementary School intends to focus on the possible congruence between the Conflict Management and Resolution Schools by putting the strength of these two schools together. On the other hand the Conflict Transformation School intends to focus on the transformation of deep-rooted armed conflicts into peaceful ones based on a different understanding of peacebuilding and suggests replacing the term “conflict resolution” with the term “conflict transformation, and the Alternative Discourse School of Peacebuilding shows that the peacebuilding discourse has become a self-referential system that has long lost its connection to the real world and needs of the people and aims at identifying and bringing to the negotiating table leaders of the conflict parties in a transformative peacebuilding manner by leading to a post-hegemonic society where oppressed voices are listened to and respected. Other than the above outlooks and schools of thought, there are also several detailed peace models that are based on the behaviour of individuals and society, as outlined by some theoreticians.

Further study of peace and security shows that, in this glocalized world, Peace and Security Architectures are also supposed to be glocalized, because peace and security are said to be complex social tasks and demand a multi-faceted approach beyond classical peace and security paradigm to include internationalized terrorism and other global threats. Thus, there had come new approaches in the social sciences that included: Relativism Theory, which considers that the phenomenon presents itself differently depending on the view point and paradigms used or on who is the observer; Complexity Theory and Quantum Theory, which are in fact interlinked and show that developments or challenges to current approaches might come from socio-biology and quantum social theory; Quantum Social Theory which is based on quantum physics rather than on classical physics, that proposes that human consciousness, and therefore human subjectivity, is a macroscopic quantum mechanical phenomena; and Positivism Theory which assumes that the human being is a machine with a deterministic law-governed behaviour that can be studied objectively without taking consciousness into account.

4.1.1.2.2. Instruments Used in Peacebuilding

Education

Research shows that United Nations (UN) General Assembly, as the main actor in peacebuilding, had a proposal for peace culture which leads to working toward a positive peace of justice, tolerance, and plenty. It has also defined a culture of peace as involving values, attitudes, and behaviours that reject violence, endeavour to prevent conflicts by addressing root causes, and aim at solving problems through dialogue and negotiation. Thus, to achieve these, the UN had proposed that such a culture of peace would be furthered by actions promoting Education for Peace and Sustainable Development approach, which is based on human rights, gender equality, democratic participation, tolerant solidarity, open communication, and international security. These forms of education for peace are said to be in the form of: Values education and life skills education, which normally include core values such as empathy for other human beings and respect for human dignity; peace education which includes the core values and skills described above and human rights; human rights education which includes core skills and values such as critical thinking, empathy, avoiding stereotyping and exclusion; and citizenship or civic education which includes learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation.

Peace Education is generally defined as the process of acquiring values, the knowledge and developing the attitudes, skills and behaviour to live in harmony with oneself, with others and with the natural environment, and is said to teach people to have the desire for peace, non-violent alternatives for managing conflicts, long lasting development endeavour and the achievement of the Millennium Development Goals. On the other hand, Education for Peace is said to imply an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations.

Although there has been interest by humanity for integrating education for peace into the education sector planning process and align education for peace initiatives with other broad goals of the education sector, there has been lack of fund for the intervention on one hand and peace education principles, values and attitudes are often not included in formal examinations on the other hand. In spite of this, peace studies was being dealt with as interdisciplinary discipline, some of the alignment being Anthropology and Peace Studies, History and Peace Studies, Political Science and Peace Studies, Psychology and Peace Studies, Sociology and Peace Studies, Theology and Peace Studies and etc.

Generally, peace being identified as a state of integrity, security, balance and harmony expressed in the context of self, others and nature to avoid conflict, to avoid conflict emphasis is supposed to be on root causes of conflict, laws, conflict management and global disarmament through education model. This education model is said to have six categories that included: dismantling a culture of war, environmental peace, education for justice and compassion, human rights education, intercultural solidarity and education for inner peace.

Religion and Moral

As found from the literature review, although it has got different understandings and definitions attached to it in the world, religion is generally understood to be men's expression of their acknowledgement of the divine or a system of belief and practices relating to the sacred and uniting its adherents in communities, which is to mean that it focuses on relationships between the transcendent and men that demands total submission and an absolute obedience. Based on this definition, the role of religion in peace is to be characterized by its vertical (with transcendent) and horizontal (with humans) relations that needs to be peaceful.

One of the major sets of religion in the world is the Judeo-Christian religions that trace their origin to Abraham, and take peace to be a result of good relation with God and peacelessness to be a result of bad relation with God both in the old and new testament, thus attributing the wars and destructions happening in the world to the disobedience to God. But, this trend that was prominent during the Old Testament, when it was assumed that God's hand was directly involved in the affairs of nations through prophets, has gradually changed and during the New Testament, the issue of peace and conflict has become only the issue of human family.

On the other hand, in the review is shown that although all religions preach peace, love and nonviolence, most of the great wars of the world have been directly or indirectly related to the Abrahamic religions of Judaism, Christianity and Islam, among themselves or through political leaders of nations. In spite of this, in today's world these and other religions of the world are believed to play significant role in promoting peace and reconciliation through their religious leaders and institutions due to the fact that they have: credibility as a trusted institution; a respected set of values; moral warrants for opposing injustice on the part of governments; unique leverage for promoting reconciliation among conflicting parties, including an ability to rehumanize situations that have become dehumanized over the course of protracted conflict; a capability to mobilize community, nation, and international support for a peace process; ability to follow through locally in the wake of a political settlement; and because they have a sense of calling that often inspires perseverance in the face of major, otherwise debilitating obstacles. Along with this, mainly the ecumenical churches are expected to: Share these insights with a growing circle of governmental and intergovernmental actors; promote coordination across governmental agencies and departments so that religious engagement is systematic, consistent and meaningful; ensure that the views and values of faith groups are taken seriously in the decision making and implementation, and that the temptation to instrumentalize them to accomplish policy goals is resisted; and are expected to address legal and constitutional constraints inhibiting engagement with religious actors in the fields of conflict, poverty, environment, social crisis, oppression and injustice.

Furthermore, as seen in the review, in today's world, as religion is no more considered as an idealistic view that will expire with economic development, along with the above expected roles of religions, and the expectation that religions have to play prominent role in the

promulgation of the UN Sustainable Development Agenda, faith-based development and humanitarian organizations are expected to: promote the inclusion of different groups in peace; offer peaceful channels for conflict resolution; uphold the human rights of the most vulnerable; remind political leaders of their duty to enable all people to realize their rights; help ensure that investment takes place in communities, with people at the local level making those investments with their own resources; mobilize people everywhere, especially young people; and share expertise on how to deliver services to those who are hardest to reach. Their role generally is expected to include the implementation of the Rights Based Approach (RBA) and Millennium Development Goals (MDGs).

The above goal of using world religions for world peace is expected to be implemented by all world religious associations like Inter-faith Dialogue and Religion for Peace and all individual religions, the prominent of which are Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, and Zoroastrianism, all of which are said to have similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings, and the same teaching and moral precepts that are useful to create peaceful world. Women of faith are especially expected to do more and be involved, because women and children are the most affected by conflicts. These general goals of religions are expected to be implemented in spite of religious fundamentalists that cause conflict in the name of religion, thus leading even up to terrorism. This is said to be true mainly as related to Islam in which although even in a general claimed legitimate wars by the teaching of Islam, there is a code of conduct, in the case of terrorists there isn't even a code of conduct in the wars.

In the literature review is further shown that, in its effort for world peace, religions are expected to intervene both at the local and international level, including intervention in the issues that are assumed by many to be the worst obstacles of peace and security in the world, some of which are: conflicts between powerful countries holding the veto right at the UN Security Council and which give precedence to their own interests and serve their strategies at the expense of world peace and security; the industry and trade of arms that feed and thrive on wars, conflicts and tension; religious and ethnic fanaticism that agitate violent extremism and hatred; conflict arising from the greed and covetousness of major powers for the wealth of developing countries and their markets, and their support of corrupt regimes that facilitate the fulfilment of these ambitions; and conflicts arising from the imbalance of the global economic system and the deep disparities it creates among social strata where the poor grow poorer and the wealthy grow richer.

Another approach by which humanity has been trying to ensure peace has been through social cohesion, an approach which is also associated with religion. In this regard findings from the review show that social cohesion: is said to be in contradiction with armed solution which in most cases has never been successful, but resulted in proliferation of insurgents, guerrillas, terrorists, officials' killing and arms race; can be achieved through religion under various conditions and within various contexts; can be achieved in both highly ethnically diverse and

less ethnically diverse countries; affects and is affected by condition of conflict and violence; can be advanced when political systems are fully inclusive of all major groups, which usually doesn't happen; and is dependent upon the formation of a system of public goods provision that provides resources transparently and equitably.

On the other hand, peacebuilding efforts at any level are expected to be in a holistic approaches way due to the fact that root causes of conflict are complex and inter-related, necessitating interventions that address structural drivers to work together with interventions that address psychological and identity-based drivers. In the context of religion for social cohesion, religion is expected to be understood and expressed in both individual and communal ways, and expressed in both formal and informal structures. Hence, it is found out that programs aimed at engaging religion in building social cohesion are expected to take care and consider the context-specific functions of religion and religious identities in a particular condition. Along with this, cohesion across religious communities is also said to be useful because they can help persuade communities for social cohesion. International peacebuilding supports are also expected to be systematic and indirect, to avoid negative results. Practical experiences are said to show that economic development alone is not sufficient for sustainable inter-group peace, nor is dialogue alone. For these reasons, complementarity in approaches to building social cohesion is said to be necessary. This is to say that fostering social cohesion requires the integration of security, peace and development initiatives.

Cultural and Social

In the review it is also found out that in human history, traditional methods were also tried to be applied to ensure peace. This was true when the so called modern methods mentioned in this study were not in place and when the modern methods failed to serve the purpose. This has been true mainly in Africa where there are groups that have their respective social cohesion and homogeneity based on ethnicity.

Gender perspective

As found in the literature review, in modern society, issues relating to gender in development and gender in peace and security have been not only going on, but growing in scope and significance from time to time, and international women's movements were prominent in taking up the issue of violence against women with ever-growing vigour. As one of the turning points, the International Conference on Human Rights held in Vienna in 1993 unequivocally stated that women's rights are human rights, after which issues of gender-based violence (GBV) also emerged. Along with this, unlike previous system, development cooperation has also began including issues of peace and conflict in which gender mainstreaming, focus on masculinity and femininity are also indicated as a criteria because of the assumed importance of gender issue in in the areas of conflict escalation, open conflict, post-conflict peacebuilding and post-conflict reconstruction.

Moreover, due to the importance given to gender issues by humanity, although its implementation has been very weak, the UN has also given great attention to it as seen in its resolutions all of which focused on mainstreaming gender in peace and security operations at all levels of conflict. Among these, resolution 1325 is found to focus on: equal representation and participation of women in all stages of peace processes and all United Nations field-based operations, aspiring to a 50/50 gender balance; mainstreaming a gender perspective in all activities of peace processes and reconstruction; recognition of the particular needs of women and girls and protection from gender-based violence; and an end to impunity regarding sexual and other violences against women and girls and the exclusion of such crimes from post-war amnesties. Due to set-back in implementation of resolution 1325, resolution 1889 was passed, expressing deep concern about the underrepresentation of women in all stages of peace processes. Resolution 1820 was also passed by referring to resolution 1325, with primary concern on sexual violence. Resolution 1888 was again passed with focus on the lack of progress on the issue of sexual violence in situations of armed conflict in particular against women, children and girls by adding the necessity of empowerment for this group. Resolution 1960 was also passed by emphasising the concern over the slow process in the issue of gender violence.

Accordingly, trends in the development of gender mainstreaming has led to the assumption that, because of its cross-cutting character, it might serve as an organizing concept around which to build studies not only of gender equality and peace, but also as the potential core of a systematic inquiry into the possibilities for the transformation of the present violent world order. Thus, along with women suffrage, abolition of all forms of violence against women, women participation and empowerment, issues of patriarchy and matrimony have been the agendas of the world. In addition to this, it is argued that a holistic human rights perspective is said to be integral to a truly inclusive gender perspective that in the mode of holism includes the whole spectrum of sexualities including heterosexual, transsexual, bisexual, homosexual and all gender identities. To realize this, peace education is said to play an important role in fostering this perspective through developing critical inquiry that examines various gender identities for both the positive gender attributes that can contribute toward nurturing a culture of peace, and the negative attributes that sustain and promote a culture of violence.

Along with the above findings, there is also shown that the patriarchal system is labelled to be not only a source of gender violence and inequality, but of many serious human rights violations, oppressive to both men and women, and also said to contribute to the most fundamental impediment to peace at all levels of the social order. It is also argued that the failure to name it as such and fully analyse it as a primary obstacle to the kind of just global order that most would agree to be peace, is what is said to keep humanity caught in the war system. To this end, there is an initiative forwarded in which a major action research project to remedy this failure is being undertaken by the People's Movement for Human Rights Education (PDHRE), an NGO that advocates for human rights learning as the means to

capacitate populations to achieve social justice, economic equity and political agency. In this regard PDHRE argues that: as throughout recorded history in most human societies some form of patriarchy has prevailed and reinforced by cultural values derived from systems of male dominance; as patriarchy has been so commonly and continually practiced as to appear natural rather than a humanly constructed social order that is both changing and changeable; as patriarchy has become more an ideology and belief system than the explicit social and political systems of earlier times; as in even in countries where legal equality of women and men has been established, the deep psychological and cultural roots of patriarchy survive as a belief system in the minds of many women and men; as patriarchy asserts the superiority of all males to all females and arranges this fundamental inequality in a hierarchal order in which middle aged men now hold primary power over all others, controlling economies, militaries, educational and religious institutions; and as at the very bottom of this hierarchy are the vulnerable and oppressed of the world, mostly the aged, all children and women of all ages; it is hoped that the field of gender and peace will become central to all realms of peace knowledge, and that all who seek ways to peace through these realms will join in a global inquiry into possible alternatives to the patriarchal paradigm which is based on human equality, authentic democracy, nonviolent approaches to conflict and assurances of the human dignity of all.

Human Rights Perspective

Although there are divergent arguments, research and experience shows that peace cannot be achieved without human rights being protected and realized, and human rights cannot be achieved in the absence of peace. In the context of humanity's origin the issue of human right is as old as humanity itself, but in the context of humanist view in which human rights can be defined as an orientation as to how human beings treat each other, human rights associated with humanism emerged from the Western Enlightenment tradition, in the discourse of humanism only in the period since the European Renaissance. This is said to be true for many other social and political ideas with which we are familiar and which are profoundly affected by Western Enlightenment thinking, with its associated strands of humanism, liberalism, modernism, community, society, democracy, liberty, justice and the nation state, as well as other ideas of humanity and of rights.

This idea of human rights is also said to be associated with the concepts of negative and positive rights in the context of the relationship of the individual to the state, where some individual sovereignty is ceded to the state in return for protection of basic rights, as part of the social contract, in which negative rights are taken to be rights which need to be protected and positive rights are taken to be rights which need to be provided, examples being the right to education, to healthcare, to employment, to social security, and etc. On the other hand, this concept of human rights is said to have emerged as a significant global discourse after the Second World War, specifically as a reaction to the experience of the Holocaust, with the objective of restoring the reputation of Western civilisation, as colonialist project, as a project

to spread the gospel of Western superiority to the remainder of the world, and to reassert the moral superiority of the West after genocide which they conducted. With the emergence of this worldview, the Westerners especially the US, emphasized civil and political rights while the Soviet bloc emphasized on the economic, social and cultural rights, consequently developing the human rights issue into three generations including: the first generation (civil and political), second generation (economic, social and cultural) and third generation (collective).

Furthermore, research shows that in its historical development, human rights had gone through different discourses. One of these is its discourse of legalism with emphasis on civil and political rights, or negative rights, which assumes that human rights can be protected through legal mechanisms and processes of courts, legislation and the work of lawyers are given prominence in human rights to the neglect of many of the rights most people would claim as human rights, such as the right to be treated with dignity, the right to freedom of expression and the right to be free from intimidation or discrimination, that can only be partially protected though the courts. Consequently, in the course of the development of human rights it is found necessary that a society that protects and realizes human rights must have those rights embedded into its culture, not merely codified in its laws, and working for human rights is not to be the sole prerogative of lawyers, but is also supposed to be the task of teachers, community workers, health workers, religious leaders, politicians, and indeed the task of all citizens, in their various roles of parent, child, relative, supervisor, colleague, workmate, community member, lover and friend. Another discourse associated with the conventional human rights view relates to its application within the public domain with the assumption that rights such as the right of freedom of expression, freedom of association and the right to be free from discrimination or harassment are typically understood as applying within the public sphere, to the neglect of the fact that for many people, especially for women and children, the right of freedom of expression is much more important within the family in private and domestic domain than in the public sphere, and the same can be applied to other rights, such as the right to an adequate income, the right to be treated with dignity, the right to safety and the right to freedom from discrimination. These issues led to the growing of feminism that opposed organizations like Amnesty International for their support of men's agenda, which resulted in the incorporation of issues of domestic violence by Amnesty International in its programs, although the traditional ways continued to dominate.

In spite of the above limitations the human rights issue has been growing to include institutions and declarations like: the Universal Declaration of Human Rights, the many other international declarations and human rights covenants, the UN Human Rights Commission, Amnesty International, Human Rights Watch, the Bills of Human Rights which have found their way into the constitutions or statute books of most nations, and the actions of many citizens and community groups who have used human rights as a driver for their various campaigns. But, the newly emerging issue of concern has been as to how to link the idea of human rights to the idea of peace to generate hope for the world of uncertainty and diversity in this era of

post-modernity. In this regard the issue of universalism and relativism of peace has been an agenda of researchers and practitioners in the world where globalization and localization are pulling and pushing each other.

Other than universalism and relativism, human rights concept is also treated in many other ways. With regard to these two, both naïve universal position and a naïve relativist position are considered to be untenable in relation to human rights, but a more sophisticated position, which seeks to incorporate both the power of universalism and the diversity of relativism that embraces both rights and needs is said to be the best option to achieve both human rights and peace. The other way in which human rights is treated is with regard to individuality and collectivity and both are expected to be treated inclusively but not treated to be mutually exclusive.

Pertaining to human rights, other than the above mentioned approaches, there are said to be other ways in which human rights should be understood. One of these is the fact that there is an argument that all human rights should be understood in the context of both individualism and collectivism. Thus, while some cultural traditions such as the West may emphasize individual understandings, and others such as the Confucian may emphasize the collective, it is said to be important to emphasize that the two need not be differentiated or seen as mutually exclusive. It is argued that it is only by understanding all human rights as both individually and collectively held that society can move beyond the limited Western liberal view that has dominated the mainstream human rights discourse. The other way of approaching human rights pertains to rights and responsibilities, in which both are expected to be harmonized based on the concept of community of rights and the culture of rights. The other way of approaching human rights is with regard to human rights from below and human rights from above in which it is expected that unlike human rights from above in which representative only of the political, intellectual and legal elite formulate, there should also be human rights from below in which global population as a whole and those whose human rights are routinely violated are involved. The approach of human rights from below is said to encourage people to define human rights and responsibilities from their own experience, culture, moral and religious traditions. It is further said that human rights from below has the potential to develop a culture of human rights and responsibilities, and is linked to ideas of developing strong human community, in whatever form that may take.

The other aspect in which human rights is discussed in literature is with respect to its relation to peace. Here it is argued that the argument for human rights from below that pertains to human rights can similarly be applied to peace, because the aims of human rights work and of peace work are the same and the methods of achieving them coalesce. The relation of these two is defined based on what are said to be the three dimensions of any practice including knowledge, values and skills, in which it is argued that with human rights work and peace work there is considerable overlap in the knowledge drawn on by each; the values of each, it might be argued, are identical, or at least so overlapping that it is hard to make any distinction between them; and the skills required to practise both human rights work and peace work are

also said to be common. Thus, it is argued that if peace is only achieved from above, it will only be a partial peace that can leave many conflicts and tensions unresolved, and true peace can only be achieved if peace from below can be realized alongside peace from above. Moreover, it is argued that there are strong parallels between peace work and human rights work, because both depend on developing and sustaining strong and inclusive communities, within which human rights and human responsibilities can be constructed.

Peace and Justice

Research shows that one of the key debates on peace and security issues revolves around the definition of justice and the various mechanisms for implementing justice. Traditional views of justice have typically focused on punishment for wrongdoers and restitution for victims. But, simply seeking punishment is said to be not necessarily leading to justice and the degree to which punishing perpetrators under the law is also said to affect sustainable peace depending upon whether the punitive process creates space for communities to begin to reconcile with one another. Thus, there is an argument that in fact, under certain circumstances, qualified amnesty is more strategically just than traditional legal justice because it does specifically create space for peace, and whether it is individual and interpersonal reconciliation it is expected to precede political reconciliation by analysing the context within which a conflict progresses, whether it is interstate or intrastate.

But, generally, there is an argument that there should be horizontal capacity building that strengthens community members including elites and mid-level leaders. Religious authorities, NGO leaders, and average citizens across all lines of division are also expected to participate in peacebuilding, with the governmental to use the capacity of state actors to use formal measures to persuade, and religious actors playing their particular role in the realm of religion. Thus, although, it is argued that no approach to peacebuilding is perfect, there is a consensus that the ideal framework for conflict resolution involves a combination of powerful and resource-rich state intervention on one hand and on-the-ground and legitimate non-state actors on the other hand.

4.1.1.3. Sustainability of Peace

Meaning and Concept

As found in the literature review, there is a general consensus that the most important steps towards a sustainable peace are those which foster and strengthen local capacity to deal with the past, to engage with the present, and to shape the future in ways which do not exclude, oppress, or divide. In other words, creating the conditions for sustainable peace means deconstructing structures, situations and relationships that cause conflict while building structures, situations and relationships that support peace through peacebuilding, by applying the concept of embedded sustainability that is said to take the concept of sustainability one

step further by upgrading further from the concept of conservation in the 20th century to the concept of stewardship in all its forms including social, economic and environmental.

Peacebuilding was mostly understood in the UN as post-conflict peacebuilding. But, sustaining peace is said to encompass activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict. It is believed that sustaining peace should in practical terms not be distinguished from peacebuilding, because both sustaining peace and peacebuilding are ultimately intended to reduce the risk of lapse or relapse into violent conflict by looking beyond the present crisis management and the immediate resolution of conflicts. The UN resolutions are also said to offer an opportunity to increase the focus of the UN system in preventing conflicts, so that not only the symptoms, but also the root causes of conflicts are addressed to avoid new cycles of conflict. The UN resolution on sustaining peace forwards that sustaining peace is: a political processes including elections, inclusive dialogue, reconciliation, and conflict management capacity at national and subnational levels; safety and security including mine action, disarmament, demobilization and reintegration, security sector reform; a rule of law and human rights including access to justice, transitional justice, promotion and protection of human rights, gender equality, protection of civilians, human rights and refugee law, solutions for internally displaced persons and refugees; includes social services such as water and sanitation, health and education, caring for victims of violence, attention for internally displaced persons and refugees; encompasses core government functions including public administration and public financial management at all levels with transparency, accountability and anti-corruption; and a means of economic revitalization and livelihoods including employment, livelihoods and infrastructure.

Unlike traditional ways in which peacebuilding focussed on post-conflict issues of reconstruction based on neoliberal capitalism, contemporary issues in dealing with sustainability of peace incorporate environmental issue which in turn is imperative for sustainable development. Thus, it is recommended that focus is supposed to be made on stability and sustainability of peacebuilding systems from an environmental security perspective.

Furthermore, it is also found out that peacebuilding is taken as a system with an intention to emphasize the complexity, interaction and independence of different entities in peacebuilding projects that include: international organizations and actors, regional organizations and actors, national and local governments, civil society organizations, international and local businesses and etc. Accordingly, it is recommended that a careful, comprehensive and systemic approach that depends heavily on an integration of environmental security management in the peacebuilding system is needed to establish sustainable peace and stability. To put this to effect sustainable economic policies that have the possibility to unite humanitarian and environmental factors and bear a contribution for environmental protection are to be designed. Consequently any peacebuilding policy is supposed to be guided by sustainable values, such as a long-term planning of development actions, which provide sustainable economic policies. Such sustainable economic policy is thus said to have

the potential of protecting the environment and generate capacity to stabilize a given country while equally delivering a sustainable solution to conflict resolution and making peace potentially sustainable.

In relation to the above conditions, it is also found out that some of the threats of sustainable peace as related to environment are indicated to be: neglecting of serious sustainable planning, military actions for counter insurgency operations, conflict induced displacement, and lack of the knowledge as to how to manage the dwindling natural resource base and at the same time plan and pursue sustainable economic growth. In order to accomplish the above recommendations it is said that there is a need for: good governance of natural resources at local level, improved early warning of conflicts with indicators, and building peace over the shared management of natural resources by converting disputed areas into peace parks, all of which need to involve all actors. These are expected to be implemented mainly in post conflict conditions. But as the approach for quick post-conflict economic recovery and political stability is said to negatively affect the environment consequently challenging sustainable peace and accelerate emergence of conflict again, all stakeholders engaged in peacebuilding projects are expected to plan, think and execute peacebuilding projects with long-term perspective that set the conditions for sustainable peace.

Human Efforts and Strategies

Findings from the literature review show that one of the major efforts made in the area of peacebuilding by the international community has been the organization of the UN's Peacebuilding Architecture (PBA) which is said to be ineffective due to: its original design, the Security Council's uneasy relations with the peacebuilding commission, battles within the UN system, and the changing nature of conflicts that require for peacebuilding interventions presupposed the emergence of other mechanisms. In any case, since the last two decades peacebuilding efforts have generally been identified to be: context-specific although there are generalities; political being mostly intrastate; multi-faceted enterprise involving social, political, economic, and environmental problems necessitating security, development, public safety, rule of law, governance, justice, reconciliation, socio-economic reconstruction and psychosocial rehabilitation; endogenous process requiring country-led intervention, nationally ownership, inclusive strategies encompassing women and civil societies at all levels; local structures based systems and processes that boost local resilience; addressing regional and transnational factors like cross-border flow of arms, refugees, natural resources and transnational organized crime and terrorism in addition to local conditions; dealing with the nature of conflict that is constantly changing as was peacebuilding, consequently giving attention to poor governance, corruption, drug trafficking and violence in fragile states, environmental degradation, natural disasters, urban violence, emerging diseases of all kinds and etc.

Based on the above conditions, policy implications efforts were being made for peacebuilding that included: the strengthening of Peace Building Architecture (PBA); giving priority to the

most needy; giving quick response; boosting level of knowledge; reforming peace building actors; coordinated effort of peace building actors; taking peace building as essential tool for conflict management, prevention, mitigation and resolution; boosting the capacity of actors like PBA and UN Security Council to meet expectations. Moreover, there is also a commitment to implement SDG 16 which deals with peace. Along with the multilateralism and nationalist populism among world community, it is here further recommended that: actors must shift their mind-sets by using strategies and resources that are to be geared towards a people-centred and universal agenda for sustaining peace through identifying norm and implementation entrepreneurs who can share lessons and instigate government-to-government and society-to-society collaboration on what works to advance SDG 16 and related goals and targets; a platform to convene all global partnerships relevant to SDG 16 to coalesce, coordinate, refine and monitor partnerships towards attainment of SDG 16 is to be created; major gaps in global partnerships and norms for SDG 16, most especially in the area of illicit flows, starting with a high-level panel of experts on countering the dark side of globalization is to be filled; UN leaders in pilot countries are to be tasked to work with national actors to align peace agreements, development and humanitarian plans; the UN Peacebuilding Commission is to be empowered to build synergies across all arms of the UN, and devise a system of upstream monitoring and prevention; UNs executive boards are to be merged or coordinated to align and update their specializations to be harmonized with UN core functions, one of which must be sustainable peace; donors and the humanitarian systems are to be held accountable for implementing the grand activities of empowering communities and linking them with development; the number of countries that commit to investing in community resilience is to be expanded; conflict-affected countries are to be empowered through expanding the global partnership to leave no country behind; assistance and cooperation to national priorities are to be aligned; and civil society is to be given voice by including them on an equal footing in dialogue.

Furthermore, sustaining peace is also dealt with regard to its time frame. Accordingly, along with peacebuilding effort it is expected to be treated not only as a post-conflict activity, but also is expected to be implemented during all stages of the conflict cycles that encompass before conflict, during conflict and after conflict stages. This implies that sustaining peace should take place simultaneously with peacekeeping, development and humanitarian activities. Additionally, as to who is responsible for sustaining peace is also dealt with and primary responsibility for leading the process for sustaining peace is to be given national governments and authorities that include sub-national and local authorities, in which case the responsibility for sustaining peace is broadly shared with the entire society including all national and local stakeholders through inclusive process. Along with this, it is also recommended that the entire UN system should be involved in sustaining peace by laying specific strategies. Implementation of these of course is said to require a change in mind-set, joint analysis, collective outcomes, strategic planning, activities and programmes, partnerships and financing, and evaluation by moving from a reactive mode to a preventive

approach and from short-term and output-based interventions to longer-term sustainable and collective outcomes based approach that is led by UN systems with definite indicators.

On the other hand, literatures shows that the 2030 Agenda for Sustainable Development developed by humanity and the Sustaining Peace Agenda are said to be complementary and mutually reinforcing. This is shown in the fact that: the tenet of the 2030 Agenda to “leave no one behind” and reach the furthest implies a need to focus on sustaining peace; sustaining peace is committed to ensuring that “the needs of all segments of society are taken into account; both recognize that each country has primary responsibility for implementing the 2030 Agenda and sustaining peace; both are people-centred and are grounded in international human rights laws, principles and standards; both emphasize the importance of preventing violent conflict; both strongly stress the interdependence of the issues of peace and security, development and human rights, and environmental issues all of which have many drivers of violent conflicts that include economic, social and environmental inequalities, lack of jobs, poor natural resource management and climate change; the achievement of both requires inclusive, transparent, effective, accountable institutions and the rule of law; and both Agenda 2030 and the Sustaining Peace Agenda of peacebuilding recognize the need to work collectively as one across the UN system to provide coherent support to member states’ efforts to meet the ambitious targets they have set for themselves.

Furthermore, human efforts for sustaining peace is seen outlined in the UN General Assembly Resolution 70/262 and Security Council Resolution 2282 (2016). According to these resolutions sustaining peace is supposed to: be understood as a goal and a process to build a common vision of a society; ensure that the needs of all segments of the population are taken into account; ensure prevention of the outbreak, escalation, continuation and recurrence of conflict; address root causes by assisting parties to conflict to end hostilities; ensure national reconciliation, moving towards recovery, reconstruction and development; emphasize that sustaining peace is a shared task and responsibility that needs to be fulfilled by the government and all other national stakeholders; flow through all three pillars of the United Nations’ engagement at all stages of conflict; reaffirm the primary responsibility of national governments and authorities in identifying, driving and directing priorities; emphasize that inclusivity is key to advancing national peacebuilding processes and objectives; stress that civil society can play an important role; emphasize the importance of a comprehensive approach to sustaining peace; address root causes; strengthen the rule of law at the international and national levels; promote sustainable economic growth, poverty eradication, social development, national reconciliation and unity; promote inclusive dialogue, mediation, access to justice, transitional justice, accountability, good governance, democracy, accountable institutions, gender equality and respect for the protection of, human rights and fundamental freedoms; recognize an integrated and coherent approach among relevant political, security and developmental actors and etc.

Further study on the above indicated resolutions show that they are said to be a shift in preventing conflicts because: they promote the identification of the factors that foster peace;

they require a change in mind-set from reactive to proactive; and because they go hand in hand with the Institute for Economics and Peace's (IEP) Positive Peace framework which is assumed to: create institutions and structures that create and sustain peaceful societies, shift thinking from an overt focus on what makes countries violent to what makes them peaceful and resilient, measure a country's resilience and ability to absorb and recover from shocks, maintain stability and recovery, boost better per capita growth with better environmental performance and less civil resistance movements, define the risk of future falls in peace by providing better targeting for peacebuilding efforts and etc.

On the other hand, as can be seen in the literature review, according to IEP, positive peace is measured by the Positive Peace Index (PPI) which consists of 24 qualitative and quantitative indicators that capture the eight factors of positive peace which are used to measure a country's resilience and fragility to help predict the likelihood of conflict, violence and instability. These pillars and indicators are said to create interdependent social dynamics that affect each other positively one leading to the other. These pillars of positive peace are said to include: well-functioning government, sound business environment, low levels of corruption, acceptance of the rights of others, high levels of human capital, good relations with neighbours, free flow of information, and equitable distribution of resources. This positive peace is generally said to be important in today's world mainly for: conflict prevention in a measurable way, building resilience, reducing potential future violence, maintaining stability and recover from both internal and external shocks and avoid internal shocks. Thus, positive peace, sustainable peace and sustainable development are said to be similar.

On the other hand the above fact is said to be proven by similarity between SDGs and positive peace. This is shown mainly in goal 16 and other related SD Goals which are integrated, interlinked and universal, working together to bring about development outcomes. It is indicated that positive peace not only brings development, but sustains years of development gains, increase foreign direct investment, insure education, increase life expectancy and reduce poverty by making peace to have quantifiable economic value. This is said to be done by estimating the economic impact of violence on the global economy and the potential additional economic benefits from improvements in peace. In this regard, as fragile and conflict affected areas with social inequality, poverty, hunger, weak institutional structures, human rights abuse and democratic deficiency are said to be the most affected, it is said that there is a need for a close interplay between humanitarian aid, long-term development cooperation, political dialogue and mediation as well as coordinated and complementary measures at national, regional and global level.

Although, the original UN and OECD definition of peacebuilding refers to activities aimed at assisting nations to cultivate peace after conflict, through time peacebuilding concept has developed to include activities designed to prevent conflict through addressing structural and proximate causes of violence, promoting sustainable peace, delegitimizing violence as a dispute resolution strategy, building capacity within society to peacefully manage disputes and reducing vulnerability to triggers that may spark violence. This growth in activity is said to

have led peacebuilding or sustaining peace concept to include conflict transformation, conflict management and conflict resolution. On the other hand, according to the literature review, peacebuilding as understood through conflict transformation is said to begin from the worldview in which interdependence is the point of departure and orientating people and institutions towards peacebuilding is taken as cooperation, while the worldview that sees life as a matter of eating or being eaten is said to lead to pacification. Therefore, conflict transformation practices are said to intentionally create the conditions for sustainable peace by prevention as well as by helping disputants engage current conflicts or the aftermath of conflicts. This is said to be because peacebuilding works at the cultural, structural and social levels of two or more groups.

The difference between conflict transformation methods and conflict management methods is also pointed out in the literature review. Accordingly it is found out that conflict management as a discourse, often seeks to suppress, contain or otherwise avoid the consequences of conflict, while conflict transformation acknowledges that conflict is part and parcel of enduring relationships and that its energy can be harnessed to effect positive results. Conflict transformation is said to be a capacity to envision conflict positively, as a natural phenomenon that creates potential for constructive growth; and a willingness to respond in ways that maximize this potential for positive change. Thus, conflict transformation is understood as not trying to control, manage, manipulate or stop conflict. However, it is said to take conflict and change the direction and the methods of its expression by channelling its energy into more productive processes and outcomes.

On the other hand, conflict transformation is said to be a word that indicates a move away from using the word resolution in respect to conflict. Conflict resolution in peacebuilding particularly is said to refer to a process that relies on professional specialists intervening in particular ways as neutral and third parties to achieve a compromise between disputants. Conflict transformation is said to be a way of looking at conflict that disputants can learn and use effectively even without the ongoing presence of a third party. Conflict resolution techniques have a tendency to emphasize legal methods and processes such as Alternative Dispute Resolution (ADR), certain forms of negotiation or even legal processes of mediation which may be indicated more strongly in physically violent conflict situations. Alternatively, conflict transformation methods are said to emphasize non-judicial, narrative and traditional mechanisms, reserving legal methods for use only when necessary.

Sustainable Peace and Conflict

As found out in the review, in many cases, it is assumed that conflict is natural arising from social interactions, unavoidable and even some times desirable in so far as it often leads to innovation and progress. But, it is also argued that the most important thing is transitioning war to peace and sustaining peace by identifying those attributes and assets that have sustained social cohesion, inclusive development, the rule of law, human security and peaceful society. Thus, peace is taken to be not so much the absence of conflict as it is the

ability to manage and transform conflict in a peaceful and constructive manner through possessing the structures and capacities for sustaining peace. These structures are defined to be positive peace which is the building and strengthening of the factors that foster everyday peace including solidarity and compassion between different ethnic groups on one hand and systemic factors such as equitable distribution of resources, well-functioning institutions, tolerance for diversity, respect for the rights of others, security from physical harm, and access to food and clean drinking water on the other hand, by detecting and strengthening what is already working and what needs fixing as an ongoing exercise. It is also assumed that it is the inability to respond to changes, both internal and external, that is considered as an indicator of the weakness of a society's infrastructure for peace.

Furthermore, it is assumed that peace can be most effectively sustained when it is conceived as a public good for which the state is responsible and is taken as a shared responsibility of all stakeholders and citizens as a multidimensional and multi-sectoral project. Unlike law and security, peace is said to be unable to be enforced from the top but must be woven into society from within and from below by fostering partnerships and incentives to maintain it through dialogue among individuals, groups and social sectors as well as between the government and its citizens with enlightened and inclusive leadership at all levels of society. Other than this, sustaining peace also is said to rely on the intention and willingness to foster peaceful societies by making peace to be made a deliberate policy objective of the state by assigning core government ministries address challenges to peace and contribute to its sustainability in addition to fulfilling their intrinsic functions. Along with this it, is also recommended that the UN agencies should place greater emphasis on identifying factors of resilience within societies and carve out the space needed for national stakeholders to play a leadership role in fostering peace, no matter how weakened by war and strife they may appear, with the aid of external interventions as an endeavour to build on what people know and what they have.

Sustainable Peace and Economic, Social and Cultural Rights

As found out from the literature review, along with the two most important concepts of sustaining peace which include the need to focus on root causes and prevention of destructive conflicts, the foundations of security that include economic, social and cultural rights which in turn encompass the desires of all including food, water, health, housing, work, education and etc. are important, and this is strengthened by the fact that the rights-based approach provides the legal framework within which these human security requirements can be met. Abuse of rights can happen in both developed and underdeveloped countries in which case peace would be unsustainable and conflict arise sporadically. Thus, it is assumed that civil, political, economic, social, cultural right and environment are not only indivisible, but are needed at all stages of sustaining peace beginning with early warning, because lack of these things lead to social and political tension which in turn leads to destructive conflict that leads to cycle of deprivation and exclusion. Furthermore, during post-conflict periods it is argued that not only should economic, social and cultural rights be incorporated into transitional

justice mechanisms, but they also need to be encompassed into post-conflict peacebuilding, reconstruction and development programming.

On the other hand, to ensure sustainable peace through ranges from prevention to post-conflict intervention by concerned actors like UN, OHCHR and Human Rights Council in applying economic, social and cultural rights, steps like: tackling fragmentation, building expertise and collaborative leadership; enhancing conflict prevention; inclusivity or valuing local approaches to peacebuilding and data gathering both qualitative and quantitative are supposed to be taken. To this end, different actors are supposed to do their respective duties throughout the indicated ranges. Thus, it is generally found out that to achieve sustainable peace within societies, peacebuilding measures must address the protection and promotion of economic, social and cultural rights at all stages of peacebuilding processes. This is supposed to include prevention of destructive conflict, early warning systems, post-conflict peacebuilding actions and mainstreaming economic, social and cultural rights within all pillars of the UN system and more widely within other international organisations and civil society by utilizing existing international human rights law and operationalising human rights.

Researches in the field also show that in today's world, after many efforts of top-down external to internal unworkable efforts, people are proposing what is called "peace building by the people and for the people" which is based on indigenous knowledge, local objective conditions and local ownership which presupposes local sovereignty. External actors are supposed to work through and along with the locality to ensure sustainable peace and sustainable change as is true of trying to ensure sustainable development. This local ownership concept which is a new way of organizing and governing society for peacebuilding is justified on the basis that: ownership can be seen in different ways, as consultation, participation, control, accountability, sovereignty, and etc.; ownership is a goal or an outcome of peacebuilding efforts; ownership is a right; ownership is a conditional right that presumes capacity and responsibility; and in local ownership proper alliance should be in place and international peace builders should learn from local peace building concept.

Practically, local ownership has long been recognized as a fundamental principle for peacebuilding efforts, but implementation at the country level is still problematic because of varying degrees of international commitment and other setbacks. Local ownership is said to be important because without ownership, peacebuilding efforts are rarely sustainable. To improve the track record on this crucial dimension of peacebuilding, therefore, it is said to be important to identify what different actors do rather than what they say. In this regard certain core policy implications are highlighted and these included: as local ownership is particularly difficult to achieve in programs that initially are heavily donor-driven, fostering ownership in such cases requires gradually re-negotiating the partnership in an attempt to follow more flexible approaches; a thorough understanding of internal politics and socio-cultural dynamics of a country is essential for effective assistance to peacebuilding, because it enhances the international community's choice of assistance strategies as well; rapid turnover of staff is undesirable because it undermines the creation of strong and sustained learning mechanisms,

and reduces the ability of staff to build and sustain good local contacts, thereby limiting the capacity to adapt goals and methods of operation to local context; support for greater transparency and accountability in local legislative processes can open up space for competing local parties to access the process and thereby contribute to ownership in a broader, national sense; international actors should give greater consideration to enable local civil society to mobilize politically for social change; and greater emphasis should be placed on developing administrative procedures that encourage local actors' involvement in planning, prioritizing and implementing reforms.

Furthermore, in order to ensure sustainable peace there is a general consensus that as sustainable peace, which is defined as a peace that is ecologically sensitive, while equally socially and politically relevant and desirable is crucial, it will also found to be important to understand the potential and dynamics of natural resources and environmental issues in post-war societies which means embracing cross-and trans-disciplinary research, and using existing and functioning concepts and frameworks to understand how to build sustainable peace, by using a broad definition of prevention that includes attempts to prevent the outbreak, continuation, escalation or recurrence of violence. The inclusion modalities which play important role in violence prevention that are identified generally included broader direct representation at the negotiation table, observer status, consultations, inclusive commissions, high-level problem-solving workshops, public decision-making and mass action. But contribution of inclusion to prevention depends on the kind of violence and relatedly, the nature of political processes. It is also found out that the causal processes that prevent or reduce violence differ at the early stages of the prevention attempt and during the transitional processes that follow, as well as according to conflict type. Findings thus suggest that a combination of different inclusion modalities is important for sustaining peace, thus indicating the merit of sequenced inclusion. On the other hand, this inclusion concept is also said to be advantageous in cases of popular protests and incipient violent conflict, in which case it contributes to prevention by creating political momentum through which violence can be averted or reduced. Moreover although inclusion is said to have the benefit of reducing violence and armed conflict and contributes to peaceful transition processes, there is a suggestion that inclusive peace and political transition processes can contribute to the prevention of violence when they are timely and included actors are sufficiently representative and independent, and when processes are supported by a favourable domestic, regional, and international environment. Other than inclusion concept here mentioned, modalities have also been developed pertaining to including as many actors as possible and some of these modalities included: direct representation at the negotiation table, observer status, consultations, inclusive commissions, high-level problem-solving workshops, public decision-making, and mass action.

Along with the inclusion modality mentioned, the world is presently for what is called integrated approach for peaceful societies, which links peaceful societies and effective, accountable and inclusive institutions, the integration of which include democratic

governance, conflict prevention and peacebuilding interventions to be applied across all settings that included: rule of law, inclusive political process, responsive and accountable institutions, conflict prevention, investments in human rights, and accountable institutions that are geared towards building: social cohesion and preventing conflict and vice versa, investments in social cohesion, national dialogue and mediation capacities in all settings. This suggestion is also expected to work in conditions of fragile state and state of fragility, the concept which is generally defined as: those states that are incapable of assuring basic security, maintaining rule of law and justice, or providing basic services and economic opportunities for their citizens; vulnerability to slow and sudden-onset disasters; and a complex set of multidimensional risks of a universal character that can affect all countries, not only those traditionally considered fragile or conflict affected. This concept of fragility is said to have dimensions of: violence, no access to justice, lack of accountable and inclusive institutions, and weak capacities to prevent and adapt to social, economic and environmental shocks and disasters. The resilience expected is supposed to be accompanied by institution development and stronger social cohesion.

4.1.2. Peace, Development and Development Studies

4.1.2.1. Meaning, Concept, Origin and Scope

Research shows that the issue of development has been the issue since human emergence on planet earth and society has in vain gone through many paradigms in order to come up with the formula for mainly sustainable development. Some of these community related development approaches included: Rights Based Approaches, Community-Driven Development, Community Based Development, the Project Approach in Development Assistance and etc. On the other hand there are economic development related theories and models which are intended to: ensure economies develop over time, overcome barriers to growth, assure governments that they can start and accelerate growth with appropriate development policies that can be implemented in accordance with the contexts of every country and etc.

As found in the literature review, although there has never been an agreed upon model of development, the main economic development models included: Comparative Advantage Model which teaches that all countries gain if they specialise and trade the goods in which they have a comparative advantage, Rostow Model which teaches that economies can be divided into primary secondary and tertiary sectors and the history of developed countries suggests a common pattern of structural change, Harold-Domar Model which suggests that savings provide the funds which are borrowed for investment purposes, Lewis Model which promotes structural change that explains how labour transfers in a dual economy and how growth of the industrial sector can be a driver for economic growth, Dependency Theory which refers to over reliance on other developed nations, Balanced Growth or Push Theory which argues that as a large number of industries develop they simultaneously generate a

market for one another, and Unbalanced Growth Theory which argues that sufficient resources cannot be mobilised by government to promote widespread and coordinated investments in all industries.

4.1.2.2. Sustainability of Development: Meaning, Concept, Origin and Scope

The literature review shows that the concept of sustainable development is said to go back to the 1970s and earlier, when it is said to have been based only on environmental and economic policies, and later came into prominence in the public-policy arena in the late 1980s with the release of the Brundtland Commission report (WCED 1988), when social considerations began to flourish and efforts to integrate them into one policy stream rather than allowing each to continue to be a separate policy stream was developed.

Different meanings, many of which speak of the same thing are said to be attached to sustainable development. Thus, sustainable development meanings that grew over time included: the institutionalization of best business practices by companies, corporations and sundry businesses as well as governments in the processes of production, distribution and consumption, vis-à-vis their economic, socio-political and environmental spheres of activity; improving the living condition of the people by integrating social development, economic development, environmental conservation and protection; development that meets the need of the present without compromising the ability of the future generations to meet their needs; and development that applies not only to environmental issues, but also incorporated into economic and social issues incorporating economic development, social development, and environmental protection. Moreover, sustainability is said to be a development that satisfies the needs of the present without risking the ability of future generations to satisfy their own needs, and is a principle according to which no more can be consumed than is regrown, regenerated and made available again in the future. In spite of all these, it is claimed that the concept of sustainable development remains weakly defined and contains a large amount of debate as to its precise definition up to today and many have also criticised the meaning and concept of sustainable development, based on the allegation that it cannot practically be implemented and human activity on nature cannot be sustainable.

In spite of all ups and downs, sustainability is generally dealt with in the spheres of economy, environment and social affairs in the context of its popularization and legal implication by necessitating the alliance and balance between consumption, development and conservation and generally taking sustainable development to be a holistic approach that lead humanity to the end point of sustainability and the economic development brought by such organized principles and practices in an economy which is also referred to as Managed Sustainable Development (MSD). In line with the necessity of integrating environmental, social, and economic policies, efforts are also underway trying to frame them as a process-related goal, process goal, and substantive goal. Although in line with this, some countries have adopted the law regarding the protection of the natural environment pursuant to the principles of sustainable development, uniformity in defining sustainable development is still lacking.

In general, although more work on the fundamental problems of policy integration and sustainable development may well reveal the futility of the whole effort, the fact that human societies will face worsening social, environmental and economic problems in the future is supposed to be considered and the efforts to draw together goals and policies in these critical areas, to experiment with practical ways of bringing a more holistic view of the world to bear on policies and decisions, and to make decision-making processes more inclusive and more mindful of many aspects of reality are said to be imperative.

In today's world, objective conditions show that the world is facing a challenge which alters between giving up the growth of the economy which means the risk of an economic and social collapse on one hand and maintaining growth which means the risk of the destruction of global ecosystems that are the basis of life on one hand. Thus, in view of humanity living the past life as if nothing is happening, there are proposals that there is urgent need for a clear vision, a courageous policy and a really robust strategy to find the way out of the growth dilemma, which is an immense task in a world with the population approaching ten billion to ensure sustainable development principles. Some of the recommendations forwarded in this regard included: slowing down, protecting, preserving and thus preventing developments that could lead to the downfall of humanity; setting ecological limits on human activities; in view of the objective condition in the world, in which 15% of the world population control 80% of the world economy, ensuring equal distribution of economy; reducing consumption for holistic ecological and social sustainability; conducting a circular economy which is based on minimized resource use, limited waste production, less emission and energy wastage by slowing down, reducing and closing energy and material cycles which are achieved through long-lasting construction, maintenance, repair, reuse, renovation, remanufacturing and recycling; introducing precautionary principle which is one of the most effective ways of protecting our environment in the long term by correcting critical developments early, even if science does not yet have the definitive evidence of exactly how and when something is going to happen; and ensuring sustainable consumption and sustainable production before our children and grandchildren are confronted with a hostile climate, with exhausted resources, destroyed habitats, species extinction, food shortage, mass migration and unavoidably war which is more destructive than ever before. To be able to ensure the above wishes, Agenda 2030 of Sustainable Development Goals encompassing seventeen sustainable development goals were to be implemented around the world and by all UN member states by 2030, and all states are called upon equally to play their part in finding shared solutions to the world's urgent challenges and people all over the world are supposed to have relevant information and the awareness of sustainable development until 2030.

Further studies about the environment also show that, given the change in biosphere integrity, biodiversity loss and species extinction, stratospheric ozone depletion, ocean acidification, biogeochemical flows, phosphorus and nitrogen cycles, land-system change, deforestation, water pollution, atmospheric aerosol loading, microscopic particles in the atmosphere that affect climate and living organisms, introduction of novel entities, organic

pollutants, radioactive materials, nanomaterials, and micro-plastics and etc., today humanity is not sure of where climate change could take the planet earth. But, in spite of up to now futile efforts, some yet to be implemented recommendations as to what to do are forwarded and these included: paving the way for sustainable businesses by rethinking that the future economics on earth will be filled with humans through green economy, future city, energy transition with the intention of ensuring sustainable peace, freedom, development, and environment; developing patterns of thinking about how to reduce the great imbalance between rich and poor countries to halt population growth and set policy for economic system to move away from growth strategy and prioritise a sustainability strategy; stopping the growth of the global population; reducing consumption patterns individually and collectively, to be implemented mainly by developed nations who do not consume what they need but rather increase consumption based on the consumption of their neighbours and friends mainly in the areas of big cars, meat consumption and large living space, all of which adversely affect the environment, and this is supposed to be in cooperation with the political leadership which should stop subsidizing consumptions and introduce fines for pollution; replacing outdated, environmentally damaging and inefficient productions without exceptions by new technologies by avoiding the foolish optimistic view that with increasing technological efficiency, we can just continue our usual lifestyle, considering that the large impact on our environment due to our excessive consumption and the rapid population growth can only partly be compensated by technological improvements of using clean and efficient technology by competing for sustainable use of resources rather than for higher production and consumption; and putting digitization into the service of global sustainability by acting quickly with prudent environmental policy without doomsday scenarios, without ideologies and without individual interests as urgent as possible, at the time that the world is said to be reaching absolute growth limit which some think will be solved through the process of nature like flood.

Generally, although there was no significant result, up to this decade, humanity has tried to adopt three quite distinct ideas about what should be developed and these include: people, economy, and society with much of the early literature focusing on economic development, with productive sectors providing employment, desired consumption and wealth. In this regard, recently, attention has shifted to human development, including an emphasis on values and goals, such as increased life expectancy, education, equity and equal opportunity, followed by identification of calls to develop society that emphasized the values of security and well-being of national states, regions, and institutions as well as the social capital of relationships and community ties was also introduced. But, let alone the practice, there was no consensus even on the concept of sustainability that range from “everything is sustainable forever” up to “nothing is sustainable.” This has led some observers to call sustainable development an oxymoron, to mean fundamentally contradictory and irreconcilable. Furthermore, it is assumed that if anyone is free to redefine and reapply the term to fit his/her purposes, it becomes meaningless in practice and can even end up in environmentally

destructive activities. On the other hand, objective conditions show that much of what is described as sustainable development in practice are negotiations in which workable compromises are found that address the environmental, economic and human development objectives of competing interest groups. Indeed, it is said that this is why so many definitions of sustainable development include statements about open and democratic decision making. Another approach taken regarding sustainable development is defining it in terms of being a value which means expressions of or beliefs in the worth of objects, qualities or behaviours which itself is said to often overlap with sustainability goals and indicators. Among others, these values are generally expressed in: the three pillars of sustainable development; the benchmark goals of the Millennium Declaration, the Sustainability Transition and the Great Transition; and the many indicator initiatives. Among these values: the Millennium Declaration is an articulated set of fundamental values seen as essential to international relations that include: freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility; the Earth Charter is derived from contemporary science, international law, the teachings of indigenous peoples, the wisdom of the world's great religions and philosophical traditions, the declarations and reports of the seven UN summit conferences held during the 1990s, the global ethics movement, numerous nongovernmental declarations and people's treaties issued over the past thirty years, and best practices for building sustainable communities, that encompass four first-order principles identified and expressed in the Earth Charter as the community of life, ecological integrity, social and economic justice, democracy, nonviolence, and peace, which itself is broken up into second and third order principles, which is again also broken into specific actions.

Furthermore, sustainable development is also seen being defined in terms of practice which includes the many efforts at defining the concept, establishing goals, creating indicators, and asserting values on one hand and includes developing social movements, organizing institutions, crafting sustainability science and technology, negotiating the grand compromise among those who are principally concerned with nature and environment by also giving value to economic development, and those who are dedicated to improving the human condition on the other hand. Sustainable development has also been viewed as a social movement which indicates a group of people with a common ideology who try together to achieve certain general goals and as with any social movement, sustainable development is said to encounter opposition and attacked from two very different perspectives by opponents on the basis of: viewing sustainable development as a top-down attempt by the United Nations to dictate how the people of the world should live their lives, and thus as a threat to individual freedoms and property rights; and secondly viewing sustainable development as capitulation that implies development as usual, driven by the interests of big businesses and multilateral institutions and that pays only lip service to social justice and the protection of nature.

Institutionally, the goals of sustainable development is said to have been firmly embedded in a large number of national, international and nongovernmental institutions. But at the intergovernmental level, sustainable development is now found as a central theme

throughout the United Nations and its specialized agencies. Evidence of this shift can be seen in the creation of the Division of Sustainable Development within the United Nations Department of Economic and Social Affairs, the establishment of environmentally and socially sustainable development agenda at the World Bank, and the declaration of the United Nations Decade of Education for Sustainable Development. Similarly, numerous national and local governmental entities have also been established to create and monitor sustainable development strategies.

Thus, sustainable development is said to require the participation of diverse stakeholders and perspectives, with the ideal of reconciling different and sometimes opposing values and goals toward a new synthesis and subsequent coordination of mutual action to achieve multiple values simultaneously and even synergistically. As real-world experience has shown, however, achieving agreement on sustainability values, goals, and actions is often difficult and a painful work, as different stakeholder values are forced to the surface, compared and contrasted, criticized and debated. This is witnessed by the steps the development agenda went through which included: nineteenth century Colonial Growth Model, Rostow's Model of Stages of Economic Growth, Communist view of Economic Development, Agricultural Led Industrialization, Basic Needs Approach which led to the development of HDI, 1980s Structural Adjustment Program that was based on dismantling inefficient parastatal organizations, Market Oriented Approach, and at present the Concept of Sustainable Development.

Thus, after long journey through the world of research, it is being assumed that a new paradigm of sustainable development is indispensable for the 21st century mainly by emphasizing on agriculture, energy, industry, and renewable resource systems through economic, political and social theories by combining traditional wisdom with modern technology to transform the concept of sustainable development into reality. The importance of this sustainable development concept was seen when Sustainable Development Goals of Agenda 2030 was signed by 193 nations at the United Nations in September 2015 and is expected to be accepted by all at global level. In this regard, all disciplines are also said to be necessary and have got parts to play. Not only disciplines, but all religions are assumed to play their role in the Millennium Sustainable Development Agenda. Focus is mainly made on the major religious organizations including: Bahá'í Faith, Buddhism, Christianity, Confucianism, Daoism, Hinduism, Indigenous traditions, Islam, Judaism, and the Sikh religion, that are expected to play their part for sustainable development based on their beliefs about the planet, people, prosperity, peace and partnership, and it is moreover expected that their common spiritual values in this regard would lead to mitigating environmental destruction, poverty, forced migration, corruption, terror, discrimination, injustice and etc.

4.1.2.3. Peace, Security and Development

As has been found in the literature review, it is shown that the idea of development was traditionally associated exclusively to the economic development of the states excluding social, political and environmental issues. Security issues also had a very limited agenda,

focusing on the protection of territorial integrity, the defence of sovereignty and the promotion of the states' national interests, always in the context of the bipolar rivalry between East and West, and often under even more restrictive and exclusively military prism of the national security paradigm. Accordingly, the linkage between peace, security and development was also unrecognized mainly in practical sense, and although there was linkage development over time, it was not until the 1980s that their interlinkage began being dealt with closely, mainly by including other human problems other than economic development and military related issues, consequently leading to the concepts like "peacebuilding" that is supposed to deal with the comprehensive framework for peace, security and development. Furthermore, as time progressed, the September 9/11 tragedy became a turning point in the dealing of peace, security and development leading to agendas like anti-terrorism, anti-drug trafficking, anti-organized crime, political stability, systematic relocation of aid, human security, complex humanitarian emergencies, post conflict reconstruction and peacebuilding, fragility of states and etc., in the world in general and African context in particular. This concern of securitization has led to the formation of intergovernmental organizations like EU, OSCE, NATO, ECOWAS, Council of Europe, OECD, World Bank, International Monetary Fund and the new military operational command of the United States for Africa (AFRICOM), a competitor to China's influence. Thus, it can be seen that donors had placed safety as a priority in post-war context consequently planning them on a short term and long term ranges. It is with the above concern and as a continuation of the concern indicated that the UN officially launched the 2030 Agenda for Sustainable Development on 1 January 2016, by defining sustainable development and the 17 Sustainable Development Goals (SDGs) as "socio-economic and human development that meets the needs of the present without compromising the ability of future generations to meet their own needs", the definition which is said to include economic growth, social inclusion, peace, justice, good governance, job opportunities, social protection and environmental protection, as well as an implicit valuation of the future in terms of development, investment and consumption decisions being taken today. These SDGs are supposed to be a global set of goals for all countries including low, middle, and high-income countries to be met over 15 years by 2030, based on the same span of time that was given to the Millennium Development Goals (MDG), implying that development especially sustainable development is a continuous and gradual process that is never truly completed and often is said to require at least a generation to yield results requiring years of planning, consultation and timely delivery. This analysis is further presented in view of violence and peace spectrum based on the concepts of negative peace and positive peace, which implies that although there can be no sustainable development without peace and security and vice-versa, to ensure development the quality of peace is also said to be very important.

The other target to which the international community through the UN is working is based on the right to peace and security, development and human rights. But in the present condition where war is overfunded and peace is underfunded with trillions of dollars allocated for war

to the neglect of extreme poverty, which only 10% of that amount could eliminate, there is frustration to realize the intended UN pillars. This concept was further developed since 9/11 to assume that once war was over, development would arrive to repair the damage, drive the country towards economic growth, prosperity, eradication of poverty and democracy, consequently combining multiparty politics with market reforms to liberalize local markets, the approach which is known as Liberal Peace Approach. This is meant that war emerges from underdevelopment, and that developed, liberal democracies do not go to war, and economic development, by removing poverty and ending grievances that come from gross inequalities, is ultimately said to be the best protector of the peace and security of citizens. In spite of all this, no definite formula for the relation between development and peace on one hand and development assistance and peace on the other hand could be drawn in both area-based and integrated concepts of application in all conflict-related, disaster-related, exclusion-related and poverty-related categories. Although such efforts seen above were accompanied by international obligations and declarations on one hand and disarming the concerned for the sake of the right to development and lasting peace on the other hand, the result is yet to be seen.

Furthermore, findings show that conflict has been arising and arises mainly due to structural factors, political and governance factors that included fragility, economic and social injustices, vertical and horizontal economic inequalities, horizontal social inequalities, environmental issues, and cultural and perceptual factors and thus agenda 2030 is supposed to address all of them based on objective conditions. On the other hand in the literature review is shown that as the current conflict is intrastate more than being interstate mainly at local governance level, this is said to exacerbate fragility and conflict because when the central and local polities remain divided over the basic premises on which the state is built: the state's lack of control of the rule of law opens opportunities for corruption and exploitation, the local political institutions lose their legitimacy and are increasingly embattled by alternative sources of public authority, the local governments are left stagnating in administrative weakness and starved of the financial resources needed to translate local policies into basic services and economic development, and the deep divides running through conflict-affected communities and undermining social capital are not effectively overcome.

Thus, in this study it is generally seen that security and development are closely linked and hence as low income dramatically increase the risk for the outbreak of armed conflicts, development actors cannot work around the issue of violent conflict. The overwhelming majority of today's armed conflicts are said to take place in developing countries, with least developing countries being particularly often affected by such major violences. Thus, in as much as it aims to reduce poverty, development cooperation is expected to contribute to the mitigation of structural causes of conflicts. However, it is found out that economic recovery and development are said to be very lengthy and complex processes, whereas risks of violent conflict have to be avoided in the short and medium term in order to enable long-term development, thus leaves the issue of peace, security and development in unsure condition.

4.1.2.4. Sustainable Peace and Sustainable Development: Past, Present and Future

4.1.2.4.1. Human Efforts: Past, Present and Future

Although treating it as a concept is a recent phenomenon, as found out in the literature review, sustaining peace has ever been the agenda of humanity since its appearance on world stage. Accordingly, being sponsored by the UN which sees sustenance of peace both as a goal and a process, this concept is intended to build a common vision of a society by ensuring that the needs of all segments of the population are taken into account in activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development. This concept is said to be based on the linkage between three foundational pillars which are peace and security, development, and human rights in addition to humanitarian action, consequently giving priority to preventive measures as compared to the curative ones, by dealing with the root causes rather than the symptoms of peacelessness and conflict through people centred and inclusive approach. Thus, as sustaining peace is said to encompass an array of interventions, including strengthening the rule of law, promoting sustainable economic growth, poverty eradication, social development, sustainable development and national reconciliation, it is said to be inextricably linked with sustainable development. This is clearly promoted by the human effort Agenda 2030 of the UN SDGs which upholds the concept of positive peace which is a self-sustaining equilibrium for all stakeholders where violence, structural violence and the threat of violence are expected to be eradicated, rather than only dealing with negative peace in this fragile and dangerous world.

It is also found out that the 2030 Agenda of SDGs designed by humanity, with its 17 goals, 169 targets and more than 200 indicators, although ambitious, is fundamentally said to be a framework for sustainable peace and sustainable development, as compared to its predecessor the Millennium Development Goals (MDGs), and is said to be universal and explicit in recognizing peace as a necessary goal and condition for development. Moreover, this sustaining peace resolution for the first time put greater emphasis on conflict prevention than the traditional focus on responding to conflict.

Furthermore, other than the reviews of the Peacebuilding Architecture, through the SDGs guidelines have been outlined in many other fields relevant to sustaining peace which included: preventing violent extremism; the linking of humanitarian action to development, particularly through the World Humanitarian Summit; and the women, peace and security (WPS) agenda. Along with these, in order to sustain peace and consequently ensure sustainable development both of which cannot be separated, it is recommended that prevention strategy should be operationalized in accordance with SDG 16. In spite of this the objective condition shows that although interested, the UN could not finance and focus on preventive measures but rather on post conflict interventions of maintaining negative peace

by mainly investing in citizen security, justice, and jobs to reduce violence, which means states and communities have continued to be submerged in conflict trap.

But, although the practice of it has only remained as aspiration, research shows that in an attempt to try to implement it, the world has now given more specific definition and characters to intended positive peace which is supposed to realize a peaceful societies that are inclusive, accountable, equitable, and are characterized by a well-functioning government; an equitable distribution of resources; low levels of corruption; a free flow of information; an acceptance of others' rights; good relations with neighbours; high levels of human capital; societal reconciliation; institutional reform; revitalized commitment to promoting respect for human rights; inclusion and gender equality; and a sound business environment. On the other hand although the implementation schedule of these varies from country to country and community to community, it is recommended that changes to the nature of peace in developing countries and the global, multilateral system, which may contribute to violence, negative peace or positive peace is expected to be monitored.

Other efforts of humanity point to the 2017–2022 Swedish International Development Cooperation Agency (SIDA) and the Folke Bernadotte Academy (FBA) strategy of which their overall objective of the strategy for sustainable peace is said to contribute to prevention of armed conflict; effective conflict resolution; sustainable peacebuilding and state-building; increased human security in fragile and conflict-affected states; and empowerment of women, youth, children and other excluded groups in these situations. Their development agenda again is associated with the 2030 Agenda that include its 17 Global Goals, 169 targets for sustainable development and SDG 16 plus relevant UN resolutions that include resolutions 1325 and 2242 (women, peace and security), 2250 (youth, peace and security) and 2282 (sustaining peace). On the other hand the UN's new Sustainable Development Agenda is also said to be building on its past experience in reducing poverty, support for growth and public services, is said to go further to provide the funds and tools to also address environmental risks, reduction of vulnerability pursuance of peace, and realization of justice and equality consequently enabling sustaining peace and sustainable development that are the two sides of the same coin that United Nation's 21st century agendas to be implemented through local ownership and UN support.

Other research findings also show that, the priorities of sustainable development identified by its promoters generally included: ending extreme poverty and hunger, achieving development and prosperity for all without ruining the environment, ensuring learning for all children and youth, achieving gender equality and reducing inequalities, achieving health and wellbeing at all ages, increasing agricultural production in an environmentally sustainable manner, making cities productive and environmentally sustainable, curbing human-induced climate change with sustainable energy, protecting ecosystems and ensuring sound management of natural resources, and improving governance and aligning business behaviour with all the goals.

The other most important human effort for sustainable peace and sustainable development takes us to the role of education in the field. As a concept, at international level by UNESCO, the term education is taken to comprise all deliberate and systematic activities designed to meet learning needs. This is said to include what in some countries are referred to as trainings. Whatever the name given to it, education is understood to involve organized and sustained communication designed to bring about learning.

Accordingly, Education for Sustainable Development is said to play a key role in promoting values for peace. This includes a global citizenship education for peace which would be a highly political and multicultural education, with its four interrelated components of knowledge, analysis, skills, and action. But the most important issue in this regard is as to what kind of education is needed to ensure the inseparable concepts of sustainable peace and sustainable development. Thus, sustainable development and peace are expected to require an education that not only continues throughout life, but is also as broad as life itself, an education that serves all people, draws upon all domains of disciplines and seeks to integrate learning into all of life's major activities. This is also supposed to include the social dimension of human development as the basis for cohesion and harmony and taking diversity as an opportunity that focuses on resource usage for the common good. Accordingly, Education for Sustainable Development and Peace that is based on values and skills is expected to be about learning rather than teaching, is expected to require reforming the structure and nature of basic education, is supposed to reorient existing education programmes, is expected to develop public awareness about what sustainability means, and is supposed to focus on building capacity within education systems. For maximum benefit, this values and skills-based education is supposed to begin at early age in the settings such as family, preschool, school, sport clubs and other social activities. Moreover, it is assumed that a culture of peace will be achieved when citizens of the world: understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the earth and each other. Such learning is said to be achieved only with systematic education for peace.

Furthermore, as found in the literature review, generally, there is a common ground that children should be educated in the art of peaceful living as a consequence of which nowadays more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries; and peace related disciplines such as values education, moral education, global education, etc. are also in pipeline. These forms of education are expected to reform the moral and social attitude of children and minimize or avoid youth unrest and behavioural problems. Such education, be it formal or informal is also expected to be structured and offered in a cross-sectoral and cross-cutting way by acting locally, analysing nationally and thinking globally. Thus, there is consensus that sustainable development cannot be achieved through only political agreements, financial incentives and technological solutions as used to be done, but is said to require basic constitutive conditions of social life that are broadly accepted within a society and depends on a social consensus over the terms

of peace. It is said to be more than just the maintenance of resource flows, but requires that members of a community should come to agreement about the shared interests that override their individual ones, within the context of specific communities working towards specific goals. Other than this local based initiative, globally, awareness is supposed to be given on Agenda 2030. All this is supposed to be done through Education for Sustainable Peace and Sustainable Development.

Thus, regarding sustainable peace and development, at theoretically level there is consensus among countries that: in addition to any top-down intervention, conflicts are supposed to be resolved from the bottom-up; grassroots organizations, as well as local authorities and civil-society representatives are supposed to be the main actors in the bottom-up process; international donors are supposed to expand the funding available for local conflict resolution and they are supposed to do so by shifting their priorities away from counter-productive activities; since climate change and other global environmental changes contribute to conflict, it is assumed that violence can be prevented by reducing environmental impact; given the rate of global environmental change today, localized adaptation is also said to be important for preventing conflict; and as countries grow economically, they are expected to work on sustainability concept in the long run.

Other findings also show that a safe, clean, and productive environment, protection and preservation of the natural environment, integrity of ecological systems, and the survival of species themselves is a condition for peace and human security while environmental stress is said to be both a cause and an effect of political tension and military conflict. But, the fact on the ground is said to show that the problems here mentioned are usually reflected in ethnic tensions that are caused by inability of political process to handle environmental stress resulting for example from floods, erosion, and desertification, which are likely to increase as resources become scarcer, the human population becomes larger, and competition for resources increase in the future. To curb this there is also a recommendation that cooperation in aspects of environmental protection and sound environmental management like climate regulation, water filtration and purification, nutrient cycling, atmospheric screening of ultraviolet radiation, and preservation of biological diversity can contribute to peaceful coexistence among nations and localities if taken as common concern and agenda for all including concerned ethnic groups and governments.

Thus, this study shows that for peace and development to be interdependent, the development aspect should involve all aspects of economic, social and ecological development which means applying the concept of sustainable development. But, given population growth and pressure that diminishes the carrying capacity of the earth and bringing about migration and poverty, humanity is warned to act fast by forming new laws that may help in achieving comprehensive, implementable and reviewable rules concerning for example air, soil, biodiversity, and water quality standards and etc. to ensure the alliance of sustainable development, environmental protection, and peace.

In line with the above argument many forward that there cannot be absolute sustainability based on social, economic and environmental justice, but there is a claim that rather the compromise and dealing along these interlinked factors for sustainable development are supposed to be sustainable and continuous through collective action and cooperation. This continuous dealing is said to be more important than ever, mainly in the condition that climate change leading to environmental degradation is threatening the world, and the failure to counteract it mainly as planned to make global warming as close as possible to 20 C, which would lead to serious conflict among nations. Although in an attempt to reverse this fear, recommendation is made for low carbon and renewable energy usage, and proactive climate protection policy, there is no agreement among nations in this regard. Furthermore, although it is yet to be seen, seeing that environmental protection and economic development do not always lead to peace, recommendation is also on the table for a clear and in-depth strategy for eco-sensitive sustainable development law in the context of peace, the participation of which should include all stakeholders including philanthropic organizations, based on the 2030 new global initiative aligned with existing global initiatives.

But, in spite of all the ups and downs mentioned above, the world has been trying to synergize sustainable peace and sustainable development which are found out to be inseparable, one being an enabler and outcome of the other. Moreover, there is recommendation on the ground by the Institute for Economics and Peace (IEP) that through the eight pillars of positive peace that include well-functioning government, sound business environment, equitable distribution of resources, acceptance of the rights of others, good relations with neighbours, free flow of information, high levels of human capital and low levels of corruption, sustainable development and consequently sustainable peace is said to be achieved. Again the practicability of this is yet to be seen and further studies are underway.

4.1.2.4.2. God's Plan: Past, Present and Future

As seen in the literature review, all effort humanity can make with regard to the attainment of the desired sustainable peace and sustainable development have been in progress for centuries in one way or another. But, as could be seen the more humanity injects new methods and approaches in this regard the more the problems arise in a more sophisticated way. Thus, recent trends show that after desperate efforts humanity has begun to turn to the supernatural, the identity of who they have yet to learn.

Accordingly, trends show that it is now time to look into what has been in store for humanity in the guidelines given to man through God's word which has been at the disposal of mankind for many millenniums, but have been ignored. Here are outlined some of the guidelines given by God to achieve peace and sustainable peace and consequently development and sustainable development. As seen in the literature review, the Bible being the only long existing source book in this regard, some of the views that are outlined included: the Lord Jesus, God is the only source of peace; staying on Jesus, turning away from evil, doing good, spiritual mind-set, obedience to God's laws and commandments, justification by faith, faith

with work, thanksgiving to God, wisdom from God, righteous living, following the Prince of Peace who is Jesus are the means of getting peace; seeing God means having peace with each other and if men do not see God they cannot have peace with each other; when man pleases the Lord even adversaries and enemies will be peaceful with him/her; peace seekers will have joy but conflict seekers will never get joy; the best thing Jesus leaves with us is His peace which is the basis of all happy living; peace and sustainable peace are found only from God the Father and the Lord Jesus Christ not from wealth and richness that men try to gather in vain; war, conflict and strife comes from foolish and wicked people that have no peace in their minds and thus peace should begin in the mind of everybody before nations to enable nations lead peaceful life; there is peace with Jesus, peace from Jesus stops strife and violence and there is no peace from the world which is the source from which men are trying to get peace desperately; the gospel sent to men by men of God from the beginning of life on earth and later written in the Bible is the only message and source of peace; there will be no sustainable peace and consequently no sustainable development without Jesus; and etc.

On the other hand, other than that of peace, the Bible also has got clear guidelines pertaining to the management and development of nature and environment, some of which include: along with population growth humanity is supposed to have dominion over every creature, use it and take care of it in a balanced way; man is given the responsibility not only to use nature, but to develop it sustainably and conserve it; all nature is originated from the hand of God, but neither from man nor emerged on its own, so men are accountable to God regarding nature and will have to be judged by God for the use and misuse of nature and environment; destruction and unwise use of the planet and nature by man will ultimately lead to the destruction of humanity itself; just as He has brought forth the current earth that is approaching annihilation due to disobedience of man, God will also bring forth the new earth in which only those obedient to God will dwell and this obedience includes the obedience to the laws God gave to man about the use of natural resources He created; God sustains both humanity and other creatures, if humanity is obedient to His laws; creation is suffering because of man, but in the new earth there will not be characters like greed, jealous, hatred and selfishness that are currently becoming reasons for the destruction of the earth and thus the whole creation will be free from bondage and corruption of man, and the putting away of the indicated bad characters is supposed to be done on the current earth in order to be eligible for the new earth; both man and creation are suffering because of humanity's lip service to God, but without doing what God tells them to do; it is because of its sinfulness and cruelty that humanity has no regard for the life of living creatures and nature as a whole; because of man's disobedience to God, nature is defiled and through using this defiled nature for living, man's longevity has diminished; and etc.

Thus, as the findings above clearly show, it was the wrong path that humanity took that became the reason for long lived suffering of all creatures, while the right path has been at its disposal through the Word of God. Findings also show that, humanity itself has a feeling that the only option that humanity has at present is to act on and in accordance with this last

finding which is the only option to improve its present condition in short term and attain sustainable peace and sustainable development in the long term.

4.2. Discussion

4.2.1. Peace

4.2.1.1. Introduction to Peace

Meaning, Concept and Scope

As found in the literature review of this study, peace has always been the highest objective for which all humanity has aspired for since its appearance on earth in one way or another. In spite of this, there has always been no consensus on what is meant by peace. Some of the meanings and concepts attached to peace identify peace to be: the absence of dissension, violence and war; existence of concord, harmony and tranquillity; existence of peace of mind and serenity; a state of justice, goodness and a balance or equilibrium of Powers; a state of freedom from war and freedom from civil disorder; and condition of calmness, rest of mind and freedom without quarrel. Still others try to identify peace as existent or non-existent; continuous, passive or active; empirical or abstract; descriptive or normative; and positive or negative. This diversity can be attributed to divergent worldviews of mankind, the variety of which has been increasing along with the increase of human population on earth and its various needs, emerging theories, divergent ideologies, religions and orientations of a person or a group. Thus, it can be seen that no absolute source of knowledge about the meaning of peace is given by the international community, governments and theoreticians up to today. Thus, it is time to take different path other than humanity has been following to be able to give standard meaning and concept to peace.

Furthermore, as found out in this study, conceptually, theoreticians have tried to divide peace into different components. These components are based on human needs that can be grouped into four basic categories including: survival, economic well-being, freedom and identity which are opposite to death, misery, oppression and alienation. These are said to be threatened by four coinciding forms of violence that included: direct violence, first level structural violence, second level structural violence, and cultural violence. These are again coincided with four forms of power: military, economic, political and cultural. Peace again is divided into eight components that is said to include: Survival human need incorporating negative peace, survival human need incorporating positive peace, development human need incorporating negative peace, development human need incorporating positive peace, freedom human need incorporating negative peace, freedom human need incorporating positive peace, peace culture human need incorporating negative peace, and peace culture human need incorporating positive peace. In order to realize the above indicated components it is suggested that for each component of peace indicated there should be agreement on: goals of the disputing parties; observation of what is actually happening; avoiding of incentives

to war and rewarding of aggression; paying of attention to omission as much as commission; not rejecting feedbacks and avoiding miscalculations; and having necessary knowledge and resources.

On the other hand, as found out, peace is categorized into different forms including: Negative peace on one hand which stands in opposition to direct violence and positive peace on the other which stands in opposition to structural violence and cultural violence. But as there has always been no consensus on the meaning of peace, there also has not been consensus as to how to achieve both negative peace and positive peace. There hasn't even been a common understanding pertaining to the line between the condition of peace and a condition of war. But it is noted that peace is more than the absence of war and it rather presupposes perfect and harmonious relation and agreement horizontally between self, nature and others. But, this conclusion doesn't include the vertical relation that man should have, which is peace with God the Creator.

Others like to identify peace as history and life, to be taken as a creation struggling for survival in a constantly changing world progressively and there are related opinions that as peace on earth might in fact not be achievable for unknown future, man is supposed to be struggling for achieving a world with greater justice, equity and without violence, or at least with significantly less violence, injustice and inequity. This implicates that not only pertaining to the meaning of peace, but humanity is also in puzzle and pessimistic whether their most wanted condition of peacefulness can ever be achieved. This condition is influenced by the concept of homeostasis which supposes that like living organisms, peace must adjust itself to changes in environment and maintain certain equilibrium to survive through evolutionary process. This confusion emanates from the fact that humanity wanted to believe that there is no absolute knowledge and guidelines as far as peace is concerned, and it is this conclusion that left humanity in a continuous research of beating about the bush on its own, rather than basing its research on researching of the absolute knowledge that is already in store for humanity by the true God.

Thus, as can be seen above, just like other knowledges, peace knowledge is also taken hostage by relativist evolutionary theory that has left humanity in a state of confusion regarding the past, present and future of life. Inability to specifically categorize and identify peace means inability to specifically know its need and want on the part of humanity, and this is a desperate condition which necessitates help outside of the realm of human family.

Past, Present and Future

As found in this study, in the history of humanity the Bible, other religious books, human tradition around the world and philosophers had the record of reference to peace in one way or another and peace has been the concern of religion as compared to politics generally. But, by World War II, the first academic programs and scholarly institutes dedicated to peace emerged resulting in journals such as the Journal of Conflict Resolution and the Journal of Peace Research that began publication. Peace Societies also emerged in the nineteenth

century, but it was only in the twentieth century that peace movements as we see them today came into existence. Mobilizations for disarmament occurred during the World Wars and re-emerged during the Cold War as a response to the threat of nuclear war. Disarmament activism reached a peak with the massive nuclear freeze and disarmament campaigns of the 1980s. Multilateral economic and military sanctions, multilateral action, weapons inspections and cooperative law enforcements were used to counter aggression by one nation against another during the recent years. Thus, as peacelessness grew in the world, the study of peace also grew along with it. The study still continues and is likely to continue for unknown future by following the nature of conflict that emerges, unless humanity becomes intelligent enough to take a feasible path that has not yet been tried.

In recent decades the nature of wars had changed with interstate wars disappearing and intrastate conflicts increasing consequently increasing the number of dying and displaced people due to terrorism, genocide, oppression, ethnic conflicts and other deadly conflicts intended to gain control of territory and sources of income, consequently increasing the responsibility to protect civilians by global community. Consequently, the United Nations and other multilateral and regional organizations had begun intervention to prevent and control armed violence through preventive diplomacy, peace-making, peacekeeping and peacebuilding strategies. Along with this, contemporary issues have given peace and security a different picture mostly incorporating development agendas and development in turn incorporating issues like democratization and governance. Thus, it is generally seen that there is a convergence of peace, security and development on one hand and the securitization of development agendas, mainly after September 11, 2001, all aimed at ensuring peace and development for humanity, an aspiration that humanity is still battling with, and will continue to battle with if they continue with up to now trend.

Indicators of Peace

As found in this study, as is true with the definitions, there is also no consensus in developing measurement procedures and indicators of peace and peacebuilding. But generally benchmarks like: changes in security and violence; relationships between conflicting communities; and dispute resolution capacity by parties are pinpointed as leading to indicators. On the other hand, the fact that war and conflict are more preached and promoted as compared to peace, peace studies is dominated by war studies, and peace education is dominated by war tactics has been some of the main reasons for the underdevelopment of peace strategies and indicators until recently, after which efforts are being made through Global Peace Indexes that incorporated economic and social indicators as measures of peace and peacebuilding. In spite of this effort, it is clearly witnessed that war and conflict are growing in a sophisticated way, while peace and peacebuilding efforts are continually deteriorating beginning from individual mind up to the global level.

Peace Monitoring, Evaluation and Impact

As is true of other projects, peace and conflict monitoring and evaluation followed project cycle steps by analysing results and impact of the project during or after implementation with a view for possible remedial action and/or framing of recommendations for the guidance of similar projects in the future. Accordingly, impact, relevance, appropriateness, effectiveness, efficiency, timeliness and sustainability measures are put in place pertaining to peace and conflict. Just like other projects log-frames are also developed to ensure evaluation goes according to plan. In planning and finally evaluating SWOT and SMART analysis are also done to ensure better results. Institutional capacity to manage/resolve violence, military conditions, human security conditions, political structures and processes, economic structures and processes, and social reconstruction and empowerment indicators are also usually taken into consideration. Such efforts ranging from planning to evaluation and reporting have led to re-planning the project based on lessons learned and this vicious circle has continued accompanied by relapsing of the problems everywhere in the world. Thus, the desired peace is yet to be realized.

Theories of Change

In order to realize the aspired peace, trial has also been made to use Theory of Change concept in peace-making to also help in identifying gaps and unmet needs by including additional necessary activities and actors that should be engaged and so on. This effort of change ranged from the strategic or policy level through broad sectoral or program levels. It is also said to be applied at all levels of project cycle for step by step expected change. This effort again although it had contributions in easing some problems, but again it has not gone beyond being one of the efforts being made by men and humanity is still digging into what could be done further to realize the desired peace. This continued effort has also led to continuous dynamism in the meaning and concept of the Theory of Change, but still with no tangible result up to today.

Peace and Security

As found out in this study, peace and security are always found to be in associating and interlinked in the day to day activities and in different studies. As is true of peace, various definitions and concepts are also attached to security. But security is generally defined as safety from danger, anxiety, doubt, freedom from exposure to danger, injustice, a state or feeling of being secured, protected from espionages, theft, attacks, hazards, crime, fire, risks, explosion, accidents, disasters, sabotage, subversion, civil disturbances, bombings and so on. As is true of peace, the definitions of security has gone beyond just military protection or repulsion of external aggression and internal upheaval or any act that could threaten the peace and security of a nation and included environmental stability, economic well-being, demographic issues, good governance and so on. Experience shows that indicated threats above have necessitated human security interventions that require a comprehensive

approach that utilizes the wide range of new opportunities to tackle such threats in an integrated manner, thus necessitating interdependencies between development, human rights and national security, thus tackling the major types of security examples that include: economic security, food security, health security, environmental security, personal security, community security and political security. All of these boil down to “human security” which is taken as a protection of the vital core of all human lives in ways that enhance human freedoms and human fulfilment efforts that include: protecting people from critical and pervasive threats and situations; building on people’s strengths and aspirations; and creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity. As these security issues are interconnected and influence one another, nowadays the effort of all the concerned is expected to be a response in a comprehensive and participatory way by including concerned community through empowerment rather than in a protectionist approach. This human security approach is also said to improve state security and vice versa, which in turn ensure human development and support sustainability of development gains.

In order to overcome the human insecurities mentioned above, men have been trying counteracting measures under the general components of freedom from fear, freedom from want, and life and dignity, which can be broken down into economic security, food security, health security, environmental security, personal security, community security, political security, gender security, education security and etc. Thus, through the efforts of searching for strategies for peace making, peacebuilding and human security, the meaning and concept of peace and security has been constantly changing and is likely to continue to change in the future. Thus, given the long lived battle humanity has gone through to realize peace and security for its life and given the unsuccessful efforts it has gone through in search for peace and security, the time for humanity to look for a feasible alternative to realize peace and security is long overdue.

Peace and Conflict

As found in this study, the definition given to peace is based on ideologies, outlooks, worldviews like Idealism, Realism, Liberalism, Marxism and etc. all of which give no definite meaning. Similarly, the definition given to conflict is generally treated in an objectivist and subjectivist approaches on one hand and as inward and outward disorder on the other hand, both of which are said to be either positive or negative for the society depending upon how conflict is handled. But although peace and conflict are always treated together and always go hand in hand, there has not been a universal and absolute meaning and concept given to them, variations being witnessed even with disciplines. But, in general terms humanity being obsessed by both words has always preferred any form of peace as compared to any form of conflict, with peace being assumed to be a social contract that emerges in society and grows or retards with the progress of society and conflict being taken as the emergence of two divergent ideas.

In the history of humanity, manifestations of conflict have been diverse, some of which included: war, armed conflict, armed groups or gangs, criminal gangs, gender-based violence, ethnic violence, violence against human rights and etc. Drivers of conflict and violence are generally found to be: political, economic, social and environmental in a direct, structural or cultural way. It should also be noted that conflict is more than the presence of war, but rather presupposes imperfect and disharmonious relation and disagreement horizontally between self, nature and others.

When correctly put the reasons for peacelessness, violence and conflict are none other than hatred, revenge, greed, pride, faithlessness, idleness, gluttony, irresponsibility, selfishness and etc. All these can be summarized in one word “sin” which means disobedience to all God’s precepts and laws which in turn includes omission of known duty and commission of wrong acts. Thus, the strategy for realizing peace and solving the problem of conflict and violence in the world lies in tackling the root cause. In this regard both short term and long term solutions need to be planned. To the contrary human practice of searching for peace shows outlining of the prescriptions to tackle the manifestations and symptoms of the root cause, the result of which has been continuous beating about the bush with some ease taking place but without any sustainable solution.

Peace, Violence and Nonviolence

Here it is found out that issues related to peace and nonviolence have not been the priority of peace based research as compared to the focus on direct and violent conflicts. Thus, people had more tendency of preaching war than peace. Nonviolent actions are generally categorized in three broad groups including: protests, non-cooperation and intervention and is done in violation of a law or generally accepted norm, without the use of violence, in full openness, and with a serious commitment.

As has been shown, violence has been defined as direct violence, structural violence and cultural violence. Similarly, there are also direct nonviolence, structural nonviolence and cultural nonviolence. But these approaches of nonviolence have not been capitalized in history as a consequence of which the mind of both old and young have been trained by violent actions which is being witnessed in present generation. This doesn’t mean that there shouldn’t be research on violence and conflicts, but rather the aims for research on both violence and nonviolence should be to learn about how to handle future conflicts as peacefully as possible by learning from the past.

Peace Studies and Peace Education

As found out in this study, it is just recently that peace studies, or peace and conflict studies, have been considered to be disciplines. The studies in this regard have mainly focused on research based preventive measures for long-term peacebuilding for more peaceful world in the future in integration with the researches of other disciplines.

On the other hand, as modern academic disciplines that are known today, Conflict and Peace Studies, Development Studies and Security Studies have appeared since World War Two with the rise of new social movements against war. The end of the civil war in USA and feminist pacifism had also contributions to Peace Studies. In Europe, Peace Studies first emerged in the 1960s by bringing conflict and peace studies together into a more unified, "Conflict and Peace Studies". The concept of positive peace, peacebuilding, peace regimes, and hybrid peace also emerged along these.

Generally, although no single definition for Peace Education can be drawn, Peace Education is defined in many literature as "the process of teaching people about the threats of violence and strategies for peace," and contains negative peace, positive peace, transformative practice, nonviolent resistance, culture of peace, structural violence, cultural violence and etc., and the scope of Peace Education generally included: Education for Peace, Critical Peace Education, Disarmament Education, Human Rights Education, Global Citizenship Education, Multicultural Education, Gender and Peace Education, Environmental Education, Conflict Resolution Education and Futures Education. Peace Education in its modern form, however, has its roots in academia and the field of Peace Studies. Peace Studies became a more serious academic subject soon after World War II due to the threat of nuclear war when research was devoted to creating a sustainable peace. As Peace Education is part of the broader fields of Peace Studies and the peace movement, concepts that are important in those fields are also said to be important for learning both about peace and for peace.

On the other hand, Peace Education generally being defined as: the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities, it is supposed to be seen broadly, beginning with its impact on individuals up to the global level as a whole. In any case, Peace Education is supposed to be holistic embracing the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is also supposed to be based on philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and all life on the planet, on scales ranging from the global and national to the local and personal with a motive of exploring ways of creating more just and sustainable future. All the above efforts show that humanity has not been asleep as far as searching for sustainable peace and sustainable development is concerned. As a very important tool this effort has also been underway through education. In spite of this effort, given the continuous registered failure of achieving the desired peace and development even through education, it is high time for humanity to evaluate the failure of the past system of education and adopt a new feasible system of education that can surely lead to the attainment of sustainable peace and sustainable development.

4.2.1.2. Peacebuilding and Strategies Used

4.2.1.2.1. Peacebuilding

Meaning and Concept

The meaning given and concept attached to peacebuilding has not been consistent and uniform both in time frame and meaning. Records show that some of the definitions given to peacebuilding included: an activity that aims to resolve injustice in nonviolent ways and transform the cultural and structural conditions that generate deadly or destructive conflict; an activity that revolves around developing constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries at all levels from individual to global level based on both negative and positive aspects; an activity that includes violence prevention, conflict management, conflict resolution, conflict transformation, post-conflict reconciliation, trauma healing before, during, and after any violence in a multidisciplinary and cross-sector technique; an activity that intends to ensure sustainable peace politically and socioeconomically; an activity that involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management and to lay the foundations for sustainable peace and sustainable development and etc. Along with the above, men have also tried to outline successful peacebuilding to be: creating an environment supportive of self-sustaining, durable peace; reconciling opponents; preventing conflict from restarting; integrating civil society; creating rule of law mechanisms; and addressing underlying structural and societal issues in peacebuilding, peace-making and peacekeeping mechanisms at any stage of conflict including pre, during and post conflict.

As seen above, as is true with peace, defining and categorising peacebuilding has been a continuous process which is still going on. This is due to the fact that humanity in general feels that there exists no standard for peace and peacebuilding as a consequence of which there is a continuous obsession in research for peace and peacebuilding which is likely to continue with no final prescription for peacefulness and peacebuilding.

History of Peacebuilding

Although there were efforts before, it was mainly after WWII that the initiative for peace-making and peacebuilding began with the organization of the Brettonwoods institutions and Marshall Plan, mainly intended for post conflict interventions and further expanded to include many different dimensions, such as disarmament, demobilization, reintegration, and rebuilding governmental, economic and civil society institutions. The narratives of peacekeeping, peace-making and peacebuilding continued in the decades that followed with mainly bottom-up approach for positive peace and just-peace. At the international level this need for peace which has led to the formation of the UN Peacebuilding Commission, the UN Peacebuilding Fund and the UN Peacebuilding Support Office has led to multidimensional efforts to restore peace. Consequently, today's ideas about peacebuilding and related

concepts such as post-conflict reconstruction, state building, conflict mitigation and stabilization represent the outcome of the last three decades evolving thinking that grew up to UN-mediated peace processes. Thus, beginning mainly with WWII, peacebuilding has been the concern of the world mainly due to the continuous evaporation of peace from the planet earth, in which governments have been trying to restore it through multidimensional peacekeeping, state building, peacebuilding architecture and nationally-owned peacebuilding efforts. But these efforts on the part of those involved have not achieved any result other than easing some manifestations of lack of peace.

Approaches to Peacebuilding

The three approaches to peacebuilding that include negative peace, positive peace and just peace, which also correspond with the three primary types of violence that include direct violence, structural violence and cultural violence were generally adopted by humanity in peacebuilding process with an intention to create an environment supportive of: self-sustaining and durable peace; reconciliation of opponents; prevention of conflict from restarting; integration of civil society; creation of rule of law mechanisms; and addressing of underlying structural and societal issues through addressing functional structures, emotional conditions social psychology, social stability, rule of law, ethics, and cultural sensitivities with an intention to tackle both pre and post conflict peacebuilding.

Another issue raised in the findings pertaining to peacebuilding is in relation to challenges faced while implementing available policies and practices. Some of these challenges are said to include: challenges from the rise of intrastate violence in relation to state collapse with ingredients including international terrorism, transnational crime, ethnic conflict, and human security threats such as HIV/AIDS or ecological degradation. In light of the intrastate conflicts, the main cause of war in the present international system is said to stem from weak and failed states. Thus, the world community is faced with drawing new strategies mainly in an Integrated Paradigm Approach and based on UN New Architecture of Peace approaches for state building in case of state collapse, which is likely to take place, given the present nature of conflicts and violence around the world. The DFID and OECD fragile, failing, and failed state concept; Norway's Multilateral Peacebuilding Approaches; World Bank's State and Peacebuilding Fund; AU's Peace and Security Architecture are all present day approaches in the direction of peacebuilding, intended to counter the ever growing and sophisticated nature of conflict around the world.

Although there is a wide consensus in the use of strategies like: the centrality of civil society conflict resolution and peacebuilding, redressing of gender inequities and injustices of the past peacebuilding strategies, state building strategies, nation building strategies, state formation strategies, nation state-building strategies and etc., tangible evidences show that there is poor record of achieving sustained peacebuilding mainly because, making weak states to be stronger, building sustained peace and discouraging stronger states from threatening peace

has not been possible. Thus, the vicious circle of conflicting and conflict inciting states continue.

Theories and Models

In an effort to regulate the international system of states, thus maintaining peace, security, order, and justice, theories and models have been developing by humanity mainly at international level. Some of these major approaches include: Realism, Idealism and Marxism that are based on their respective ideologies to tackle conflict management, conflict resolution and conflict transformation based on needs on the ground. As seen in this study, along with the above theories, detailed peace models based on the behaviour of individuals and society are also outlined. But, generally there is an agreement on the fact that in this globalized world multi-faceted approach is needed to ensure peace and security, but the reality being that none of the approaches are found to give any tangible result. On the other hand nowadays, through continuous beating about the bush, humanity has now come up with paradigms like: Relativism Paradigm, Complexity Theory, Quantum Theory, Positivism Theory and Post-positivism Theory, all of which show how humanity is confused pertaining to life on earth, rather than being solutions to human problems. Thus, as all the outlined theories couldn't bring about the desired result of peacebuilding that is intended to bring about what is called peace, it is imperative to develop another model that is feasible.

4.2.1.2.2. Instruments Used In Peacebuilding

Education

Findings of this study show that in its effort for world peace, the United Nations has further adopted Education for Peace and Sustainable Development which is intended to achieve positive peace, by incorporating value education and human rights education. Efforts have also been made to include Education for Peace curriculum in normal education sector program. Along with Education for Peace program, efforts are also made to deal with the ways in which education and related issues can incorporate the study of conflict. Accordingly, Peace and Conflict Studies have been treated along with other disciplines to achieve Millennium Development Goals and human development which unlike dehumanization, is intended to bring about equality and prosperity through Sustainable Development Goals, which in turn is assumed to lead to lasting peace. In the study of Education for Peace are basically included: conflict management, ecology, the environment and health, economic and social justice, ethnic and cultural differences, human right, peace pedagogy and visual media, environmental peace, education for justice, education for human rights and education for inner peace among others.

But, peace being a state of integrity, security, balance and harmony expressed with the self, others and nature, given all the efforts made, the challenge faced has been the realization of the intended goal, in which case let alone peacefulness, achieving a non-violent approach to

conflict has not been achieved and the dimension and severity of the problem is being increased from time to time.

Religion and Moral

Religion, in whatever form, is said to focus on what is ultimate or absolute and taught of worship, focusing on not only the relationship between man and God, but also the relationship between man and the society, as a consequence of which it is taken as a peace oriented social coalition that promotes this objective through religious education.

Generally, as found in literature, all major world religions including: Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, Zoroastrianism etc. are said to contribute or need to contribute to world peace according to their teachings, although experiences show that in the name of religions, conflicts have also been escalating mainly in association with conflicts between powerful countries, industry and trade of arms, religious and ethnic fanaticism, greed and covetousness of major powers for the wealth of developing countries, and the imbalance of the global economic system

As of present decade, religious organizations separately or in group are expected not only to be peace makers and builders, and are being challenged to contribute to the UN Sustainable Development Agenda, and accordingly mainly since the fall of communism, religion has become one of the agents for peace and development.

But, the problem with above conclusions is that, in making the above conclusions religion is taken in totality with no difference made between true and false religion, true and false believer, and God centred and human centred religion, the differentiation that is indispensable to know what form of religions and faith based organizations can really serve the purpose of true peace and true development mainly as related to the aspired holistic, integrated and universal agenda of the Sustainable Development Goals.

Cultural and Social

Findings in the cultural and social area show that in human history traditional methods were also tried to be applied to ensure peace. This was true when the so called modern methods mentioned in this study were not in place and when the modern methods failed to serve the purpose. This has been true mainly in Africa where there are groups that have their respective social cohesion and homogeneity based on ethnicity. Although one works better than the other, depending upon the context, in all cases no reliable and sustainable solution has been in place.

As of present decade, after going through various efforts, humanity is trying to use a multi-faceted approach to address the issue of peace, most of which are addressing social, economic, political and security-related causes of conflict on context specific and case-by-case basis. But, as most of the intrastate conflicts are ethnic based, the building of social cohesion and inclusiveness by using different methods is supposed to be part of the effort, although this also may not bring the aspired peaceful world. This evidently is said to require

strengthening local mechanisms for: peacebuilding and development policymaking, an in-depth understanding of the various contexts at which external initiatives have aimed at, and greater contextual literacy among development actors who seek to engage non-state actors in development policy-making. In any case, the above fact shows that economic development and dialogue alone are not sufficient for sustainable inter-group peace, thus necessitating complementarity in approaches to building social cohesion through the integration of security, peace and development initiatives.

Gender Perspective

In today's world, other than gender in development, gender in peace and security has also become a prominent issue with international women's movements taking up the issue of violence against women taking the centre stage. This has become much more so mainly with the growing of fragile, failing, and failed states which required the role of women in peacebuilding who along with children are more affected by conflict in different ways more than men and have a unique set of attributes, perspectives and experiences that they bring to the task of building peace.

At international level, the Vienna Human Rights held in 1993 which stated that women's rights are human rights, the recent development against gender-based violence and other feminist lobbies have all led to gender mainstreaming in peacebuilding and development, which also has become one of the criteria to solicit fund at national and international levels in dealing with pre-conflict, during-conflict and post-conflict events.

Furthermore, UN resolutions including resolution 1325, resolution 1820, resolution 1888, resolution 1889 and resolution 1960 have all further capitalized on the role of women by emphasizing on: equal representation and participation, mainstreaming gender in all peace process, protection from gender based violence, empowerment of women in development areas, and etc. But although the involvement of women in many areas of life, mainly in which men are naturally gifted, gender issue has not only been the language of all westerners and westernization agents, but has also become a criteria for progressiveness both in government and religious circles by being injected into all human activities, and by also being a cross-cutting activity in political, social, economic, cultural, legal and etc. issues.

During the last few decades, in line with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW 1980 and 1993), Beijing Fourth World Conference of 1995, and Security Council Resolution 1325 (2000), the issue of gender has in fact taken the attention of the world community not only by recognizing women's rights as universal human rights but also going to the extent of challenging patriarchalism which is now taken as: source of gender violence and inequality, many human rights violations to men and women, impediment to peace at all levels of the social order, and a primary obstacle to the kind of just global order which is peace.

Pertaining to peace, it is assumed that women make a difference when in decision and policy-making positions because when women participate in peace negotiations and in the crafting

of a peace agreement, it is assumed that they keep the future of their societies in mind and have the broader and longer-term interest of society in mind, while men are said to be interested in ensuring that the peace process will give them the authority and power that they are seeking for. Thus, there is a conclusion by world community that a lasting peace cannot be achieved without the participation of women and the inclusion of gender perspectives and participation in peace processes.

But, nowadays, the issue of gender has gone beyond the issue of women and gone to include what is being termed as a holistic human rights perspective as integral to a truly inclusive gender perspective that in the mode of holism includes the whole spectrum of sexualities, heterosexuality, transsexuality, bisexuality, homosexuality and all gender identities, not only in government circles but also in religious communities. In this regard, peace education in the form of People's Movement for Human Rights Education (PDHRE) is taken to be an instrument in dealing with the interest of all gender identities and their role in sustaining peace.

In spite of all the above measures, it is found out that due to the nature in which men and women are created which shows difference in roles and responsibilities in society, the capacity difference in which men and women perform different duties could not be avoided, as a consequence of which the present world community feels restless claiming that the dominance of men continues. But still efforts are being made hoping that the field of gender and peace will become central to all realms of peace knowledge, and is hoped that all who seek ways to peace through these realms will join in a global inquiry into possible alternatives to the patriarchal paradigm which is expected to ensure human equality paradigm that rests on authentic democracy, nonviolent approaches to conflict and assurances of the human dignity of all.

All the above attempts show that man is trying a humanistic evolutionary approach in which the knowledge of man is taken as the beginning and end of life in contradiction to the creationist view of making reference to the absolute knowledge from the creator which is in store for humanity. This shows that humanity is digging all the possible holes in order to realize a long aspired peace. But, it the fact is that it is because humanity is digging wrong holes that all efforts have ended in failure up to now, especially in bringing forth long lasting solution. Thus, it is time for a rational human being to think of a different path other than that which has been followed up to now.

Human Rights Perspective

According to this study, although peace and human rights are seen as complementary, at times they are also taken to be in contradiction. But, in whatever way it is, human rights and human centeredness have been existent since humanity itself existed, the exception being that humanism as a concept and worldview emerged with the European renaissance which has affected the political and social life of the planet by incorporating thoughts like: humanism, liberalism, modernism, democracy, communism, socialism, liberty, justice, nation state, humanity and all forms of rights.

Literature also shows that, originally human rights as a discourse is said to have emerged since WWII to reassert the moral superiority and save the reputation of western civilization which was affected by genocides like the holocaust, and focused on the social contract between individual and state and referred to negative rights that are to be protected unlike positive rights which are to be provided. This human rights concept is said to have gone through three generations that included: that of the West that emphasized civil and political rights; that of the Soviet Bloc that emphasized on economic, social and cultural issues; and the third generation which is collective. In all cases human rights took the picture of being legally protected, having top-down approach of negative rights of public domain which has limitations in meeting mainly individual relations, while the bottom-up culture and community based human rights of private and domestic sphere concept of all forms of rights is ignored. This was the set-back of organizations like Amnesty International which was forced to accommodate issues like family based violence in its approach latter on.

As of today, many organizations and declarations including: the Universal Declaration of Human Rights, the many other international declarations and human rights covenants, the UN Human Rights Commission, Amnesty International, Human Rights Watch, the Bills of Human Rights and others have emerged to give answer to both top-down and bottom-up human rights approaches and all nations on the globe are said to have adopted them in one way or another.

As the discourse of human rights grew, it has now become the issue of peace and both international and national communities are using it as a discourse for people centred statehood. But the issue of universality and relativity of human rights in this globalized post-modern world is still a point of discussion. Thus, a more sophisticated position, which seeks to incorporate both the power of universalism and the diversity of relativism is being recommended mainly in view of the fact that the connection between rights and needs can be applied to the relationship between human rights and peace both individually and collectively. In fact it is also found out that human rights and peace are not mutually exclusive and can easily go together. It is also forwarded in literature that, it is only by understanding all human rights as both individually and collectively held that nations can move beyond the limited Western prescriptionist liberal view that has dominated the mainstream human rights discourse. This is said to presuppose the participatory approach to human rights and responsibilities design, in which the owners of rights and responsibility, the human family as a whole will participate. But, in view of the increased polarization of human family based on wealth, the correction of which presupposes the realization of all human rights discourses, it is not hard to see that the violation of human rights is rather increasing in a sophisticated way. On the other hand, in discussing human rights in relation to peace, there is an argument that as is true for 'human rights from below' which is an alternative to more traditional formulations of rights, this can also be applied to peace, the method of application being the same in both cases, and each being heavily dependent on the other. Based on the three dimensions of any practice that include knowledge, values and skills, though of course the

relationships between them is arguable, pertaining to human rights work and peace work it is said that: there is considerable overlap in the knowledge drawn on by each, the values of each is said to be identical, and the skills required to practise both human rights work and peace work are said to be common. Thus, the claim is that, if peace is only achieved from above it will only be a partial peace that can leave many conflicts and tensions unresolved. True peace is said to be achieved if peace from below can be realized alongside peace from above, and peacebuilding is as much about community development with the powerless as it is about seeking peace agreements among the powerful. It is also said that there are strong parallels between peace work and human rights work, as both depend on developing and sustaining strong, inclusive communities, within which human rights and human responsibilities can be constructed. But, these facts have continued to stay only on paper, because, in order to ensure human rights and peace, it is indispensable to tackle the root causes not the symptoms of human rights violation and peacelessness.

Along with the impracticability of the plans for peace and human rights, which in fact are based on the treating of symptoms of human rights violations, to the neglect of the root causes that are embedded in the character of men, there is also a basic problem in the human rights discourse of mainly the post-modern world. This is seen in the fact that the so called human rights has gone to the extent of making man a creator of himself by going to the extent that man is free to do anything, both evil and good. This is based on the post-modern relativist approach that, there is no absolute reality and truth and consequently the view and orientation of every individual is supposed to be respected as human rights as far as it doesn't affect others. Thus, as the wrong philosophy humanity is following is the basis for all evil taking place on earth, it is time for a rational humanity to think of taking not only a different but also a feasible and sustainable path before it is too late.

Peace and Justice

The above discussion related to peace and human rights also applies to peace and justice issue. A key debate in security and peace literature revolves around the definition of justice and the various mechanisms for implementing justice. Traditional views of justice have typically focused on punishment for wrongdoers and restitution for victims. The reasons for seeking punitive or retributive justice are understandable. But, it is found out that simply seeking punishment will not necessarily lead to justice. The degree to which punishing perpetrators under the law for sustaining peace is said to depend upon whether the punitive process creates space for communities to begin to reconcile with one another. In fact, under certain circumstances, qualified amnesty is said to be more strategically just than traditional legal justice because legal justice is said that it does specifically create space for peace and reconciliation. Political reconciliation is also said to be a minimalist approach and extremely a daunting mandate to create peace in neighbourhoods by applying intrastate or interstate conflict elimination, but which is said doesn't have the space necessary to maintain peaceful coexistence locally. Thus, it is said that whether individual or interpersonal, community

reconciliation is supposed to precede political reconciliation and there is supposed to be general consensus and importance of analysing the context within which a conflict progresses. There is also the idea of horizontal capacity in which community members including elites, mid-level leaders, religious authorities, NGO leaders, and average citizens across all lines of division are to participate in order to truly build peace, with the government to use the capacity of state actors to use formal measures to persuade. In spite of all this no approach to peacebuilding is said to be perfect. But although the practicability is very weak and complicated, there is a consensus that the ideal framework for conflict resolution involves a combination of powerful, resource-rich state interveners and on-the-ground, legitimate non-state actors. In any case the fact on the ground shows that, let alone taking a different feasible and sustainable path, the practice of humanity shows that, it is not even true to its symptoms treating plans, because of the powerful and the halves that want to be in control of life on earth.

4.2.1.3. Sustainability of Peace

Meaning and Concept

The issue of sustainability, be it of peace or other wishes of humanity has been the agenda of humanity since its appearance of man on world stage. Through time this has developed to include the concept of conservation in the 20th century and on ward to the concept of stewardship in all its forms including social, economic and environmental issues in present decade.

In an effort of dealing with this sustainable peace issue, the United Nations which is the umbrella organization of all governments in the world is the champion. Initially, peacebuilding was mostly understood in the UN as post-conflict peacebuilding and sustaining peace encompassed activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict and is said to be similar with peacebuilding as both sustaining peace and peacebuilding are ultimately intended to reduce the risk of lapse or relapse into violent conflict by looking beyond the present crisis management and the immediate resolution of conflicts. The UN resolution is supposed to be preventing conflicts, so that not only the symptoms, but also the root causes of conflicts are addressed to avoid new cycles of conflict by addressing all political, social, economic and environmental issues both at international and local levels. To put this to effect, sustainable economic policies that have the possibility to unite humanitarian and environmental factors and bear a contribution for environmental protection are to be designed and all stakeholders are supposed to be engaged in such peacebuilding projects in planning, thinking and executing peacebuilding projects with long-term perspective, in an attempt to put up conditions for sustainable peace. But, all these wishes have not been put to action and materialized as a consequence of which humanity is still in search of not only the meaning and concept of sustainable peace, but also the realization of sustainable peace itself which could have remedied the problem of society.

Human Efforts and Strategies

As found out before, one of the major efforts made in the area of peacebuilding and ensuring of sustainable peace by the international community has been through the organization of the UN's Peacebuilding Architecture (PBA) which is said to be ineffective. Since the last two decades, these peacebuilding efforts have generally been identified to be: context-specific, political, multi-faceted enterprise, endogenous process, anchored within local structural systems and processes, addressing regional and transnational factors, and in line with the nature of conflict that is constantly changing as should peacebuilding. In principle, this peacebuilding effort is supposed to work towards: the strengthening of Peacebuilding Architecture; giving priority to the most needy; giving quick response; boosting level of knowledge; reforming peacebuilding actors; coordinated effort of peacebuilding actors; taking peacebuilding as essential tool for conflict management, prevention, mitigation and resolution; and boosting the capacity of actors like PBA and UN Security Council to meet expectations. It is in line with the above guidelines that society was supposed to implement SDG 16 which deals with peace, but not only as post-conflict activity but also including before, during and after conflict developments by coordinating peacekeeping, developmental and humanitarian affairs, through sharing responsibility among the entire society, including all national, international and local stakeholders through inclusive process. This process is said to need a change in mind-set and change from a reactive mode to preventive mode under the leadership of the UN in line with the 2030 Sustainable Development Agenda, which is said to incorporate positive sustainable peace in its content.

All the above wishes are good, but wishes for sustainable peace and development still remain on paper due to the fact that the axe is not put at the root of the tree. This is to say that, during the old days, when the activity of men on nature was non-existent or very little, nature used to balance itself and consequently there was sustainability and peaceful natural process. But, the problem came when in the name of development or growth the environment and natural resources began being misused and mismanaged, the reasons for that being greed and selfishness, in which case the normal and natural process of nature became disrupted. Thus, to achieve sustainable peace and development the world must be without greed and selfishness and the agenda of humanity should be how to achieve this.

Sustainable Peace and Conflict

Other than peacebuilding, sustainable peace has also been treated in line with the concepts of conflict transformation, Conflict management and conflict resolution by differentiating between cooperation and pacification. In line with this: conflict management is taken to be a discourse to suppress, contain or avoid the consequences of conflict; conflict transformation is said to be a capacity to envision conflict positively, as a natural phenomenon that creates potential for constructive growth and a willingness to respond in ways that maximize this potential for positive change; and conflict resolution is said to refer to a process that relies on professional specialists intervening in particular ways as hopefully neutral third parties to

achieve a compromise between disputants. Thus, peace is taken to be not so much the absence of conflict as it is the ability to manage and transform conflict in a peaceful and constructive manner through possessing the structures and capacities for sustaining peace positively.

Furthermore, it is assumed that peace can be most effectively sustained when it is conceived as: a public good for which the state is responsible and a shared responsibility of all stakeholders and citizens as a multidimensional and multi-sectoral project. Unlike law and security, it is said that peace cannot be enforced from the top but is supposed to be woven into society from within and from below by fostering partnerships and incentives to maintain it through dialogue among individuals, groups, and social sectors, as well as between the government and its citizens through enlightened and inclusive leadership at all levels of society. This of course is said to necessitate being housed at the apex of national and local government structures along with the UN agencies giving greater emphasis on identifying factors of resilience within societies, by making the agenda of sustaining peace all-encompassing, universal, inclusive and comprehensive. Thus, along with aspiring for feasible and eternally sustainable goal for peace, in short term, humanity has to at least implement sincerely, the bottom-up approach of peace for the people, by the people and with the people.

Sustainable Peace and Economic, Social and Cultural Rights

Along with aforementioned inputs needed for sustaining peace, it is also assumed that rights based approaches including civil, political, economic, social, cultural and environment rights are said to be not only indivisible, but are shown to be needed at all stages of sustaining peace, beginning with early warning, because lack of these rights is said to lead to social and political tension which in turn will lead to destructive conflict that ultimately leads to a cycle of deprivation and exclusion. This is supposed to be in place by creating accountability and applying transitional justice mechanisms at all levels of conflict including before, during and post-conflict levels. This is also supposed to be implemented through inclusive and participatory approach that includes UN human rights bodies, UN peacebuilding actors, States, NHRIs, Civil Society, other non-state actors and other stakeholders.

Moreover, literature shows that in today's world, after many efforts of top-down external to internal unworkable efforts, people are proposing what is called "peace building by the people and for the people" which is based on indigenous knowledge, local objective conditions and local ownership which presupposes local sovereignty. External actors are supposed to work through and along with the locality to ensure sustainable peace and sustainable change as is true of trying to ensure sustainable development. In spite of many counters to it, including from international community, this local ownership concept which is a new way of organizing and governing society for peacebuilding is justified on the basis that: ownership can be interpreted in different ways including consultation, participation, control, accountability, sovereignty, and etc.; ownership is a goal or an outcome of peacebuilding efforts; ownership is a right; ownership is a conditional right that presumes capacity and responsibility; and in

local ownership proper alliance should be in place and international peace builders should learn from local peacebuilding concept. This effort for sustainable peace is supposed to be implemented in combination of different inclusion modalities at all stages of conflict. But for this to be effective, inclusion is supposed to have the representativeness and independence of included actors who could act in the position of direct representation at the negotiation table, at observer status, at consultation level, at inclusive commissions level, at high-level problem-solving workshops, at public decision-making level, and at mass action level.

Furthermore, in search for sustainable peace, although there is no single path, there is consensus that there is a need for a seamless integration of democratic governance, conflict prevention and peacebuilding interventions, the integrated approach of which is to be applied across all settings including: rule of law, inclusive political process, responsive and accountable institutions, conflict prevention, investments in human rights, accountable institutions that are geared towards building social cohesion and preventing conflict and vice versa, and even in relatively peaceful settings in addition to fragile state, state of fragility and states with poor resilience. Thus, as seen above, in search for sustainable peace, humanity at different levels had continuously manufactured policies, programs, projects, rules, regulations and guidelines that were developed and discussed at meetings, conferences and workshops up to present decade and this trend is likely to continue with only additional wishes incorporated. Hence, it is now high time for humanity to sit and evaluate the past experience and the ongoing efforts, the result of which shows simple beating about the bush, and take a new path that would lead to short term and long term solutions for sustainable peace.

4.2.2. Development and Development Studies

Meaning, Concept, Origin and Scope

As found out from the study of this work, the issue of development has been the issue of humanity since human emergence on earth, but society has in vain gone through many paradigms and theories primarily to come up with a standard concept and meaning of development in which all agree and secondly to realize a feasible development. Some of these paradigms included: Rights-based Approaches, Community-Driven Development, Community Based Development, the Project Approach in Development Assistance and etc. Along with these are also economic development models that included: Comparative Advantage Model, Rostow Model, Harold-Domar Model, Lew's Model, Dependency Theory, Balanced Growth or Push Theory, and Unbalanced Growth Theory, all of which could not serve the purpose of being the standard society was looking for, as a consequence of which the search still continues.

The problem in searching for the solution for underdevelopment and negative development, more than being losing the direction of true development approach, has also been the inability to identify the root causes of retrogression in different forms. But as seen in different studies, retrogression in all its forms has been both the reason and cause for peacelessness, hatred, revenge, greed, pride, faithlessness, idleness and gluttony which indirectly means all sins and

crimes indicated in religious books, which in turn came as a result of man deliberately ignoring the original plan laid for him/her and disobedience to all God's precepts and laws, all of which led to a non-stoppable natural and man-made devastation finally approaching the annihilation of all creatures on earth and the earth itself.

4.2.3. Sustainability of Development: Meaning, Concept, Origin and Scope

As found in different literature, different meanings many of which mention of the same thing are attached to sustainable development generally incorporating social, economic and environmental issues. But, the concept remains weakly defined and contains a large amount of debate as to its precise definition to date. Moreover, although sustainable development is said to be a development that satisfies the needs of the present generation without risking the inability of future generations to satisfy their own needs, and is a principle according to which no more can be consumed than is regrown, regenerated, and made available again in the future, the actualization of this definition is yet to be seen. On the other hand, many have also criticised the meaning and concept of sustainable development, in view of the allegation that it cannot practically be implemented and human activity on nature cannot be sustainable. In spite of the above discouragement, due to the fact that human societies will face worsening social, environmental and economic problems in the future, it is said that efforts to draw together goals and policies in the above mentioned critical areas, to experiment with practical ways of bringing a more holistic view of the world to bear on policies and decisions, and to make decision-making processes more inclusive and more mindful of many aspects of reality are said to be imperative. Accordingly, currently, due to the fact that the world is facing challenge, which alters between giving up the growth of the economy which means the risk of an economic and social collapse on one hand and maintaining growth which means the risk of the destruction of global ecosystems that are the basis of life of all on one hand, and in view of humanity living the past life as if nothing is happening, there are proposals that there is urgent need for a clear vision, a courageous policy and a really robust strategy to find the way out of the growth dilemma which is an immense task in a world with the population approaching ten billion, to ensure sustainable development. Some of the recommendations in this line included: slowing down, protecting, preserving and thus preventing developments that could lead to the downfall of humanity; setting ecological limits on human activities; in view of the objective condition in the world, in which 15% of the world population control 80% of the world economy, ensuring equal distribution of economy; reducing consumption for holistic ecological and social sustainability; conducting a circular economy in which the use of resources, waste production, emission and energy wastage is minimised by slowing down, reducing and closing energy and material cycles which in turn is achieved through long-lasting construction, maintenance, repair, reuse, renovation, remanufacturing and recycling; introducing precautionary principles of protecting our environment in the long term by correcting critical developments early, even if science does not yet have the definitive evidence of exactly how and when something is going to happen; and ensuring sustainable

consumption and sustainable production before our children and grandchildren are confronted with a hostile climate, with exhausted resources, destroyed habitats, species extinction, food shortage, mass migration and unavoidably war which would be more destructive than ever before.

Although, to be able to realize the above wishes, Agenda 2030 of Sustainable Development Goals encompassing seventeen sustainable development goals were expected to be achieved around the world by all UN member states by 2030, in which all states are called upon equally to play their part in finding shared solutions to the world's urgent challenges and people all over the world are supposed to have relevant information and the awareness of sustainable development until 2030, still in this regard, not only is there no agreement expected regarding it, but no clear and workable strategy is drawn to implement it mainly sustainably. Although some efforts are underway, according to achievements that are being rated at all international meetings which are of very small percentage, it is time for international community to think of taking a different path to that which has been followed to date.

On the other hand, although efforts are always underway, objective world conditions also show that humanity is not sure as to where climate change could take the planet earth, due to the fact that is justified by on-going objective world conditions that show: loss of biosphere integrity, biodiversity loss and species extinction, stratospheric ozone depletion, ocean acidification, biogeochemical flows, phosphorus and nitrogen cycles, land-system change, deforestation, water pollution, atmospheric aerosol loading, microscopic particles in the atmosphere that affect climate and living organisms, introduction of novel entities, organic pollutants, radioactive materials, nanomaterials, micro-plastics and etc. These dangers have continued in spite of ongoing awareness creation and recommendations associated with: practicing green economy; practicing freedom, equity, development and environmental rehabilitation; reducing the great imbalance between rich and poor countries; halting population growth; setting economic policy system that goes beyond growth strategy; promoting sustainable economic growth strategy; reducing consumption patterns individually and collectively; changing consumption pattern of mainly developed nations that is based on competition with others, but not need based, mainly in the areas of owning big cars, consumption of meat and appropriating large living space all of which adversely affect the environment; replacing outdated, environmentally damaging and inefficient productions by new technologies by avoiding the foolish optimistic view that with increasing technological efficiency usual lifestyle will continue; and putting digitization into the service of global sustainability by acting quickly with prudent environmental policy without doomsday scenarios, at the time that the world is said to be reaching absolute growth limit which some think will be solved through the process of nature like flood. All this shows that humanity generally is not only in control of its future, but is simply leading a stressful life with no hope in hand.

At present, much effort is also underway regarding sustainable development by focusing on mainly people, economy, society, values and practices by embedding them in a large number

of national, international, and nongovernmental institutions. But this has also become part of a continuous futile efforts going on. Given all the arguments to date, it is being assumed again that a new paradigm of sustainable development is indispensable for the 21st century mainly by emphasizing on agriculture, energy, industry, and renewable resource systems through economic, political and social theories by combining traditional wisdom with modern technology, to transform the concept of sustainable development into reality.

Being multidimensional another dimension of looking into sustainable development has been with regard to the role religions can play mainly pertaining to religious ideas, religious practices, religious actors, religious organisations and religious identities, the dimensions which are said to impact the three dimensions of sustainable development (economic, social, economic) in different ways depending upon the religion in question. These three dimensions of sustainable development are also said to be embedded in the SDGs. In line with their beliefs religions are mainly said to impact: poverty, income, growth, employment, innovation, health, education, gender equality, democracy, governance, social capital, conflict, peace and environmental dimensions. On the other hand, views are also entertained regarding the role of religion for sustainable development mainly along with agenda 2030. Accordingly, it is found out that major religions like Bahá'í Faith, Buddhism, Christianity, Confucianism, Daoism, Hinduism, Indigenous traditions, Islam, Judaism, and the Sikh religion have been found to have shared their spiritual and religious insights based on their esteemed five dimensions which are also parts of the new Agenda 2030 that included: Planet, People, Prosperity, Peace and Partnership as a consequence of which it is forwarded that common spiritual values are at the heart of all religious and indigenous traditions and that bringing these virtues to life can contribute to overcoming environmental destruction, poverty, forced migration, corruption, terror, discrimination and injustice. On the other hand, Sustainable Development Goals of Agenda 2030 signed by 193 nations at the United Nations in September 2015 are said to be achieved through a conscious individual and collective effort along with the inclusion of religions, which are said to play an integral part in all societies and are the most important source of values for many people, the view which is accepted based on the fact that any development policy that respects people as individuals must also respect their individual worldviews, which is fundamentally shaped by their religion for most people of the world along with indigenous cultures. All of the indicated religions are said to be important for sustainable development due to their worldview that is generally based on love, respect, justice, care, environmental protection, fraternity, peace, freedom, development and etc., that are embedded in their respective teachings in different ways. But, the main issue in this regard is not the theoretical claim, but as to what kind of religion is practical to uproot the root causes of unsustainability and put humanity on the right path.

4.2.4. Peace, Security and Development

As found out in this study, peace, security and development have been the concern, desire and areas of continuous research for human family, separately and collectively as time

progressed. Moreover, initially, all had limited attention and were treated separately. But, recently more than the expansion of their agenda separately, it is argued that they are not mutually exclusive but are seen as inseparable as far as their need for society is concerned, by incorporating social, political and environmental issues. In fact there is a conclusion that other than the need of harmonious working, these concepts influence each other in the day to day life of society.

Recently, the importance of peace, security and development for society in a coordinated way has led to the formation of international organizations that work for it and major agendas like the United Nations Agenda 2030 and African Union Agenda 2063 were developed for this purpose. In order to achieve the goals of the agenda set, protracted regional and international meetings have been under way for years. But, according to the report of these organizations the achievements are far below even the average. This is taking place in the condition that peacelessness, insecurity and underdevelopment are taking a more sophisticated and complicated path, which in turn is necessitating a continuous revision of agendas and manufacturing of new theories.

On the other hand, the complication based on peace, security and development in recent decades is mainly witnessed in the fact that the usual interstate issue has in most cases been shifted to intrastate issues. Analysis on negative peace and positive peace in this regard shows that peace, security and development, more than being individual, societal and global concerns, they are also found to be affecting each other and all affect each other both negatively and positively.

In spite of the existing complications, the international community mainly based on UN has been using the Rights Based Approach to consider peace, security and development as human rights. But in the present condition where war is overfunded and peace is underfunded with trillions of dollars allocated for war to the neglect of extreme poverty, which only 10% of that amount for war could eliminate, there is frustration to realize the intended UN pillars and aspirations. Although such efforts were accompanied by international obligations and declarations on one hand and disarming the concerned for the sake of the right to development and lasting peace on the other hand, the result is still frustrating.

On the other hand, mainly since the Cold War that was followed by 9/11 incident securitization, freedom from fear, freedom from want, human security and citizen security concepts were taken into consideration leading up to the economic and social dimensions of rights in addition to the political. These concepts were also based on the assumption that once war is over, development would arrive to repair the damage, drive the country towards economic growth, prosperity, eradication of poverty, and democracy, consequently combining multiparty politics with market reforms to liberalize local markets, the liberalization which is also known as Liberal Peace Approach. This is meant that war emerges from underdevelopment, and that developed, liberal democracies do not go to war, and economic development, by removing poverty and ending grievances that come from gross inequalities, is ultimately the best protector of the peace and security of citizens. This concept of

development cooperation for conflict resolution is supposed to be implemented in situations of normal development situations, in conflict-prone or especially vulnerable situations, in situations of rising tensions, in situations of open violent conflict, in transitions from open violent conflict to peace, and in consolidating peace and restoring sustainable development, presumably guided by important requirements for each and guiding principles for the development cooperation. Moreover, this effort is supposed to bring about: economic vitality and the reduction of poverty and disparities, participation and inclusion both in economic and political arenas, both individual and group rule of law and human rights, environmental sustainability, equity and opportunity, healthy respect for culture and identity, and maintaining of peaceable regional and international relations, both in area based and integrated concepts of application. In spite of all this, no definite formula for the relation between development and peace on one hand and development assistance and peace could be drawn in both area-based and integrated concepts of application in all conflict-related, disaster-related, exclusion-related and poverty-related categories, thus necessitating a search for a better alternative approach.

Furthermore, the idea that conflict has been arising and arises mainly due to: structural factors, political and governance factors that include fragility, economic and social factors, vertical and horizontal economic inequalities, horizontal social inequalities, environmental factors, and cultural and perceptual factors and the solution forwarded in this regard to be conditional application of UN Agenda 2030, has not also worked in solving both interstate and intrastate conflicts. In this regard, the failure is said to affect underdeveloped countries more than the developed nations because they are more prone to conflict than the developed ones. Thus, as economic recovery and development are found to be very lengthy and complex processes, whereas risks of violent conflict have to be avoided in the short and medium term, in order to enable long-term development, aligning these two has been a problem for the development actors, and even in the so called developed countries, violence and conflict continues, although the nature and magnitude is different from that of the underdeveloped countries. Thus, this again leaves the international community in a desperate condition.

4.2.5. Sustainable Peace and Sustainable Development: Past, Present and Future

4.2.5.1. Human Effort: Past, Present and Future

As seen in this study, being sponsored mainly by the UN mainly through Agenda 2030 and peace resolutions, which see sustenance of peace and development both as a goal and a process of positive peace and development, this concept of sustaining peace and development is intended to build a common vision of a society by ensuring that the needs of all segments of the population are taken into account in activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development. The overall goal of sustainable peace and

sustainable development is said to be the realization of peace, security, development, justice, equity and human rights supported by humanitarian action based on preventive measures rather than the curative measures, by focussing on root causes rather than the symptoms of conflict and causes of underdevelopment through people centred and inclusive approach. This is outlined mainly in the 2030 agenda of SDGs with its 17 goals, 169 targets and more than 200 indicators in which is also included SDG 16, which replaced its predecessor the Millennium Development Goals (MDGs) and emphasised on conflict prevention than the traditional focus on responding to conflict. But, although the magnitude and nature of approaching sustenance of peace and development has changed over time since human origin, men have always dealt with this issue continuously in spite of inability to reach the desired goal.

On the other hand, although other than the UN SDGS, many efforts were made through the 2017–2022 Swedish International Development Cooperation Agency (SIDA) program, the Folke Bernadotte Academy (FBA), UN resolutions that include resolutions 1325 and 2242 (women, peace and security), 2250 (youth, peace and security) and 2282 (sustaining peace), other than the inability to tackle root causes of conflict and underdevelopment, the desired goal for sustainable peace and development is further hampered by inability of the these initiatives to finance and focus on preventive measures, but rather focused on post conflict interventions of maintaining negative peace by mainly investing in citizen security, justice, and jobs to reduce violence, to the neglect of positive peace, state building and peacebuilding, as a consequence of which societies have still continued in a vicious circle of conflict, unsustainable development, inequity, human rights violation, exclusion, injustice and environmental degradation.

In spite of all the looming failures, the human family didn't stop trying different efforts to realize sustainable peace and sustainable development. This is also witnessed by its effort to use education as a means, by taking it as an organized and sustained communication designed to bring about learning pertaining to sustainable peace and development. Such education is supposed to include global citizenship education for sustainable peace and development and promote values in this regard. Accordingly, there is a consensus that that children should be educated in the art of peaceful living as a consequence of which nowadays more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries and peace related disciplines such as values education, moral education, global education, etc. are also in pipeline. These forms of education are expected to reform the moral and social attitude of children and minimize or avoid youth unrest and behavioural problems. Such education is also expected to be structured and offered in a cross-sectoral and cross-cutting way by acting locally, analysing nationally, and thinking globally.

It is true that education is very important in a achieving a goal. But, the question is as to what kind of education can shape the mind of a generation to bring about sustainable peace and sustainable development to be implemented in short term and long term.

Experience shows that the educational system followed by humanity till now has not brought about the desired sustainable peace and development, the reason for this being its inability

to shape human mind accordingly. This is to say that there has not been true education that could develop the moral and ethical standard of human beings and consequently avoid selfishness, greed, hatred, cruelty, and etc. and bring about love, cooperation, accommodation, sympathy and etc. Thus, sustainable development and peace will require an education that not only continues throughout life, but is also as broad as life itself, an education that serves all people, draws upon all domains of knowledge and seeks to integrate learning into all of life's major activities. In short, education for sustainable development requires important, even dramatic changes, in nearly all areas of disciplines. What is needed is true education that not only gives information, but also changes and develops the character of students. This involves the social dimension of human development as the basis for: cohesion and harmony, conflict avoidance, non-violence, and peaceful coexistence. It involves the recognition that difference and diversity are opportunities rather than dangers and are a valuable resource to be used for the common good; the ability to tolerate, respect, welcome, embrace, and even celebrate difference and diversity in people and in their histories, traditions, beliefs, values, and cultures; and to use this diversity to enrich our lives and our societies and make learning a happy experience. In any case after years of efforts and subsequent failures, today humanity has to think of a better approach, an approach that can uproot the root causes of all human problems including selfishness, greed, cruelty, hatred, and etc., without which sustainable peace and sustainable development cannot be thought of.

4.2.5.2. God's Plan: Past, Present and Future

In today's world, among the two ongoing views of evolutionism originated by men and creationism originated by God, as creation science is finally found to be evidence based and convincing as compared to all other sciences, after going through desperate human research effort which still has not brought about any strategy for sustainable peace and development, it is important to try what creation science teaches us about the past, present, future fate of humanity, sustainable peace and sustainable development. Accordingly, recent developments in this regard show that after looking to the north, south, east and west for solution and ending in failure humanity has now began looking upwards to God for solution to the risk of annihilation of humanity and the planet. The ongoing global threat of COVID-19 is a good example.

As found out in findings, the Bible being the only long existing source book that is in pipeline to be the last option for humanity to use, has got the following guidelines to ponder upon as found in the Bible: the Bible repeatedly utters the Lord Jesus and God the Father as the only source of peace; staying on Jesus, turning away from evil, doing good, spiritual mind-set, obedience to God's laws and commandments, justification by faith, faith with work, thanksgiving to God, wisdom from God, righteous living, following the Prince of Peace who is Jesus are the means of getting peace; seeing God means having peace with each other and if men do not see God they cannot have peace with each other; when man pleases the Lord

even adversaries and enemies will be peaceful with him/her; peace seekers will have joy but conflict seekers will never get joy; the best thing Jesus leaves with us is His peace which is the basis of all happy living; peace and sustainable peace are found only from God the Father and the Lord Jesus Christ not from wealth and richness that men try to gather in vain; war, conflict and strife comes from foolish and wicked people that have no peace in their minds and thus peace should begin in the mind of everybody before nations to enable nations lead peaceful life; there is peace with Jesus, peace from Jesus stops strife and violence and there is no peace from the world which is the source from which men are trying to get peace desperately; the gospel sent to men by men of God from the beginning of life on earth and later written in the Bible is the only message and source of peace; there will be no sustainable peace and consequently no sustainable development without Jesus; and etc.

Furthermore, as found in the findings, other than that of peace, the Bible also has got clear guidelines pertaining to the management and development of nature and environment, some of which include: along with population growth humanity is supposed to have dominion over every creature, use it and take care of it in a balanced way; man is given the responsibility not only to use nature, but to develop it sustainably and conserve it; all nature is originated from the hand of God, but neither from man nor emerged on its own, so men are accountable to God regarding nature and will have to be judged by God for the use and misuse of nature and environment; destruction and unwise use of the planet and nature by man will ultimately lead to the destruction of humanity itself; just as He has brought forth the current earth that is approaching annihilation due to disobedience of man, God will also bring forth the new earth in which only those obedient to God will dwell and this obedience includes the obedience to the laws God gave to man about the use of natural resources He created; God sustains both humanity and other creatures, if humanity is obedient to His laws; creation is suffering because of man, but in the new earth there will not be characters like greed, jealous, hatred and selfishness that are currently becoming reasons for the destruction of the earth and thus the whole creation will be free from bondage and corruption of man, and the putting away of the indicated bad characters is supposed to be done on the current earth in order to be eligible for the new earth; both man and creation are suffering because of humanity's lip service to God, but without doing what God tells them to do; it is because of its sinfulness and cruelty that humanity has no regard for the life of living creatures and nature as a whole; because of man's disobedience to God, nature is defiled and through using this defiled nature for living, man's longevity has diminished; and etc.

Thus, as we have seen in this study, humanity has been trying many strategies of achieving sustainable peace and sustainable development and still digging further, but not sure of any tangible outcome. The above guidelines are the only proposed solutions that are not yet tried by humanity as a race. Thus, the question is, since the trend of the progress of life on planet earth is not showing any bright future, why not try the God given guidelines before the desperate search for sustainable peace and sustainable development by men in the absence of True God ends up in eternal damnation and loss of natural resources and humanity itself.

CHAPTER FIVE: SCENARIO FOR THE FUTURE

THE CHALLENGE OF ACCEPTING THE REALITY REGARDING SUSTAINABLE PEACE AND SUSTAINABLE DEVELOPMENT AND THE CHOICE OF HUMAN FAMILY

The possible scenario for humanity can be divided into two. The first is, given the present trend as to what could transpire in the short term and secondly as to what could take place in the long run. The choice of course will be divided among the two great divisions of men, evolutionists and creationists.

5.1. Short-term

In the short term, the possible scenarios may include:

Firstly, the present trend of continuous research will continue by looking for better options, but obviously putting humanity in a condition of uncertainty in present life and the unknown future. This would be a continuation of what is already going on and it is possible that humanity as a race would continue as usual only conducting new researches, but with an expectation that nature itself will take care of itself in the future.

Secondly, the UN SDGs Agenda 2030 for sustainable peace and development, along with other continental strategies like that of Agenda 2063 for Africa will be practiced and humanity will get some relief. This is an effort that humanity is pushing for with an expectation that in spite of failures up to today, one day humanity will reach the planned target through on-going researches, seminars and conferences.

Thirdly, the present condition in which efforts are made in spite of generally deteriorating condition will fail and further deterioration will take place leading to protracted interstate conflicts, intrastate conflicts and natural disasters, leaving humanity in the state of hopelessness. Given failures on the part of efforts made in spite of the continuation of conflict and retrogression in complex ways, humanity, out of frustration will stop trying to be in control of its future and wait for a doomsday.

Fourthly, human family as a race will come to its sense and fight against greed and selfishness by trying to change the mind-set of the generation through moral and spiritual education both in formal and informal settings, by mainly focusing on accountability of each individual to the creator with regard to love for each other and stewardship of nature.

All the above scenarios are interlinked and are based on views of different groups of society and individuals at present, but with no consensus on any of them. The first, second and third options all carry hopelessness and failure that would ultimately lead to annihilation of life on earth. The fourth option would be in a better position to ease the present desperate condition if humanity would reach consensus on carrying it forward. This of course would minimize the

disruptions and disasters that would come due to human interventions, not what would come up due to the development in nature itself.

On the other hand, along with education, in this generation the measures human family should take for a short term solution should be able to encompass the pre-conflict, during-conflict and post-conflict interventions by taking into consideration the necessity of good governance, transitional justice, protection of the abused, monitoring of events, advocacy, inter-group social cohesion, Conflict sensitivity, conflict transformation, conflict management and conflict banning. In any case, objective conditions show that there is a need for new ways of thinking if mankind is to survive. As force has never worked to improve human condition, men must radically change their attitudes toward each other, nature and the future. As the progress and objective conditions at hand today show, human beings do not seem to have much time left and thus, it is up to this generation to succeed in thinking differently, the failure of which would number the days of civilized humanity.

5.2. Long-term

The long term possible scenarios may include:

Firstly, humanity would continue in its present condition and the present condition of fear for annihilation of humanity and doomsday scenario will continue in spite of efforts made and the planet will be empty in the long run.

Secondly, along with present scientific efforts human beings will come back to their sense and tackle the root causes of conflict and catastrophic development paths which are greed, selfishness and hatred, through true education and prepare itself not only for positive peace and sustainable earth in this life but also for eternal home in heaven where there is the actual and everlasting sustainable peace and sustainable development.

The first option would be expected if the present condition of greed and selfishness associated with immorality continues, the obvious intermediary process being continuous deterioration due to man-made and natural destructions, and the end result being incapacitation of nature to support humanity leading to annihilation. This is to say that the current evolutionary model of life on earth which puts the fate of humanity in its own hand will ultimately lead humanity to destroy nature and itself.

The second option is expected with an assumption that humanity in general would change its usual course of life on earth and by rejecting evolutionary false science and will adopt creation model of stewardship for earth, through which the present condition of earth will relatively be improved and preparation is made for everlasting sustainability on the coming New Earth which is characterized by sustainable peace and development as planned by the Creator.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1. Summary

In an attempt to see what has been going on pertaining to peace and development, this paper has thoroughly reviewed the existing literature and experiences undergone globally. Accordingly, it is found out that since its appearance on earth, humanity has been looking for ways and means of achieving what is to them the most important matter for life, which is peace and development mainly as related to their sustainability. Thus, beginning with the traditional means of preventing conflict, curing conflict, pre-conflict interventions, during-conflict interventions and post-conflict interventions researches were underway till today in order to tackle these problems at the levels of individual, community, locality, region, country, continent and globally.

Although the efforts for peace and development were prominently made only by human efforts without claiming any supernatural intervention, religions were also trying what they feel is their best to help humanity achieve its desire for sustainable peace and development. But, the fact at hand shows that all the efforts to date other than easing some symptoms, couldn't bring about the desired sustainable peace and development by uprooting the root causes of conflict and negative growth development path followed by humanity. Thus, the current objective condition of this effort shows that, being in a desperate situation in which the problems are rather deepening in complicated ways, human family mainly represented by the global and continental organizations are recommending for a new methods, new approaches and new policies that can bring about the desired result, the progress report of which is already discouraging. Moreover, there is a consensus that the desired sustainable peace and development cannot be achieved only through the manufacturing of policies, theories and models, but the need for a changed mind-set beginning with individuals is being recommended. Thus, as to how to bring about a change in mind-set by relieving humanity off selfishness and greed that is destroying humanity and the earth is what is on the table currently.

6.2. Conclusion

As found in this study, as it is part and parcel of their very life, the issue of peace and development has always been the concern of human beings. Thus, beginning with human appearance on world stage, when there was relatively better peace and development, until now, when peace and balanced development has not only deteriorated but its deterioration increased in a sophisticated way, humanity had always sought for peace and development. In spite of all forms of research and consultations, other than knowing what doesn't work, humanity couldn't come to its desires until now. Thus, after knowing all forms of attempts that do not work, all of which are based on human efforts without any attempt to solicit help

from super-human being, humanity has to be intelligent enough to change its mind-set and try options outside its own capacity. Thus, as objective realities, historical tangible facts and experiences show that it is because of humanity's going its own direction to the neglect of the plan designed for it by its Creator, who among others from the beginning of creating humanity had the plan of peace and development for it, it is indispensable for humanity to go back to the original plan that was designed for it. This is true for both short term life on present world and long term expected coming world, the peace and development of which will be sustained based on the roadmap prepared by the Creator, the True God.

6.3. Recommendations

In order to tackle human problem in a near future, it is important for humanity to teach against the root causes of all evil which is selfishness or greed and begin doing what have been omitted and committed in relation to the responsibilities it has for fellow human beings and the nature itself.

It is true that humanity has been continuously making an effort to change the planet and make it a better place, but as the failure of humanity has been an effort to change the planet without changing self, focus has to be made on changing the mind-set and character of individuals and humanity at large.

Along with the effort of changing mind-set and character, application of preventive and curative technical methods including conflict mitigation, conflict reduction, conflict eradication, conflict resolution, conflict transformation, conflict prevention, peace-making, reconciliation, peacebuilding, conflict transformation, trauma healing, peace education, empathy development and etc. need to be applied with sincerity and perseverance in a holistic way through political, economic, social and environmental aspects.

In addition to any top-down intervention of supportive role by international organizations, conflicts must be resolved from the bottom up and local community members, community elders, grassroots organizations, local authorities and civil-society representatives should be the main actors in the bottom-up process.

As conflict can take place due to resource abundance as is true of resource scarcity, the most important approach is trying to make sure that there is internal human peace before there is societal peace, because if there is individual peace there would be societal peace and if each individual is in conflict with self the society also will be in conflict.

Experiences and facts on the ground show that change in individuals to new mind-set, new man, new creature and new character that is based on holistic development, (spiritual, mental, physical) to ensure sustainable peace and development can be attained only through having the mind of Christ and having faith and obedience to the laws of humanity and nature given by Christ, avoiding false evolution science and educating society with true creation science of Christ and if humanity wants to see a better future it has to neglect the old humanism path and adopt the new divinely and sustainable path.

Depending on God's plan doesn't mean ignoring all scientific achievements to date, but if humanity work for peace and development by depending on God's plan, primarily even the scientific efforts would be more fruitful and secondly by depending on God and obeying God, humanity will be free from selfishness and greed as a consequence of which they begin to use natural resources only at the speed that nature will transform and balance itself.

Depending on God, in which case our sincere efforts would be successful doesn't mean neglecting reliable true science based efforts to remedy the present deplorable condition. But, sound environmental management like climate regulation, soil conservation, water filtration and purification, nutrient cycling, atmospheric screening of ultraviolet radiation, tackling global warming, preservation of biological diversity and etc. that can contribute to peaceful coexistence among nations and localities, if taken as common concern and agenda sincerely is necessary.

In history sustainable peace and development have once been on earth only after the creation of man in Eden lost and prophecy tells us that sustainable peace and development will be restored only in the future Eden restored. So, the option humanity has at present is to begin acting on the principles and guidelines that were given in Eden lost and try to improve the present condition for short term and to work towards the attainment of Eden restored by following the guidelines and principles set forth to attain it in the long run.

As education is the basis for changing the mind-set of men, it is indispensable to educate society through historical fact based creation model holistic education both in formal and informal setting and with new curriculum by incorporating peace and development agenda into all disciplines of true science.

It is true that all regions claim that they are educating the society in line with the guidelines of the Creator, but the fact that the education they are giving has not brought about a new mind-set or a new creation means that they are not on the correct path. This is to say that, rather than simply continuing with past path, as they have a responsibility for humanity, religious organizations have to think and change their path to what works. Experiences and facts on the ground show that peace of mind and holistic human development cannot come only by claiming to believe in Christ, who is the source of peace, but by obedience to His laws and precepts and religious organizations are supposed to work along this line.

One of the problems with human beings is the fact that they do not even have clear view or consensus about what sustainability means, but in fact work towards sustainable peace and development without even knowing their goal. But the fact is that sustainability can be divided into two including, short term and long term, short term being based on the improvement of the present condition on present earth and long term being eternity in the New Earth. Thus, to achieve both short term and long term sustainability, humanity has to work towards improving present condition of interrelationship with each other and stewardship of nature in accordance with God's guidance for short term on one hand and improve relationship with God the Creator for the achievement of eternal sustainability on the other hand in accordance with the guidance given by God Himself.

The major problem of humanity is looking for peace in the absence of the peace giver and going its own way, as a consequence of which they were not able to reach any tangible and credible solution. Thus, it is only through learning from the original plan of God for man in the lost Eden, following the present plan of God for man in the present world and working towards the final plan of God for man in the Eden to be restored that humanity can attain sustainable peace and development.

In order to achieve peace, there is nowadays a consensus that peace education should be included in all disciplines. That being fine, the problem is as to what peace education curriculum should look like. It is useless to teach peace education that cannot practically bring forth sustainable peace. This has been witnessed by the peace education curriculum to date. What humanity missed is looking for sustainable peace and development in the absence of the source of peace and prosperity, who is Jesus. Thus, in order to achieve practical result, it should be noted that “peace and development in all disciplines” should mean and be taken to be “Christ in all disciplines”.

Looking for peace is fine, but it should be noted that love, peace and joy cannot be separated and having one means having others and not having one means not having all. Thus, it is imperative to have a change of mind-set moulded in accordance with the mind of Christ at individual level to realize peace at all levels of social structure up to the global level.

In implementing holistic education there would be double purpose. On one hand, holistic Christ centered education will benefit the present generation through change in mindset, the consequence of which will be witnessed by friendship to fellow human being and nature, and on the other hand will prepare the present generation for life eternity that is prepared by God, in which sustainable peace and development will be attained for eternity.

Depending on Creation Model of Peace and Development is not something that is utopian as false science teachers try to propagate. But, based on SMART technique, unlike the evolution based false science that is leading humanity through uncertain futurity, the Creation Model is based on peace and development strategy that is attainable, reliable and sustainable. Tangible evidence of this can be seen in the historical Eden on earth that was lost due to man’s disobedience in which there was sustainable peace and development one hand and historical evidences that show that even after Eden lost in areas where men were obedient to God, even the present deteriorating life on earth there has been in a relatively better peace and development condition on the other hand. Thus, Christ Centred Holistic Education that leads to Creation Model of Peace and Development is indispensable for this generation.

Furthermore, studies show that individual and group based peace and development can better be achieved though becoming busy in life; choosing rural setting for life; trusting in God; obedience to all God’s commandments; repentance of known evil deeds; modesty and discipline in eating, drinking and clothing; clearing conscience from all guilt of omission and commission through confession; and other than preaching the messages of God by practicing them in life.

As seen both in the word of God and the preamble to UNESCO's constitution war begins in the mind and since wars begin in the minds of men, it is in the minds of men that the vindication of peace must be constructed. That is to say, if one wishes to have peace of mind, one must also vindicate peace in his own mind.

The world cannot have peace until nations and people begin to reduce their selfish desires for more and more material possessions, give up their racial arrogance, and eliminate their madness for worldly power. Material wealth alone cannot bring peace and happiness to the minds of people. The key to real and lasting peace lies in "mental disarmaments", disarming the mind from all kinds of "poisonous" defilements such as greed, hatred, jealousy, egotism, and etc. through being obedient to the precepts given by God.

As he/she that cannot learn from bad history will repeat the same bad history and he/she that cannot learn from good history will not repeat the good history, it is imperative for men to learn from what the source of peace and development has been in the past, the conditions under which peace and development were being exercised, the conditions under which conflict and retrogression were happening and the indicators for peace and development, and apply that to present reality. It is only through creation science that we can have tangible evidences in this regard, while depending on evolution science will take us nowhere.

From past experiences in history, many outputs of sustainable peace and development can be outlined, some of which include: longevity, happiness, satisfaction by what one has, prioritizing the need of fellow men, undisturbed nature, compassion for fellow men, kind heart for nature, little or no disease, fear of the creator, calmness with no anxiety and stress and etc. Through giving measurable, attainable, reliable and time bound indicators to these outputs men can monitor and evaluate the present objective conditions of peace and development and take necessary measures.

As found out in literature, most of what is written on peace and conflict has been between countries, the second being groups within countries, but very little on peace within individuals which is the basis for inter-tribal and inter-national holistic peace and holistic development. Thus, education systems including formal and informal trainings, family schools, religious teachings and social activities should focus on peace within to be able to achieve peace without.

Men have to be rational enough to admit the failure of past efforts on sustainable peace and development and try the only alternative left, which is learning and practicing the plan God has for men to ensure sustainable peace and development. The initiative for this has to be taken by all stakeholders, but churches and governments have to play prominent role.

As education plays prominent role in shaping the minds of men either for good or bad, it is vital to change the present education curriculum that more than being unable to mould the mind of men to realize sustainable peace and development, was rather the reason for the greed, hatred and moral deterioration that has led to conflict and mismanagement of nature. Such education should also be holistic including spiritual, mental and physical to be able to reform individuals and consequently the community, nation and nations.

As we have seen in the literature review, men have been following research based education approach, which believes in the fact that there is no absolute source of any knowledge including peace and development. It is as a consequence of this that humanity continued to beat about the bush for centuries, but without finding any knowledge base to realize sustainable peace and development. Thus, it is high time to stop this humanistic approach and follow the Godly approach in which there is absolute source of everything including the knowledge of sustainable peace and development from where we can continually tap what even knowledge we need for life through continuous research into this absolute knowledge in store for us. It is this continuous research into the knowledge of God that will lead to individual reform, which means transforming into the fullness of Christ or sanctification, consequently leading to sustainable peace and development both for humanity and nature. In order to come to the right path and improve the deplorable condition in which humanity is both in the short term and long term, all stakeholders including individuals, communities, governments, international organizations, religious organizations, civil organization and social groups should be willing to play their part pertaining to the recommendation points mentioned. Accordingly, all the concerned stakeholders should have a workable strategy for peace and development at their respective capacity without repeating old failed strategies that had not worked.

It can be seen that the agendas outlined by humanity including the 2030 SDG s Agenda and the 2063 Agenda are all perfect wishes. But, as there was already failure of the realization of the plans in the past, the progress shows that there is already inability of realizing these agendas, the main reason for this being the following of the same old human centred strategies to the neglect of God centred approach. Recent efforts show that people are trying to recommend prescriptions that are almost equal to keeping the commandments of God and trying to implement them, but in the absence of God Himself. Thus, it is imperative to change path and go along with the original and future plan God has in store for humanity by being obedient to Him only.

Other recent developments show that scientists of all disciplines are frustrated in their effort and turning the political, social, economic and environmental crises that are going on to religious organizations. But, this hasn't also been fruitful due to the fact that the religious organizations are not going in accordance with the God given plan, but trying to solve the crises in accordance with man-made creeds and doctrines wrongly attributed to God. Thus, it is time to come back and follow the plan given by the true God as exactly written in the Bible. In order to come to the right solution, humanity should admit that all the political, social, economic and environmental problems existing today are results of the disobedience of man to God, the consequence of which has been sins like greed, selfishness, hatred, gluttony, pride, revenge and etc., which in turn has led to all forms of natural and man-made disasters, political crises, social injustices, economic inequalities and environmental hazards. Thus, after admitting there should follow rejecting of the old humanistic path based on sins of omission and commission and practicing the new Godly path in accordance with the guidelines given

by God Himself. This is to say that the old sinful and selfish nature of man should be replaced by the new Christ-like nature of man to realize better living conditions in the world today and inherit the New Earth of sustainable peace and development.

There is no better proof for the conclusion reached in this study and recommendation given accordingly, than the present coronavirus pandemic in which in spite of the current civilization, the whole world is uttering that human effort is incapable of solving its own problems and asking for an intervention of the supernatural power. Although this is a right move, in view of thousands of religions and thousands of denominations even in Christian Churches, while there is only one True God and one True Christ, it is imperative for the human family to search and worship the True God who is the Creator of every creature and solution of every problem. The finding of True God also means the finding of True Christ whom God has sent and who is the only path to True God. Thus, along with the scientific methods and models that men have been trying to implement to realize sustainable peace and development, it is imperative to follow the creation formula of life and find God's plan for man and follow it. Accordingly, humanity has no other option, but to go along with the "True Christ Model of Sustainable Peace and Development".

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ANNEXES

Annex A

UN Agenda 2030 Sustainable Development Goals

Final list of proposed Sustainable Development Goals and indicators

The following global indicator framework was developed by the Inter-Agency and Expert Group on SDG Indicators (IAEG-SDGs) and agreed to, as a practical starting point at the 47th session of the UN Statistical Commission held in March 2016. The report of the Commission, which included the global indicator framework, was then taken note of by ECOSOC at its 70th session in June 2016.

The global indicator list is contained in the **Report of the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (E/CN.3/2016/2/Rev.1), Annex IV** and provided below.

The list includes **230** indicators on which general agreement has been reached. Please note that the total number of indicators listed in the final indicator proposal is 241. However, since nine indicators repeat under two or three different targets (see below), the actual total number of individual indicators in the list is 230.

Indicators in the final list that repeat are the following:

- 1) 7.a.1/13.a.1; 2) 8.4.1/12.2.1; 3) 8.4.2/12.2.2; 4) 10.3.1/16.b.1; 5) 10.6.1/16.8.1; 6) 15.7.1/15.c.1; 7) 15.a.1/15.b.1; 8) 1.5.1/11.5.1/13.1.2; 9) 1.5.3/11.b.2/13.1.1

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Annex IV

Final list of proposed Sustainable Development Goal indicators *

Sustainable Development Goal indicators should be disaggregated, where relevant, by income, sex, age, race, ethnicity, migratory status, disability and geographic location, or other characteristics, in accordance with the Fundamental Principles of Official Statistics (General Assembly resolution 68/261). *Goals and targets (from the 2030 Agenda) Indicators*

Goal 1. End poverty in all its forms everywhere

1.1 By 2030, eradicate extreme poverty for all people everywhere, currently measured as people living on less than \$1.25 a day

1.1.1 Proportion of population below the international poverty line, by sex, age, employment status and geographical location (urban/rural)

1.2 By 2030, reduce at least by half the proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions

1.2.1 Proportion of population living below the national poverty line, by sex and age

1.2.2 Proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions

1.3 Implement nationally appropriate social protection systems and measures for all, including floors, and by 2030 achieve substantial coverage of the poor and the vulnerable

1.3.1 Proportion of population covered by social protection floors/systems, by sex, distinguishing children, unemployed persons, older persons, persons with disabilities, pregnant women, newborns, work injury victims and the poor and the vulnerable

1.4 By 2030, ensure that all men and women, in particular the poor and the vulnerable, have equal rights to economic resources, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology and financial services, including microfinance

1.4.1 Proportion of population living in households with access to basic services

1.4.2 Proportion of total adult population with secure tenure rights to land, with legally recognized documentation and who perceive their rights to land as secure, by sex and by type of tenure

1.5 By 2030, build the resilience of the poor and those in vulnerable situations and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disasters

1.5.1 Number of deaths, missing persons and persons affected by disaster per 100,000 people

1.5.2 Direct disaster economic loss in relation to global gross domestic product (GDP)

1.5.3 Number of countries with national and local disaster risk reduction strategies

An open-ended intergovernmental expert working group on indicators and terminology relating to disaster risk reduction established by the General Assembly (resolution 69/284) is developing a set of indicators to measure global progress in the implementation of the Sendai Framework. These indicators will eventually reflect the agreements on the Sendai Framework indicators.

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Goals and targets (from the 2030 Agenda) Indicators

1.a Ensure significant mobilization of resources from a variety of sources, including through enhanced development cooperation, in order to provide adequate and predictable means for developing countries, in particular least developed countries, to implement programmes and policies to end poverty in all its dimensions

1.a.1. Proportion of resources allocated by the government directly to poverty reduction programmes
1.a.2 Proportion of total government spending on essential services (education, health and social protection)

1.b. Create sound policy frameworks at the national, regional and international levels, based on pro-poor and gender-sensitive development strategies, to support accelerated investment in poverty eradication actions

1.b.1. Proportion of government recurrent and capital spending to sectors that disproportionately benefit women, the poor and vulnerable groups

Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture

2.1 By 2030, end hunger and ensure access by all people, in particular the poor and people in vulnerable situations, including infants, to safe, nutritious and sufficient food all year round

2.1.1 Prevalence of undernourishment

2.1.2 Prevalence of moderate or severe food insecurity in the population, based on the Food Insecurity Experience Scale (FIES)

2.2 By 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under 5 years of age, and address the nutritional needs of adolescent girls, pregnant and lactating women and older persons

2.2.1 Prevalence of stunting (height for age <-2 standard deviation from the median of the World Health Organization (WHO) Child Growth Standards) among children under 5 years of age

2.2.2 Prevalence of malnutrition (weight for height $>+2$ or <-2 standard deviation from the median of the WHO Child Growth Standards) among children under 5 years of age, by type (wasting and overweight)

2.3 By 2030, double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets and opportunities for value addition and non-farm employment

2.3.1 Volume of production per labour unit by classes of farming/pastoral/forestry enterprise size

2.3.2 Average income of small-scale food producers, by sex and indigenous status

2.4 By 2030, ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production, that help maintain ecosystems, that strengthen capacity for adaptation to climate change, extreme weather, drought, flooding and other disasters and that progressively improve land and soil quality

2.4.1 Proportion of agricultural area under productive and sustainable agriculture

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Goals and targets (from the 2030 Agenda) Indicators

2.5 By 2020, maintain the genetic diversity of seeds, cultivated plants and farmed and domesticated animals and their related wild species, including through soundly managed and diversified seed and plant banks at the national, regional and international levels, and promote access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge, as internationally agreed

2.5.1 Number of plant and animal genetic resources for food and agriculture secured in either medium or long-term conservation facilities

2.5.2 Proportion of local breeds classified as being at risk, not-at-risk or at unknown level of risk of extinction

2.a. Increase investment, including through enhanced international cooperation, in rural infrastructure, agricultural research and extension services, technology development and plant and livestock gene banks in order to enhance agricultural productive capacity in developing countries, in particular least developed countries

2.a.1 The agriculture orientation index for government expenditures

2.a.2 Total official flows (official development assistance plus other official flows) to the agriculture sector

2.b Correct and prevent trade restrictions and distortions in world agricultural markets, including through the parallel elimination of all forms of agricultural export subsidies and all export measures with equivalent effect, in accordance with the mandate of the Doha Development Round

2.b.1 Producer Support Estimate

2.b.2 Agricultural export subsidies

2.c Adopt measures to ensure the proper functioning of food commodity markets and their derivatives and facilitate timely access to market information, including on food reserves, in order to help limit extreme food price volatility

2.c.1 Indicator of food price anomalies

Goal 3. Ensure healthy lives and promote well-being for all at all ages

3.1 By 2030, reduce the global maternal mortality ratio to less than 70 per 100,000 live births

3.1.1 Maternal mortality ratio

3.1.2 Proportion of births attended by skilled health personnel

3.2 By 2030, end preventable deaths of newborns and children under 5 years of age, with all countries aiming to reduce neonatal mortality to at least as low as 12 per 1,000 live births and under-5 mortality to at least as low as 25 per 1,000 live births

3.2.1 Under-five mortality rate

3.2.2 Neonatal mortality rate

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Goals and targets (from the 2030 Agenda) Indicators

3.3 By 2030, end the epidemics of AIDS, tuberculosis, malaria and neglected tropical diseases and combat hepatitis, water-borne diseases and other communicable diseases

- 3.3.1 Number of new HIV infections per 1,000 uninfected population, by sex, age and key populations
- 3.3.2 Tuberculosis incidence per 1,000 population
- 3.3.3 Malaria incidence per 1,000 population
- 3.3.4 Hepatitis B incidence per 100,000 population
- 3.3.5 Number of people requiring interventions against neglected tropical diseases
- 3.4 By 2030, reduce by one third premature mortality from non-communicable diseases through prevention and treatment and promote mental health and well-being
 - 3.4.1 Mortality rate attributed to cardiovascular disease, cancer, diabetes or chronic respiratory disease
 - 3.4.2 Suicide mortality rate
- 3.5 Strengthen the prevention and treatment of substance abuse, including narcotic drug abuse and harmful use of alcohol
 - 3.5.1 Coverage of treatment interventions (pharmacological, psychosocial and rehabilitation and aftercare services) for substance use disorders
 - 3.5.2 Harmful use of alcohol, defined according to the national context as alcohol per capita consumption (aged 15 years and older) within a calendar year in litres of pure alcohol
- 3.6 By 2020, halve the number of global deaths and injuries from road traffic accidents
 - 3.6.1 Death rate due to road traffic injuries
- 3.7 By 2030, ensure universal access to sexual and reproductive health-care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programmes
 - 3.7.1 Proportion of women of reproductive age (aged 15-49 years) who have their need for family planning satisfied with modern methods
 - 3.7.2 Adolescent birth rate (aged 10-14 years; aged 15-19 years) per 1,000 women in that age group
- 3.8 Achieve universal health coverage, including financial risk protection, access to quality essential health-care services and access to safe, effective, quality and affordable essential medicines and vaccines for all
 - 3.8.1 Coverage of essential health services (defined as the average coverage of essential services based on tracer interventions that include reproductive, maternal, newborn and child health, infectious diseases, non-communicable diseases and service capacity and access, among the general and the most disadvantaged population)
 - 3.8.2 Number of people covered by health insurance or a public health system per 1,000 population
- 3.9 By 2030, substantially reduce the number of deaths and illnesses from hazardous chemicals and air, water and soil pollution and contamination
 - 3.9.1 Mortality rate attributed to household and ambient air pollution
 - 3.9.2 Mortality rate attributed to unsafe water, unsafe sanitation and lack of hygiene (exposure to unsafe Water, Sanitation and Hygiene for All (WASH) services)

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Goals and targets (from the 2030 Agenda) Indicators

3.9.3 Mortality rate attributed to unintentional poisoning

3.a Strengthen the implementation of the World Health Organization Framework Convention on Tobacco Control in all countries, as appropriate

3.a.1 Age-standardized prevalence of current tobacco use among persons aged 15 years and older

3.b Support the research and development of vaccines and medicines for the communicable and non-communicable diseases that primarily affect developing countries, provide access to affordable essential medicines and vaccines, in accordance with the Doha Declaration on the TRIPS Agreement and Public Health, which affirms the right of developing countries to use to the full the provisions in the Agreement on Trade-Related Aspects of Intellectual Property Rights regarding flexibilities to protect public health, and, in particular, provide access to medicines for all

3.b.1 Proportion of the population with access to affordable medicines and vaccines on a sustainable basis

3.b.2 Total net official development assistance to medical research and basic health sectors

3.c Substantially increase health financing and the recruitment, development, training and retention of the health workforce in developing countries, especially in least developed countries and small island developing States

3.c.1 Health worker density and distribution

3.d Strengthen the capacity of all countries, in particular developing countries, for early warning, risk reduction and management of national and global health risks

3.d.1 International Health Regulations (IHR) capacity and health emergency preparedness

Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes

4.1.1 Proportion of children and young people: (a) in grades 2/3; (b) at the end of primary; and (c) at the end of lower secondary achieving at least a minimum proficiency level in (i) reading and (ii) mathematics, by sex

4.2 By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education

4.2.1 Proportion of children under 5 years of age who are developmentally on track in health, learning and psychosocial well-being, by sex

4.2.2 Participation rate in organized learning (one year before the official primary entry age), by sex

4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university

4.3.1 Participation rate of youth and adults in formal and non-formal education and training in the previous 12 months, by sex

4.4 By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship

4.4.1 Proportion of youth and adults with information and communications technology (ICT) skills, by type of skill

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Goals and targets (from the 2030 Agenda) Indicators

4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations

4.5.1 Parity indices (female/male, rural/urban, bottom/top wealth quintile and others such as disability status, indigenous peoples and conflict affected, as data become available) for all education indicators on this list that can be disaggregated

4.6 By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve

literacy and numeracy

4.6.1 Percentage of population in a given age group achieving at least a fixed level of proficiency in functional (a) literacy and (b) numeracy skills, by sex

4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development

4.7.1 Extent to which (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment

4.a Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all

4.a.1 Proportion of schools with access to: (a) electricity; (b) the Internet for pedagogical purposes; (c) computers for pedagogical purposes; (d) adapted infrastructure and materials for students with disabilities; (e) basic drinking water; (f) single sex basic sanitation facilities; and (g) basic handwashing facilities (as per the WASH indicator definitions)

4.b By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries

4.b.1 Volume of official development assistance flows for scholarships by sector and type of study

4.c By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States

4.c.1 Proportion of teachers in: (a) pre-primary; (b) primary; (c) lower secondary; and (d) upper secondary education who have received at least the minimum organized teacher training (e.g. pedagogical training) pre-service or in-service required for teaching at the relevant level in a given country

Goal 5. Achieve gender equality and empower all women and girls

5.1 End all forms of discrimination against all women and girls everywhere

5.1.1 Whether or not legal frameworks are in place to promote, enforce and monitor equality and non-discrimination on the basis of sex

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Goals and targets (from the 2030 Agenda) Indicators

5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation

5.2.1 Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age

5.2.2 Proportion of women and girls aged 15 years and older subjected to sexual violence by persons other than an intimate partner in the previous 12 months, by age and place of occurrence

5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation

5.3.1 Proportion of women aged 20-24 years who were married or in a union before age 15 and before age 18

5.3.2 Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age

5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate

5.4.1 Proportion of time spent on unpaid domestic and care work, by sex, age and location

5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life

5.5.1 Proportion of seats held by women in national parliaments and local governments

5.5.2 Proportion of women in managerial positions

5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on

Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences

5.6.1 Proportion of women aged 15-49 years who make their own informed decisions regarding sexual relations, contraceptive use and reproductive health care

5.6.2 Number of countries with laws and regulations that guarantee women aged 15-49 years access to sexual and reproductive health care, information and education

5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws

5.a.1 (a) Proportion of total agricultural population with ownership or secure rights over agricultural land, by sex; and (b) share of women among owners or rights-bearers of agricultural land, by type of tenure

5.a.2 Proportion of countries where the legal framework (including customary law) guarantees women's equal rights to land ownership and/or control

5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women

5.b.1 Proportion of individuals who own a mobile telephone, by sex

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Goals and targets (from the 2030 Agenda) Indicators

5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

5.c.1 Proportion of countries with systems to track and make public allocations for gender equality and women's empowerment

Goal 6. Ensure availability and sustainable management of water and sanitation for all

6.1 By 2030, achieve universal and equitable access to safe and affordable drinking water for all

6.1.1 Proportion of population using safely managed drinking water services

6.2 By 2030, achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations

6.2.1 Proportion of population using safely managed sanitation services, including a hand-washing facility with soap and water

6.3 By 2030, improve water quality by reducing pollution, eliminating dumping and minimizing release of hazardous chemicals and materials, halving the proportion of untreated wastewater and substantially increasing recycling and safe reuse globally

6.3.1 Proportion of wastewater safely treated

6.3.2 Proportion of bodies of water with good ambient water quality

6.4 By 2030, substantially increase water-use efficiency across all sectors and ensure sustainable withdrawals and supply of freshwater to address water scarcity and substantially reduce the number of people suffering from water scarcity

6.4.1 Change in water-use efficiency over time

6.4.2 Level of water stress: freshwater withdrawal as a proportion of available freshwater resources

6.5 By 2030, implement integrated water resources management at all levels, including through transboundary cooperation as appropriate

6.5.1 Degree of integrated water resources management implementation (0-100)

6.5.2 Proportion of transboundary basin area with an operational arrangement for water cooperation

6.6 By 2020, protect and restore water-related ecosystems, including mountains, forests, wetlands, rivers, aquifers and lakes

6.6.1 Change in the extent of water-related ecosystems over time

6.a By 2030, expand international cooperation and capacity-building support to developing countries in water- and sanitation-related activities and programmes, including water harvesting, desalination, water efficiency, wastewater treatment, recycling and reuse technologies

6.a.1 Amount of water- and sanitation-related official development assistance that is part of a government-coordinated spending plan 6.b Support and strengthen the participation of local communities in improving water and sanitation management

6.b.1 Proportion of local administrative units with established and operational policies and procedures for participation of local communities in water and sanitation management

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Goals and targets (from the 2030 Agenda) Indicators

Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all

7.1 By 2030, ensure universal access to affordable, reliable and modern energy services

7.1.1 Proportion of population with access to electricity

7.1.2 Proportion of population with primary reliance on clean fuels and technology

7.2 By 2030, increase substantially the share of renewable energy in the global energy mix

7.2.1 Renewable energy share in the total final energy consumption

7.3 By 2030, double the global rate of improvement in energy efficiency

7.3.1 Energy intensity measured in terms of primary energy and GDP

7.a By 2030, enhance international cooperation to facilitate access to clean energy research and technology, including renewable energy, energy efficiency and advanced and cleaner fossil-fuel technology, and promote investment in energy infrastructure and clean energy technology

7.a.1 Mobilized amount of United States dollars per year starting in 2020 accountable towards the \$100 billion commitment

7.b By 2030, expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries, in particular least developed countries, small island developing States and landlocked developing countries, in accordance with their respective programmes of support

7.b.1 Investments in energy efficiency as a percentage of GDP and the amount of foreign direct investment in financial transfer for infrastructure and technology to sustainable development services

Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

8.1 Sustain per capita economic growth in accordance with national circumstances and, in particular, at least

7 per cent gross domestic product growth per annum in the least developed countries

8.1.1 Annual growth rate of real GDP per capita

8.2 Achieve higher levels of economic productivity through diversification, technological upgrading and innovation, including through a focus on high-value added and labour-intensive sectors

8.2.1 Annual growth rate of real GDP per employed person

8.3 Promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro-, small- and medium-sized enterprises, including through access to financial services

8.3.1 Proportion of informal employment in non-agriculture employment, by sex

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Goals and targets (from the 2030 Agenda) Indicators

8.4 Improve progressively, through 2030, global resource efficiency in consumption and production and endeavour to decouple economic growth from environmental degradation, in accordance with the

10-Year Framework of Programmes on Sustainable Consumption and Production, with developed countries taking the lead

8.4.1 Material footprint, material footprint per capita, and material footprint per GDP

8.4.2 Domestic material consumption, domestic material consumption per capita, and domestic material consumption per GDP

8.5 By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value

8.5.1 Average hourly earnings of female and male employees, by occupation, age and persons with disabilities

8.5.2 Unemployment rate, by sex, age and persons with disabilities

8.6 By 2020, substantially reduce the proportion of youth not in employment, education or training

8.6.1 Proportion of youth (aged 15-24 years) not in education, employment or training

8.7 Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms

8.7.1 Proportion and number of children aged

5-17 years engaged in child labour, by sex and age

8.8 Protect labour rights and promote safe and secure working environments for all workers, including migrant workers, in particular women migrants, and those in precarious employment

8.8.1 Frequency rates of fatal and non-fatal occupational injuries, by sex and migrant status

8.8.2 Increase in national compliance of labour rights (freedom of association and collective bargaining) based on International Labour Organization (ILO) textual sources and national legislation, by sex and migrant status

8.9 By 2030, devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products

8.9.1 Tourism direct GDP as a proportion of total GDP and in growth rate

8.9.2 Number of jobs in tourism industries as a proportion of total jobs and growth rate of jobs, by sex

8.10 Strengthen the capacity of domestic financial institutions to encourage and expand access to banking, insurance and financial services for all

8.10.1 Number of commercial bank branches and automated teller machines (ATMs) per 100,000 adults

8.10.2 Proportion of adults (15 years and older) with an account at a bank or other financial institution or with a mobile-money-service provider

8.a Increase Aid for Trade support for developing countries, in particular least developed countries, including through the Enhanced Integrated Framework for Trade-related Technical Assistance to Least Developed Countries

8.a.1 Aid for Trade commitments and disbursements

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Goals and targets (from the 2030 Agenda) Indicators

8.b By 2020, develop and operationalize a global strategy for youth employment and implement the Global Jobs Pact of the International Labour Organization

8.b.1 Total government spending in social protection and employment programmes as a proportion of the national budgets and GDP

Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation

9.1 Develop quality, reliable, sustainable and resilient infrastructure, including regional and trans-border infrastructure, to support economic development and human well-being, with a focus on affordable and equitable access for all

9.1.1 Proportion of the rural population who live within 2 km of an all-season road

9.1.2 Passenger and freight volumes, by mode of transport

9.2 Promote inclusive and sustainable industrialization and, by 2030, significantly raise industry's share of employment and gross domestic product, in line with national circumstances, and double its share in least developed countries

9.2.1 Manufacturing value added as a proportion of GDP and per capita

9.2.2 Manufacturing employment as a proportion of total employment

9.3 Increase the access of small-scale industrial and other enterprises, in particular in developing countries, to financial services, including affordable credit, and their integration into value chains and markets

9.3.1 Proportion of small-scale industries in total industry value added

9.3.2 Proportion of small-scale industries with a loan or line of credit

9.4 By 2030, upgrade infrastructure and retrofit industries to make them sustainable, with increased resource-use efficiency and greater adoption of clean and environmentally sound technologies and industrial processes, with all countries taking action in accordance with their respective capabilities

9.4.1 CO₂ emission per unit of value added

9.5 Enhance scientific research, upgrade the technological capabilities of industrial sectors in all countries, in particular developing countries, including, by 2030, encouraging innovation and substantially increasing the number of research and development workers per 1 million people and public and private research and development spending

9.5.1 Research and development expenditure as a proportion of GDP

9.5.2 Researchers (in full-time equivalent) per million inhabitants

9.a Facilitate sustainable and resilient infrastructure development in developing countries through enhanced financial, technological and technical support to African countries, least developed countries, landlocked developing countries and small island developing States

9.a.1 Total official international support (official development assistance plus other official flows) to infrastructure

9.b Support domestic technology development, research and innovation in developing countries, including by ensuring a conducive policy environment for, inter alia, industrial diversification and value addition to commodities

9.b.1 Proportion of medium and high-tech industry value added in total value added

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Goals and targets (from the 2030 Agenda) Indicators

9.c Significantly increase access to information and communications technology and strive to provide universal and affordable access to the Internet in least developed countries by 2020

9.c.1 Proportion of population covered by a mobile network, by technology

Goal 10. Reduce inequality within and among countries

10.1 By 2030, progressively achieve and sustain income growth of the bottom 40 per cent of the population at a rate higher than the national average

10.1.1 Growth rates of household expenditure or income per capita among the bottom 40 per cent of the

population and the total population

10.2 By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status

10.2.1 Proportion of people living below 50 per cent of median income, by age, sex and persons with disabilities

10.3 Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and action in this regard

10.3.1 Proportion of the population reporting having personally felt discriminated against or harassed within the previous 12 months on the basis of a ground of discrimination prohibited under international human rights law

10.4 Adopt policies, especially fiscal, wage and social protection policies, and progressively achieve greater equality

10.4.1 Labour share of GDP, comprising wages and social protection transfers

10.5 Improve the regulation and monitoring of global financial markets and institutions and strengthen the implementation of such regulations

10.5.1 Financial Soundness Indicators

10.6 Ensure enhanced representation and voice for developing countries in decision-making in global international economic and financial institutions in order to deliver more effective, credible, accountable and legitimate institutions

10.6.1 Proportion of members and voting rights of developing countries in international organizations

10.7 Facilitate orderly, safe, regular and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies

10.7.1 Recruitment cost borne by employee as a proportion of yearly income earned in country of destination

10.7.2 Number of countries that have implemented well-managed migration policies

10.a Implement the principle of special and differential treatment for developing countries, in particular least developed countries, in accordance with World Trade Organization agreements

10.a.1 Proportion of tariff lines applied to imports from least developed countries and developing countries with zero-tariff

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Goals and targets (from the 2030 Agenda) Indicators

10.b Encourage official development assistance and financial flows, including foreign direct investment, to States where the need is greatest, in particular least developed countries, African countries, small island developing States and landlocked developing countries, in accordance with their national plans and programmes

10.b.1 Total resource flows for development, by recipient and donor countries and type of flow (e.g. official development assistance, foreign direct investment and other flows)

10.c By 2030, reduce to less than 3 per cent the transaction costs of migrant remittances and eliminate remittance corridors with costs higher than 5 per cent

10.c.1 Remittance costs as a proportion of the amount Remitted

Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable

11.1 By 2030, ensure access for all to adequate, safe and affordable housing and basic services and upgrade slums

11.1.1 Proportion of urban population living in slums, informal settlements or inadequate housing

11.2 By 2030, provide access to safe, affordable, accessible and sustainable transport systems for all, improving road safety, notably by expanding public transport, with special attention to the needs of those in vulnerable situations, women, children, persons with disabilities and older persons

11.2.1 Proportion of population that has convenient access to public transport, by sex, age and persons with disabilities

11.3 By 2030, enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management in all countries

11.3.1 Ratio of land consumption rate to population growth rate

11.3.2 Proportion of cities with a direct participation structure of civil society in urban planning and management that operate regularly and democratically

11.4 Strengthen efforts to protect and safeguard the world's cultural and natural heritage

11.4.1 Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed and World Heritage Centre designation), level of government (national, regional and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector and sponsorship)

11.5 By 2030, significantly reduce the number of deaths and the number of people affected and substantially decrease the direct economic losses relative to global gross domestic product caused by disasters, including water-related disasters, with a focus on protecting the poor and people in vulnerable situations

11.5.1 Number of deaths, missing persons and persons affected by disaster per 100,000 people

11.5.2 Direct disaster economic loss in relation to global GDP, including disaster damage to critical infrastructure and disruption of basic services

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Goals and targets (from the 2030 Agenda) Indicators

11.6 By 2030, reduce the adverse per capita environmental impact of cities, including by paying special attention to air quality and municipal and other waste management

11.6.1 Proportion of urban solid waste regularly collected and with adequate final discharge out of total urban solid waste generated, by cities

11.6.2 Annual mean levels of fine particulate matter (e.g. PM2.5 and PM10) in cities (population weighted)

11.7 By 2030, provide universal access to safe, inclusive and accessible, green and public spaces, in particular for women and children, older persons and persons with disabilities

11.7.1 Average share of the built-up area of cities that is open space for public use for all, by sex, age and persons with disabilities

11.7.2 Proportion of persons victim of physical or sexual harassment, by sex, age, disability status and place of occurrence, in the previous 12 months

11.a Support positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning

11.a.1 Proportion of population living in cities that implement urban and regional development plans integrating population projections and resource needs, by size of city

11.b By 2020, substantially increase the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, and develop and implement, in line with the Sendai Framework for Disaster Risk Reduction 2015-2030, holistic disaster risk management at all levels

11.b.1 Proportion of local governments that adopt and implement local disaster risk reduction strategies in line with the Sendai Framework for Disaster Risk Reduction 2015-2030^a

11.b.2 Number of countries with national and local disaster risk reduction strategies^a

11.c Support least developed countries, including through financial and technical assistance, in building sustainable and resilient buildings utilizing local materials

11.c.1 Proportion of financial support to the least developed countries that is allocated to the construction and retrofitting of sustainable, resilient and resource-efficient buildings utilizing local materials

Goal 12. Ensure sustainable consumption and production patterns

12.1 Implement the 10-Year Framework of Programmes on Sustainable Consumption and Production Patterns, all countries taking action, with developed countries taking the lead, taking into account the development and capabilities of developing countries

12.1.1 Number of countries with sustainable consumption and production (SCP) national action plans or SCP mainstreamed as a priority or a target into national policies

12.2 By 2030, achieve the sustainable management and efficient use of natural resources

12.2.1 Material footprint, material footprint per capita, and material footprint per GDP

12.2.2 Domestic material consumption, domestic material consumption per capita, and domestic material consumption per GDP

12.3 By 2030, halve per capita global food waste at the retail and consumer levels and reduce food losses along production and supply chains, including post-harvest losses

12.3.1 Global food loss index

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Goals and targets (from the 2030 Agenda) Indicators

12.4 By 2020, achieve the environmentally sound management of chemicals and all wastes throughout their life cycle, in accordance with agreed international frameworks, and significantly reduce their release to air, water and soil in order to minimize their adverse impacts on human health and the environment

12.4.1 Number of parties to international multilateral environmental agreements on hazardous waste, and other chemicals that meet their commitments and obligations in transmitting information as required by each relevant agreement

12.4.2 Hazardous waste generated per capita and proportion of hazardous waste treated, by type of treatment

12.5 By 2030, substantially reduce waste generation through prevention, reduction, recycling and reuse

12.5.1 National recycling rate, tons of material recycled

12.6 Encourage companies, especially large and transnational companies, to adopt sustainable practices and to integrate sustainability information into their reporting cycle

12.6.1 Number of companies publishing sustainability reports

12.7 Promote public procurement practices that are sustainable, in accordance with national policies and priorities

12.7.1 Number of countries implementing sustainable public procurement policies and action plans

12.8 By 2030, ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature

12.8.1 Extent to which (i) global citizenship education and (ii) education for sustainable development (including climate change education) are mainstreamed in (a) national education policies; (b) curricula; (c) teacher education; and (d) student assessment

12.a Support developing countries to strengthen their scientific and technological capacity to move towards more sustainable patterns of consumption and production

12.a.1 Amount of support to developing countries on research and development for sustainable consumption and production and environmentally sound technologies

12.b Develop and implement tools to monitor sustainable development impacts for sustainable tourism that creates jobs and promotes local culture and products

12.b.1 Number of sustainable tourism strategies or policies and implemented action plans with agreed monitoring and evaluation tools

12.c Rationalize inefficient fossil-fuel subsidies that encourage wasteful consumption by removing market distortions, in accordance with national circumstances, including by restructuring taxation and phasing out those harmful subsidies, where they exist, to reflect their environmental impacts, taking fully into account the specific needs and conditions of developing countries and minimizing the possible adverse impacts on their development in a manner that protects the poor and the affected communities

12.c.1 Amount of fossil-fuel subsidies per unit of GDP (production and consumption) and as a proportion of total national expenditure on fossil fuels

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Goals and targets (from the 2030 Agenda) Indicators

Goal 13. Take urgent action to combat climate change and its impacts^b

13.1 Strengthen resilience and adaptive capacity to climate-related hazards and natural disasters in all countries

13.1.1 Number of countries with national and local disaster risk reduction strategies^a

13.1.2 Number of deaths, missing persons and persons affected by disaster per 100,000 people^a

13.2 Integrate climate change measures into national policies, strategies and planning

13.2.1 Number of countries that have communicated the establishment or operationalization of an integrated policy/strategy/plan which increases their ability to adapt to the adverse impacts of climate change, and foster climate resilience and low greenhouse gas emissions development in a manner that does not threaten food production (including a national adaptation plan, nationally determined contribution, national communication, biennial update report or other)

13.3 Improve education, awareness-raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction and early warning

13.3.1 Number of countries that have integrated mitigation, adaptation, impact reduction and early warning into primary, secondary and tertiary curricula

13.3.2 Number of countries that have communicated the strengthening of institutional, systemic and individual capacity-building to implement adaptation, mitigation and technology transfer, and development actions

13.a Implement the commitment undertaken by developed-country parties to the United Nations Framework Convention on Climate Change to a goal of mobilizing jointly \$100 billion annually by 2020 from all sources to address the needs of developing countries in the context of meaningful mitigation actions and transparency on implementation and fully operationalize the Green Climate Fund through its capitalization as soon as possible

13.a.1 Mobilized amount of United States dollars per year starting in 2020 accountable towards the \$100 billion commitment

13.b Promote mechanisms for raising capacity for effective climate change-related planning and management in least developed countries and small island developing States, including focusing on women, youth and local and marginalized communities

13.b.1 Number of least developed countries and small island developing States that are receiving specialized support, and amount of support, including finance, technology and capacity-building, for mechanisms for raising capacities for effective climate change-related planning and management, including focusing on women, youth and local and marginalized communities

b Acknowledging that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change.

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Goals and targets (from the 2030 Agenda) Indicators

Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development

14.1 By 2025, prevent and significantly reduce marine pollution of all kinds, in particular from land-based activities, including marine debris and nutrient pollution

14.1.1 Index of coastal eutrophication and floating plastic debris density

14.2 By 2020, sustainably manage and protect marine and coastal ecosystems to avoid significant adverse impacts, including by strengthening their resilience, and take action for their restoration in order to achieve healthy and productive oceans

14.2.1 Proportion of national exclusive economic zones managed using ecosystem-based approaches

14.3 Minimize and address the impacts of ocean acidification, including through enhanced scientific cooperation at all levels

14.3.1 Average marine acidity (pH) measured at agreed suite of representative sampling stations

14.4 By 2020, effectively regulate harvesting and end overfishing, illegal, unreported and unregulated fishing and destructive fishing practices and implement science-based management plans, in order to restore fish stocks in the shortest time feasible, at least to levels that can produce maximum sustainable yield as determined by their biological characteristics

14.4.1 Proportion of fish stocks within biologically sustainable levels

14.5 By 2020, conserve at least 10 per cent of coastal and marine areas, consistent with national and international law and based on the best available scientific information

14.5.1 Coverage of protected areas in relation to marine areas

14.6 By 2020, prohibit certain forms of fisheries subsidies which contribute to overcapacity and overfishing, eliminate subsidies that contribute to illegal, unreported and unregulated

fishing and refrain from introducing new such subsidies, recognizing that appropriate and effective special and differential treatment for developing and least developed countries should be an integral part of the World Trade Organization fisheries subsidies negotiations^c

14.6.1 Progress by countries in the degree of implementation of international instruments aiming to combat illegal, unreported and unregulated fishing

14.7 By 2030, increase the economic benefits to small island developing States and least developed countries from the sustainable use of marine resources, including through sustainable management of fisheries, aquaculture and tourism

14.7.1 Sustainable fisheries as a percentage of GDP in small island developing States, least developed countries and all countries

^c Taking into account ongoing World Trade Organization negotiations, the Doha Development Agenda and the Hong Kong ministerial mandate.

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Goals and targets (from the 2030 Agenda) Indicators

14.a Increase scientific knowledge, develop research capacity and transfer marine technology, taking into account the Intergovernmental Oceanographic Commission Criteria and Guidelines on the Transfer of Marine Technology, in order to improve ocean health and to enhance the contribution of marine biodiversity to the development of developing countries, in particular small island developing States and least developed countries

14.a.1 Proportion of total research budget allocated to research in the field of marine technology

14.b Provide access for small-scale artisanal fishers to marine resources and markets

14.b.1 Progress by countries in the degree of application of a legal/regulatory/policy/institutional framework which recognizes and protects access rights for small-scale fisheries

14.c Enhance the conservation and sustainable use of oceans and their resources by implementing international law as reflected in the United Nations Convention on the Law of the Sea, which provides the legal framework for the conservation and sustainable use of oceans and their resources, as recalled in paragraph 158 of “The future we want”

14.c.1 Number of countries making progress in ratifying, accepting and implementing through legal, policy and institutional frameworks, ocean-related instruments that implement international law, as reflected in the United Nation Convention on the Law of the Sea, for the conservation and sustainable use of the oceans and their resources

Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

15.1 By 2020, ensure the conservation, restoration and sustainable use of terrestrial and inland freshwater ecosystems and their services, in particular forests, wetlands, mountains and drylands, in line with obligations under international agreements

15.1.1 Forest area as a proportion of total land area

15.1.2 Proportion of important sites for terrestrial and freshwater biodiversity that are covered by protected areas, by ecosystem type

15.2 By 2020, promote the implementation of sustainable management of all types of forests, halt deforestation, restore degraded forests and substantially increase afforestation and reforestation globally

15.2.1 Progress towards sustainable forest management

15.3 By 2030, combat desertification, restore degraded land and soil, including land affected by desertification, drought and floods, and strive to achieve a land degradation-neutral world

15.3.1 Proportion of land that is degraded over total land area

15.4 By 2030, ensure the conservation of mountain ecosystems, including their biodiversity, in order to enhance their capacity to provide benefits that are essential for sustainable development

15.4.1 Coverage by protected areas of important sites for mountain biodiversity

15.4.2 Mountain Green Cover Index

15.5 Take urgent and significant action to reduce the degradation of natural habitats, halt the loss of biodiversity and, by 2020, protect and prevent the extinction of threatened species

15.5.1 Red List Index

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Goals and targets (from the 2030 Agenda) Indicators

15.6 Promote fair and equitable sharing of the benefits arising from the utilization of genetic resources and promote appropriate access to such resources, as internationally agreed

15.6.1 Number of countries that have adopted legislative, administrative and policy frameworks to ensure fair and equitable sharing of benefits

15.7 Take urgent action to end poaching and trafficking of protected species of flora and fauna and address both demand and supply of illegal wildlife products

15.7.1 Proportion of traded wildlife that was poached or illicitly trafficked

15.8 By 2020, introduce measures to prevent the introduction and significantly reduce the impact of invasive alien species on land and water ecosystems and control or eradicate the priority species

15.8.1 Proportion of countries adopting relevant national legislation and adequately resourcing the prevention or control of invasive alien species

15.9 By 2020, integrate ecosystem and biodiversity values into national and local planning, development processes, poverty reduction strategies and accounts

15.9.1 Progress towards national targets established in accordance with Aichi Biodiversity Target 2 of the Strategic Plan for Biodiversity 2011-2020

15.a Mobilize and significantly increase financial resources from all sources to conserve and sustainably use biodiversity and ecosystems

15.a.1 Official development assistance and public expenditure on conservation and sustainable use of biodiversity and ecosystems

15.b Mobilize significant resources from all sources and at all levels to finance sustainable forest management and provide adequate incentives to developing countries to advance such management, including for conservation and reforestation

15.b.1 Official development assistance and public expenditure on conservation and sustainable use of biodiversity and ecosystems

15.c Enhance global support for efforts to combat poaching and trafficking of protected species, including by increasing the capacity of local communities to pursue sustainable livelihood opportunities

15.c.1 Proportion of traded wildlife that was poached or illicitly trafficked

Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

16.1 Significantly reduce all forms of violence and related death rates everywhere

16.1.1 Number of victims of intentional homicide per 100,000 population, by sex and age

16.1.2 Conflict-related deaths per 100,000 population, by sex, age and cause

16.1.3 Proportion of population subjected to physical, psychological or sexual violence in the previous 12 months

16.1.4 Proportion of population that feel safe walking alone around the area they live

16.2 End abuse, exploitation, trafficking and all forms of violence against and torture of children

16.2.1 Proportion of children aged 1-17 years who experienced any physical punishment and/or psychological aggression by caregivers in the past month

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Goals and targets (from the 2030 Agenda) Indicators

16.2.2 Number of victims of human trafficking per 100,000 population, by sex, age and form of exploitation

16.2.3 Proportion of young women and men aged 18-29 years who experienced sexual violence by age 18

16.3 Promote the rule of law at the national and international levels and ensure equal access to justice for all

16.3.1 Proportion of victims of violence in the previous 12 months who reported their victimization to competent authorities or other officially recognized conflict resolution mechanisms

16.3.2 Unsentenced detainees as a proportion of overall prison population

16.4 By 2030, significantly reduce illicit financial and arms flows, strengthen the recovery and return of stolen assets and combat all forms of organized crime

16.4.1 Total value of inward and outward illicit financial flows (in current United States dollars)

16.4.2 Proportion of seized small arms and light weapons that are recorded and traced, in accordance with international standards and legal instruments

16.5 Substantially reduce corruption and bribery in all their forms

16.5.1 Proportion of persons who had at least one contact with a public official and who paid a bribe to a public official, or were asked for a bribe by those public officials, during the previous 12 months

16.5.2 Proportion of businesses that had at least one contact with a public official and that paid a bribe to a public official, or were asked for a bribe by those public officials during the previous 12 months

16.6 Develop effective, accountable and transparent institutions at all levels

16.6.1 Primary government expenditures as a proportion of original approved budget, by sector (or by budget codes or similar)

16.6.2 Proportion of the population satisfied with their last experience of public services

16.7 Ensure responsive, inclusive, participatory and representative decision-making at all levels

16.7.1 Proportions of positions (by sex, age, persons with disabilities and population groups) in public institutions (national and local legislatures, public service, and judiciary) compared to national distributions

16.7.2 Proportion of population who believe decision making is inclusive and responsive, by sex, age, disability and population group

16.8 Broaden and strengthen the participation of developing countries in the institutions of global governance

16.8.1 Proportion of members and voting rights of developing countries in international organizations

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Goals and targets (from the 2030 Agenda) Indicators

16.9 By 2030, provide legal identity for all, including birth registration

16.9.1 Proportion of children under 5 years of age whose births have been registered with a civil authority, by age

16.10 Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements

16.10.1 Number of verified cases of killing, kidnapping, enforced disappearance, arbitrary detention and torture of journalists, associated media personnel, trade unionists and human rights advocates in the previous 12 months

16.10.2 Number of countries that adopt and implement constitutional, statutory and/or policy guarantees for public access to information

16.a Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime

16.a.1 Existence of independent national human rights institutions in compliance with the Paris Principles

16.b Promote and enforce non-discriminatory laws and policies for sustainable development

16.b.1 Proportion of population reporting having personally felt discriminated against or harassed in the previous 12 months on the basis of a ground of discrimination prohibited under international human rights law

Goal 17. Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development Finance

17.1 Strengthen domestic resource mobilization, including through international support to developing countries, to improve domestic capacity for tax and other revenue collection

17.1.1 Total government revenue as a proportion of GDP, by source

17.1.2 Proportion of domestic budget funded by domestic taxes

17.2 Developed countries to implement fully their official development assistance commitments, including the commitment by many developed countries to achieve the target of 0.7 per cent of gross national income for official development assistance (ODA/GNI) to developing countries and 0.15 to 0.20 per cent of ODA/GNI to least developed countries; ODA providers are encouraged to consider setting a target to provide at least 0.20 per cent of ODA/GNI to least developed countries

17.2.1 Net official development assistance, total and to least developed countries, as a proportion of the Organization for Economic Cooperation and Development (OECD) Development Assistance Committee donors' gross national income (GNI)

17.3 Mobilize additional financial resources for developing countries from multiple sources

17.3.1 Foreign direct investments (FDI), official development assistance and South-South Cooperation as a proportion of total domestic budget

17.3.2 Volume of remittances (in United States dollars) as a proportion of total GDP

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Goals and targets (from the 2030 Agenda) Indicators

17.4 Assist developing countries in attaining long-term debt sustainability through coordinated policies aimed at fostering debt financing, debt relief and debt restructuring, as appropriate, and address the external debt of highly indebted poor countries to reduce debt distress

17.4.1 Debt service as a proportion of exports of goods and services

17.5 Adopt and implement investment promotion regimes for least developed countries

17.5.1 Number of countries that adopt and implement investment promotion regimes for least developed countries

Technology

17.6 Enhance North-South, South-South and triangular regional and international cooperation on and access to science, technology and innovation and enhance knowledge-sharing on mutually agreed terms, including through improved coordination among existing mechanisms, in particular at the United Nations level, and through a global technology facilitation mechanism

17.6.1 Number of science and/or technology cooperation agreements and programmes between countries, by type of cooperation

17.6.2 Fixed Internet broadband subscriptions per 100 inhabitants, by speed

17.7 Promote the development, transfer, dissemination and diffusion of environmentally sound technologies to developing countries on favourable terms, including on concessional and preferential terms, as mutually agreed

17.7.1 Total amount of approved funding for developing countries to promote the development, transfer, dissemination and diffusion of environmentally sound technologies

17.8 Fully operationalize the technology bank and science, technology and innovation capacity-building mechanism for least developed countries by 2017 and enhance the use of enabling technology, in particular information and communications technology

17.8.1 Proportion of individuals using the Internet

Capacity-building

17.9 Enhance international support for implementing effective and targeted capacity-building in developing countries to support national plans to implement all the Sustainable Development Goals, including through North-South, South-South and triangular cooperation

17.9.1 Dollar value of financial and technical assistance (including through North-South, South-South and triangular cooperation) committed to developing countries

Trade

17.10 Promote a universal, rules-based, open, non-discriminatory and equitable multilateral trading system under the World Trade Organization, including through the conclusion of negotiations under its Doha Development Agenda

17.10.1 Worldwide weighted tariff-average

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Goals and targets (from the 2030 Agenda) Indicators

17.11 Significantly increase the exports of developing countries, in particular with a view to doubling the least developed countries' share of global exports by 2020

17.11.1 Developing countries' and least developed countries' share of global exports

17.12 Realize timely implementation of duty-free and quota-free market access on a lasting basis for all least developed countries, consistent with World Trade Organization decisions, including by ensuring that preferential rules of origin applicable to imports from least developed countries are transparent and simple, and contribute to facilitating market access

17.12.1 Average tariffs faced by developing countries, least developed countries and small island developing States

Systemic issues

Policy and institutional coherence

17.13 Enhance global macroeconomic stability, including through policy coordination and policy coherence

17.13.1 Macroeconomic Dashboard

17.14 Enhance policy coherence for sustainable development

17.14.1 Number of countries with mechanisms in place to enhance policy coherence of sustainable development

17.15 Respect each country's policy space and leadership to establish and implement policies for poverty eradication and sustainable development

17.15.1 Extent of use of country-owned results frameworks and planning tools by providers of development cooperation *Multi-stakeholder partnerships*

17.16 Enhance the Global Partnership for Sustainable Development, complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to support the achievement of the Sustainable Development Goals in all countries, in particular developing countries

17.16.1 Number of countries reporting progress in multi-stakeholder development effectiveness monitoring frameworks that support the achievement of the sustainable development goals

17.17 Encourage and promote effective public, public private and civil society partnerships, building on the experience and resourcing strategies of partnerships

17.17.1 Amount of United States dollars committed to public-private and civil society partnerships *Data, monitoring and accountability*

17.18 By 2020, enhance capacity-building support to developing countries, including for least developed countries and small island developing States, to increase significantly the availability of high-quality, timely and reliable data disaggregated by income, gender, age, race, ethnicity, migratory status, disability, geographic location and other characteristics relevant in national contexts

17.18.1 Proportion of sustainable development indicators produced at the national level with full disaggregation when relevant to the target, in accordance with the Fundamental Principles of Official Statistics

17.18.2 Number of countries that have national statistical legislation that complies with the Fundamental Principles of Official Statistics

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Goals and targets (from the 2030 Agenda) Indicators

17.18.3 Number of countries with a national statistical plan that is fully funded and under implementation, by source of funding

17.19 By 2030, build on existing initiatives to develop measurements of progress on sustainable development that complement gross domestic product, and support statistical capacity-building in developing countries

17.19.1 Dollar value of all resources made available to strengthen statistical capacity in developing countries

17.19.2 Proportion of countries that (a) have conducted at least one population and housing census in the last 10 years; and (b) have achieved 100 per cent birth registration and 80 per cent death registration

Annex B

Agenda 2063 of African Aspirations

Agenda 2063, Popular Version, September 2015, Final edition published in 2015

African Union Commission

THE VOICES OF THE AFRICAN PEOPLE

1. We, the people of Africa and her Diaspora, united in diversity, young and old, men and women, girls and boys from all walks of life, deeply conscious of history, express our deep appreciation to all generations of Pan-Africanists.

In particular, to the founders of the Organisation of African Unity for having bequeathed us an Africa with exemplary successes in the fight against slavery, colonialism and apartheid. Agenda 2063, rooted in Pan Africanism and African Renaissance, provides a robust framework for addressing past injustices and the realisation of the 21st Century as the African Century.

2. We echo the Pan-African call that Africa must unite in order to realize its Renaissance. Present generations are confident that the destiny of Africa is in their hands, and that they must act now to shape the future they want. Fifty years after the first thirty-three (33) independent African states took a landmark decision to form the Organization of African Unity, we are looking ahead towards the next fifty years.

3. In this new and noble initiative, past plans and commitments have been reviewed, and we pledge to take into account lessons from them as we implement Agenda 2063. These include: mobilization of the people and their ownership of continental programmes at the core; the principle of self-reliance and Africa financing its own development; the importance of capable, inclusive and accountable states and institutions at all levels and in all spheres; the critical role of Regional Economic Communities as building blocks for continental unity; taking into account of the special challenges faced by both island and land-locked states; and holding ourselves and our governments and institutions accountable for results. Agenda 2063 will not happen spontaneously, it will require conscious and deliberate efforts to nurture a transformative leadership that will drive the agenda and defend Africa's interests.

4. We rededicate ourselves to the enduring Pan African vision of *"an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena."*

AFRICAN ASPIRATIONS FOR 2063

5. Our united voices paint a picture of what we desire for ourselves, for future generations and the continent.

6. The aspirations reflect our desire for shared prosperity and well-being, for unity and integration, for a continent of free citizens and expanded horizons, where the full potential of women and youth, boys and girls are realized, and with freedom from fear, disease and want.

AGENDA 2063 The Africa We Want

7. Africa is self-confident in its identity, heritage, culture and shared values and as a strong, united and influential partner on the global stage making its contribution to peace, human progress, peaceful co-existence and welfare. In short, a different and better Africa.

8. We are confident that Africa has the capability to realise her full potential in development, culture and peace and to establish flourishing, inclusive and prosperous societies. We thus, commit to act together towards achieving the following aspirations:

ASPIRATION 1: A prosperous Africa based on inclusive growth and sustainable development

9. We are determined to eradicate poverty in one generation and build shared prosperity through social and economic transformation of the continent.

10. We aspire that by 2063, Africa shall be a prosperous continent, with the means and resources to drive its own development, with sustainable and long-term stewardship of its resources and where:

- African people have a high standard of living, and quality of life, sound health and well-being;
- Well educated and skilled citizens, underpinned by science, technology and innovation for a knowledge society is the norm and no child misses school due to poverty or any form of discrimination;
- Cities and other settlements are hubs of cultural and economic activities, OUR

ASPIRATIONS FOR THE AFRICA WE WANT

1. A prosperous Africa based on inclusive growth and sustainable development

2. An integrated continent, politically united based on the ideals of Pan Africanism and the vision of Africa's Renaissance

3. An Africa of good governance, democracy, respect for human rights, justice and the rule of law

4. A peaceful and secure Africa

5. An Africa with a strong cultural identity, common heritage, values and ethics

6. An Africa, whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children

7. Africa as a strong, united, resilient and influential global player and partner with modernized infrastructure, and people have access to affordable and decent housing including housing finance together with all the basic necessities of life such as, water, sanitation, energy, public transport and ICT;

- Economies are structurally transformed to create shared growth, decent jobs and economic opportunities for all;

- Modern agriculture for increased production, productivity and value addition contributes to farmer and national prosperity and Africa's collective food security; and

- Africa's unique natural endowments, its environment and ecosystems, including its wildlife and wild lands are healthy, valued and protected, with climate resilient economies and communities.

11. By 2063, African countries will be amongst the best performers in global quality of life measures. This will be attained through strategies of inclusive growth, job creation, increasing agricultural production; investments in science, technology, research and innovation; gender equality, youth empowerment and the provision of basic services including health, nutrition, education, shelter, water and sanitation.

12. Africa's collective GDP will be proportionate to her share of the world's population and natural resource endowments.

13. Africa's agriculture will be modern and productive, using science, technology, innovation and indigenous knowledge. The hand hoe will be banished by 2025 and the sector will be modern, profitable and attractive to the continent's youths and women.

14. Africa's human capital will be fully developed as its most precious resource, through sustained investments based on universal early childhood development and basic education, and sustained investments in higher education, science, technology, research and innovation, and the elimination of gender disparities at all levels of education. Access to post-graduate education will be expanded and strengthened to ensure world-class infrastructure for learning and research and support scientific reforms that underpin the transformation of the continent.

15. Africa's Blue/ocean economy, which is three times the size of its landmass, shall be a major contributor to continental transformation and growth, through knowledge on marine and aquatic biotechnology, the growth of an Africa-wide shipping industry, the development of sea, river and lake transport and fishing; and exploitation and beneficiation of deep sea mineral and other resources.

16. Whilst Africa at present contributes less than 5% of global carbon emissions, it bears the brunt of the impact of climate change. Africa shall address the global challenge of climate change by prioritizing adaptation in all our actions, drawing upon skills of diverse disciplines with adequate support (affordable technology development and transfer, capacity building, financial and technical resources) to ensure implementation of actions for the survival of the most vulnerable populations, including islands states, and for sustainable development and shared prosperity.

17. Africa will participate in global efforts for climate change mitigation that support and broaden the policy space for sustainable development on the continent. Africa shall continue to speak with one voice and unity of purpose in advancing its position and interests on climate change.

18. Africa shall have equitable and sustainable use and management of water resources for socio-economic development, regional cooperation and the environment.

ASPIRATION 2: An integrated continent, politically united, based on the ideals of Pan-Africanism and the vision of Africa's Renaissance 19. Since 1963, the quest for African Unity has been inspired by the spirit of Pan Africanism, focusing on liberation, and political and economic independence. It is motivated by development based on self-reliance and self-determination of African people, with democratic and people-centred governance.

20. We aspire that by 2063, Africa shall:

- Be a United Africa;
- Have world class, integrative infrastructure that criss-crosses the continent;
- Have dynamic and mutually beneficial links with her Diaspora; and
- Be a continent of seamless borders, and management of cross-border resources through dialogue.

21. Africa shall be an integrated, united, peaceful, sovereign, independent, confident and self-reliant continent.

22. Africa will witness the rekindling of solidarity and unity of purpose that underpinned the struggle for emancipation from slavery, colonialism, apartheid and economic subjugation. By 2020 all remnants of colonialism will have ended and all African territories under occupation fully liberated. We shall take measures to expeditiously end the unlawful occupation of the Chagos Archipelago, the Comorian Island of Mayotte and affirm the right to self-determination of the people of Western Sahara. All kinds of oppression including gender, racial and other forms of discrimination will be ended.

23. The political unity of Africa will be the culmination of the integration process, which includes the free movement of people and the establishment of continental institutions, leading to full economic integration. By 2030, there shall be consensus on the form of the continental government and institutions.

24. Africa shall be a continent where the free movement of people, capital, goods and services will result in significant increases in trade and investments amongst African countries rising to unprecedented levels, and in the strengthening of Africa's place in global trade.

25. By 2063, the necessary infrastructure will be in place to support Africa's accelerated integration and growth, technological transformation, trade and development. This will include high-speed railway networks, roads, shipping lines, sea and air transport, as well as well-developed ICT and the digital economy. A Pan-African High Speed Train Network will connect all the major cities/capitals of the continent, with adjacent highways and pipelines for gas, oil, water, as well as ICT Broadband cables and other infrastructure. This will be a catalyst for manufacturing, skills development, technology, research and development, integration and intra-African trade, investments and tourism.

26. The world-class infrastructure, accompanied by trade facilitation, will see intra- African trade growing from less than 12% in 2013 to approaching 50% by 2045. Africa's share of global trade shall rise from 2% to 12%. This will in turn spur the growth of Pan-African companies of global reach in all sectors.

ASPIRATION 3: An Africa of good governance, democracy, respect for human rights, justice and the rule of law

27. Africa shall have a universal culture of good governance, democratic values, gender equality, respect for human rights, justice and the rule of law.

28. We aspire that by 2063, Africa will:

- Be a continent where democratic values, culture, practices, universal principles of human rights, gender equality, justice and the rule of law are entrenched; and
- Have capable institutions and transformative leadership in place at all levels.

29. The continent's population will enjoy affordable and timely access to independent courts and judiciary that deliver justice without fear or favour. Corruption and impunity will be a thing of the past.

30. Africa will be a continent where the institutions are at the service of its people. Citizens will actively participate in the social, economic and political development and management. Competent, professional, rules and merit based public institutions will serve the continent and deliver effective and efficient services. Institutions at all levels of government will be developmental, democratic, and accountable.

31. There will be transformative leadership in all fields (political, economic, religious, cultural, academic, youth and women) and at continental, regional, national and local levels.

ASPIRATION 4: A peaceful and secure Africa

32. Mechanisms for peaceful prevention and resolution of conflicts will be functional at all levels. As a first step, dialogue-centred conflict prevention and resolution will be actively promoted in such a way that by 2020 all guns will be silent. A culture of peace and tolerance shall be nurtured in Africa's children and youth through peace education.

33. Africa will be a *peaceful and secure continent*, with harmony among communities starting at grassroots level. The management of our diversity will be a source of wealth, harmony and social and economic transformation rather than a source of conflict.

34. We aspire that by 2063, Africa shall have:

- An entrenched and flourishing culture of human rights, democracy, gender equality, inclusion and peace;
- Prosperity, security and safety for all citizens; and
- Mechanisms to promote and defend the continent's collective security and interests.

35. We recognize that a prosperous, integrated and united Africa, based on good governance, democracy, social inclusion and respect for human rights, justice and the rule of law are the necessary pre-conditions for a peaceful and conflict free continent.

36. The continent will witness improved human security with sharp reductions in violent crimes. There shall be safe and peaceful spaces for individuals, families and communities.

37. Africa shall be free from armed conflict, terrorism, extremism, intolerance and gender-based violence, which are major threats to human security, peace and development. The continent will be drugs-free, with no human trafficking, where organized crime and other

forms of criminal networks, such as the arms trade and piracy, are ended. Africa shall have ended the illicit trade in and proliferation of small arms and light weapons.

38. Africa shall promote human and moral values based on inclusion and the rejection of all forms of terrorism, religious extremism and other forms of intolerance, irrespective of their motivations.

39. By 2063, Africa will have the capacity to secure peace and protect its citizens and their interests, through common defence, foreign and security policies.

ASPIRATION 5: An Africa with a strong cultural identity, common heritage, values and ethics

40. Pan-Africanism and the common history, destiny, identity, heritage, respect for religious diversity and consciousness of African people's and her diaspora's will be entrenched.

41. We aspire that by 2063:

- Pan Africanism will be fully entrenched;
- The African Renaissance has reached its peak; and 190
- Our diversity in culture, heritage, languages and religion shall be a cause of strength, including the tangible and intangible heritage of Africa's island states.

42. Pan-African ideals will be fully embedded in all school curricula and Pan-African cultural assets (heritage, folklore, languages, film, music, theatre, literature, festivals, religions and spirituality.) will be enhanced. The African creative arts and industries will be celebrated throughout the continent, as well as, in the diaspora and contribute significantly to self-awareness, well-being and prosperity, and to world culture and heritage. African languages will be the basis for administration and integration. African values of family, community, hard work, merit, mutual respect and social cohesion will be firmly entrenched.

43. Africa's stolen culture, heritage and artefacts will be fully repatriated and safeguarded.

44. Culture, heritage and a common identity and destiny will be the centre of all our strategies so as to facilitate a Pan-African approach and the African Renaissance.

45. Africa's women and youth shall play an important role as drivers of change. Inter-generational dialogue will ensure that Africa is a continent that adapts to social and cultural change.

46. Africa is a continent of people with religious and spiritual beliefs, which play a profound role in the construction of the African identity and social interaction. The continent will continue to vehemently oppose all forms of politicization of religion and religious extremism.

ASPIRATION 6: An Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children

47. All the citizens of Africa will be actively involved in decision making in all aspects. Africa shall be an inclusive continent where no child, woman or man will be left behind or excluded, on the basis of gender, political affiliation, religion, ethnic affiliation, locality, age or other factors.

48. All the citizens of Africa will be actively involved in decision making in all aspects of development, including social, economic, political and environmental.

49. We aspire that by 2063, Africa:

- Is People-centred and caring;
- Puts children first;
- Has empowered women to play their rightful role in all spheres of life;
- Has full gender equality in all spheres of life; and
- Has engaged and empowered youth.

50. The African woman will be fully empowered in all spheres, with equal social, political and economic rights, including the rights to own and inherit property, sign contracts, register and manage businesses. Rural women will have access to productive assets: land, credit, inputs and financial services.

51. All forms of gender-based violence and discrimination (social, economic, political) against women and girls will be eliminated and the latter will fully enjoy all their human rights. All harmful social practices (especially female genital mutilation and child marriages) will be ended and barriers to quality health and education for women and girls eliminated.

52. Africa of 2063 will have full gender parity, with women occupying at least 50% of elected public offices at all levels and half of managerial positions in the public and the private sectors. The economic and political glass ceiling that restricted women's progress will have been shattered.

53. African children shall be empowered through the full implementation of the African Charter on the Rights of the Child.

54. The youth of Africa shall be socially, economically and politically empowered through the full implementation of the African Youth Charter.

55. Africa will be a continent where the talent of the child and the youth will be fully developed, rewarded and protected for the benefit of society.

56. All forms of systemic inequalities, exploitation, marginalization and discrimination of young people will be eliminated and youth issues mainstreamed in all development agendas.

57. Youth unemployment will be eliminated, and Africa's youth guaranteed full access to education, training, skills and technology, health services, jobs and economic opportunities, recreational and cultural activities as well as financial means and all necessary resources to allow them to realize their full potential.

58. Young African men and women will be the path breakers of the African knowledge society and will contribute significantly to innovation and entrepreneurship. The creativity, energy and innovation of Africa's youth shall be the driving force behind the continent's political, social, cultural and economic transformation.

ASPIRATION 7: Africa as a strong, united, resilient and influential global player and partner and partner

59. Africa shall be a strong, united, resilient, peaceful and influential global player and partner with a significant role in world affairs. We affirm the importance of African unity and solidarity in the face of continued external interference including, attempts to divide the continent and undue pressures and sanctions on some countries.

60. We aspire that by 2063, Africa shall be:

- A major social, political and economic force in the world, with her rightful share of the global commons (land, oceans and space);
- An active and equal participant in global affairs, multilateral institutions, and a driver for peaceful co-existence, tolerance and a sustainable and just world; and
- Fully capable and have the means to finance her development.

61. Africa will take her rightful place in the political, security, economic, and social systems of global governance towards the realization of its Renaissance, establishing Africa as a leading continent. We undertake to continue the global struggle against all forms of exploitation, racism and discrimination, xenophobia and related intolerances; to advance international cooperation that promotes and defends Africa's interests, and is mutually beneficial and aligned to our Pan-Africanist vision; to continue to speak with one voice and act collectively to promote our common interests and positions in the international arena.

62. Africa shall continue to advocate for the reform of the United Nations and other international institutions, with particular reference to the UN Security Council, in order to correct the historical injustice of Africa not being represented on the Council by a permanent seat.

63. Africa is on an upward trend and seeks mutually beneficial relations and partnerships with other regions and continents. It, therefore, looks at the nature of partnerships with a view to rationalizing them and enhancing the benefits to its transformation and integration efforts. We shall do so by strengthening our common perspectives on partnerships and by speaking with one voice on priorities and views on global matters.

THE ASSEMBLY OF THE AFRICAN UNION

64. We, the Heads of State and Government of the African Union assembled for the 24th Ordinary Session of the Assembly of the Union in January 2015, Addis Ababa, Ethiopia;

65. Have taken note of the aspirations and determination of the African people expressed above, reiterate our full appreciation and commitment to these aspirations;

66. Re-affirm that Agenda 2063 builds on past achievements and challenges and takes into account the continental and global context and trends in which Africa is realizing its transformation, including:

a. The Pan African vision and project, which guided struggles of African people and their descendants against slavery, colonialism, apartheid and racial discrimination; the commitment of the founders of the Organization of African Unity (OAU) to self-determination, integration, solidarity and unity; and which today forms the backdrop for Africa's renaissance, transformation and integration.

b. An African turning point, starting at the turn of the millennium with our renewed determination to end wars and conflicts, to build shared prosperity, to integrate, to build responsive and democratic governance and to end the continent's marginalization through the transformation of the OAU into the African Union and the adoption of the New Partnership for Africa's Development (NEPAD). Thus Africa, over the last decade has experienced sustained levels of growth, greater peace and stability and positive movements on a number

of human development indicators. We recognise that sustaining this path and pace, though positive, is not sufficient for Africa to catch up, hence the need for radical transformation at all levels and in all spheres. Africa must therefore, consolidate the positive turn around, using the opportunities of demographics, natural resources, urbanization, technology and trade as a springboard to ensure its transformation and renaissance to meet the people's aspirations.

c. Lessons from global developmental experiences, the significant advances by countries of the South to lift huge sections of their populations out of poverty, improve incomes and catalyse economic and social transformation. We are part of the global drive through the United Nations and other multilateral organisations to find multi-lateral approaches to humanity's most pressing concerns including human security and peace, the eradication of poverty, hunger and disease, gender equality and climate change, as well as the Common African Position on the post-2015 Development Agenda.

d. Learning from past and present African development efforts and challenges and forging an African-centred approach to transformation which includes lessons from post-independence state and nation-building, industrialization and modernization efforts, the fight against disease, ignorance and poverty; and the push for integration, as captured in the OAU Charter, the Monrovia Declaration, the Lagos Plan of Action, the Abuja Treaty, the AU Constitutive Act and, NEPAD.

e. People-centered development, gender equality and youth empowerment, which place the African people at the centre of all *continental efforts*, to ensure their participation in the transformation of the continent, and to build caring and inclusive societies. No society can reach its full potential, unless it empowers women and youth and removes all obstacles to women's full participation in all areas of human endeavours. Africa must provide an enabling environment for its women, children and young people to flourish and reach their full potential.

f. The changing global context, and in our times the modern information revolution; globalization; changes in technology, production, trade, knowledge and labour markets; the opportunities presented by global demographic trends, urbanization and the growing global middle and working classes in the South; the move towards multi-polarity with strong elements of uni-polarism remaining, global security and the impact of climate change. Humanity today has the capacities, technology and know-how to ensure a decent standard of living and human security for all inhabitants of our earth. And yet children continue to die of preventable diseases; women continue to die whilst giving birth; hunger and malnutrition remain part of the human experience; and underdevelopment, fragility, marginalization and inequality between regions and countries and within countries persist.

67. Stress that Agenda 2063 is:

- Our endogenous plan for transformation. It harnesses the continent's comparative advantages such as its people, history and cultures; its natural resources; its position and repositioning in the world to effect equitable and people-centred social, economic and technological transformation and the eradication of poverty. It seeks to fulfil our obligation to

our children as an inter-generational compact, to develop Africa's human capital; build social assets, infrastructure and public goods; empower women and youth; promote lasting peace and security; build effective developmental states and participatory and accountable institutions of governance.

- Africa's vision and roadmap for sequencing our sectoral and normative, national, regional and continental plans into a coherent whole.
- A call to action to all Africans and people of African descent, to take personal responsibility for the destiny of the continent and as the primary agents of change and transformation.
- A commitment from citizens, leadership, governments and institutions at national, regional and continental levels to act, coordinate, and cooperate for the realization of this vision.

68. Note that Agenda 2063 builds on the pledges made through the 50th Anniversary Solemn Declaration.

69. We are confident that our peoples' aspirations and the dream of an Africa that is integrated, peaceful and prosperous is achievable, provided that we construct this future-based plan on actions taken now.

AGENDA 2063 The Africa We Want

A CALL TO ACTION

70. We are deeply conscious that Africa in 2015 stands at a crossroads and we are determined to transform the continent and ensure irreversible and universal change of the African condition.

71. We recognize that, although Island States face problems similar to other African countries, they nevertheless have their own peculiar characteristics, vulnerabilities and strengths, which have been taken into account in Agenda 2063.

72. We hereby adopt Agenda 2063, as a collective vision and roadmap for the next fifty years and therefore commit to speed-up actions to:

a. Eradicate poverty in the coming decades, through enhanced investment in the productive capacities (skills and assets) of our people, improving incomes, creating jobs and providing basic necessities of life.

b. Provide opportunities for all Africans to have decent and affordable housing in clean, secure and well planned environments by:

- Providing access to affordable and decent housing to all in sustainable human settlements;
- Ensuring effective and territorial planning and land tenure, use and management systems;
- Ensuring balanced development of all human settlements while embracing a rural urban continuum; and
- Improving the livelihoods of the great percentage of the people working and living in slums and informal settlements.

c. Catalyse education and skills revolution and actively promote science, technology, research and innovation, to build knowledge, human capital, capabilities and skills to drive innovations and for the African century:

- Expand universal access to quality early childhood, primary and secondary education;

- Expand and consolidate gender parity in education;
- Strengthen technical and vocational education and training through scaled up investments, establishment of a pool of high-quality TVET centres across Africa, foster greater links with industry and alignment to labour markets, with a view to improve the skills profile, employability and entrepreneurship of especially youth and women, and closing the skills gap across the continent;
- Build and expand an African knowledge society through transformation and investments in universities, science, technology, research and innovation; and through the harmonization of education standards and mutual recognition of academic and professional qualifications;
- Establish an African Accreditation Agency to develop and monitor educational quality standards, with a view to expanding student and academic mobility across the continent;
- Strengthen the Pan African University, build the Pan African Virtual University, and elevate Africa's role in global research, technology development and transfer, innovation and knowledge production; and
- Harness universities and their networks and other options to enable high quality university education.

d. Transform, grow and industrialise our economies through beneficiation and value addition of natural resources:

- Implementing the African Industrial Development Action Plan, the African Mining Vision at country, regional and continental level, in particular fast tracking the establishment of the Centre for African Mineral Development;
- Implementing joint cross-border investments to exploit shared natural resources;
- Promoting social dialogue, sectoral and productivity plans and regional and commodity value chains to support the implementation of industrial policies at all levels, with focus on SMMEs and Agribusinesses;
- Establishing Commodity Exchanges for strategic African products;
- Developing strategies to grow the African Blue/ocean and green economies;
- Developing the African private sector through engagement and a conducive climate, fostering Pan-African businesses through the growth of regional manufacturing hubs and scaled up intra-Africa trade;
- Enhancing the Productivity Agenda for Africa, as an essential engine for industrialization, progressively enhancing the competitiveness of the continent in the global economy; and
- Promoting macro-economic policies that facilitate growth, employment creation, investments and industrialisation.

e. Consolidate the modernisation of African agriculture and agro-businesses, through scaled up value addition and productivity, and by 2063:

- Completely eliminate hunger and food insecurity;
- Reduce the imports of food and raise intra-Africa trade in agriculture and food to 50% of total formal food and agricultural trade;

- Expand the introduction of modern agricultural systems, technology, practices and training, including the banishment of the hand-hoe;
- Develop and implement affirmative policies and advocacy to ensure women's increased access to land and inputs, and ensure that at least 30% of agricultural financing are accessed by women; and
- Economically empower women and youth by enhancing access to financial resources for investment.

f. Act with a sense of urgency on climate change and the environment, implementation of the Programme on Climate Action in Africa, including:

- Identification of five regional technology centres, linking with national designated climate technology entities;
- Programmes on climate change targeting women and youth;
- A climate resilient agricultural development programme such as CAADP;
- Sustainable forest management programmes;
- National adaptation plans, systems and structures (National Designated Authorities and Implementation Entities);

and

- Sustainable exploitation and management of Africa's diversity for the benefit of its people.

g. Connect Africa through world-class Infrastructure, including interconnectivity between island states and the mainland, and with a concerted push to finance and implement the major infrastructure projects in:

- *Transport: connecting all African capitals and commercial centres through the Africa Integrated High Speed Train Network, the PIDA transport corridors; improving the efficiency and connections of the African aviation sector and implementing the Yamoussoukro Declaration, and strengthening the African port and shipping sector as regional and continental assets.*

- *Energy: harnessing all African energy resources to ensure modern, efficient, reliable, cost-effective, renewable and environmentally friendly energy to all African households, businesses, industries and institutions, through building the national and regional energy pools and grids, and PIDA energy projects.*

- *ICT: a continent on equal footing with the rest of the world as an information society, an integrated e-economy where every government, business and citizen has access to reliable and affordable ICT services by increasing broadband penetration by 10% by 2018, broadband connectivity by 20 percentage points and providing access to ICT to children in schools and venture capital to young ICT entrepreneurs and innovators and migration to digital TV broadcasting by 2016.*

h. Fast-track the establishment of the Continental Free Trade Area by 2017, a programme to double intra-Africa trade by 2022, strengthen Africa's common voice and policy space in global trade negotiations and establish the financial institutions within agreed upon timeframes.

i. Support young people as drivers of Africa's renaissance, through investment in their health, education and access to technology, opportunities and capital, and concerted strategies to combat youth unemployment and underemployment.

Ensure faster movement on the harmonization of continental admissions, curricula, standards, programmes and qualifications and raising the standards of higher education to enhance the mobility of African youth and talent across the continent.

j. Silence the guns by 2020, through enhanced dialogue-centred conflict prevention and resolution, to make peace a reality for all our people. We pledge not to bequeath the burden of conflicts to the next generation of Africans by ending all wars in Africa by 2020. We shall establish an African Human Security Index (AHSI) to monitor progress.

k. Achieve gender parity in public and private institutions, and the removal of all forms of gender discrimination in the social, cultural, economic and political spheres. Mobilise a concerted drive towards immediately ending child marriages, female genital mutilation and other harmful cultural practises that discriminate against women and girls.

l. Introduce an African Passport, issued by Member States, capitalising on the global migration towards e-passports, and with the abolishment of visa requirements for all African citizens in all African countries by 2018.

m. Consolidate a democratic and people-centered Africa, through the universal application of the normative framework of the African Governance Architecture, and all elections on the continent are free, fair and credible.

n. Enhance Africa's united voice in global negotiations, through pooled sovereignty, integration and the development of common African positions. Increase Africa's visibility in global arena, and correct the historical injustice of Africa as the region without a permanent seat in the UN Security Council within the next decade.

o. Strengthen domestic resource mobilisation, build continental capital markets and financial institutions, and reverse the illicit flows of capital from the continent, in order to:

- Build effective, transparent and harmonised tax and revenue collection systems and public expenditure;
- Reduce aid dependency;
- Enhance domestic savings;
- Eliminate all forms of illicit flows;
- Double the contribution of African capital markets in development financing;
- Render fully operational appropriate continental financial mechanisms/ institutions;
- Elevate Africa- multilateral lending institutions to global status;
- Reduce unsustainable levels of debts;
- Address the particular challenges of island states in continental and global development financial regimes;
- Create an enabling global environment for Africa's development, including the mobilisation of resources from all funding mechanisms for implementation of Africa's priorities as defined in Agenda 2063; and

- Take measures to ensure technology transfer, adaptation and support for innovation.

p. Set up an implementation, monitoring, evaluation system, underpinned by accountability and transparency, to ensure the attainment of the Agenda

2063 Aspirations by:

- Identifying leadership and stakeholders at the national, regional and continental levels and assigning roles and responsibilities to each of them;
- Providing broad policy guidelines that would be adopted/adapted by national, regional and continental stakeholders with respect to the implementation, monitoring and evaluation of Agenda 2063;
- Conducting an institutional review of AU structures, processes and methods of work in relation to the implementation of Agenda 2063;
- Leveraging the strengths of the RECs as the focal points for coordinating the implementation, monitoring and evaluation of Agenda 2063 at member states' level;
- Leveraging the strengths of AU institutions, such as African Union Commission (AUC), NEPAD Planning and Coordinating Agency (NPCA), the Pan-African Parliament (PAP), Economic, Social and Cultural Council (ECOSOCC), STCs amongst others, to coordinate implementation, monitoring and evaluation at the continental level;
- Leveraging the strengths of collaborators and other strategic partners, such as the African Development Bank (AfDB), the UN Economic Commission for Africa (UNECA), the African Capacity Building Foundation (ACBF), the Association of African Public Services Commissions (AAPSC) amongst others to assist the AU institutions in playing their roles effectively; and
- Organising an annual stakeholder platform to review the progress of implementation of Agenda 2063 at the national, regional and continental levels and submitting the outcome of these deliberations in the form of Annual Agenda 2063 State of the Union Report to the Assembly of the African Union.

73. We are resolutely moving towards continental unity: the speeding up of the regional integration process is a critical success factor for shared prosperity and peace. Political unity of Africa will be the culmination of the integration process, including the free movement of people, the establishment of the continental institutions, and full economic integration. By 2030, there shall be consensus on the form of the continental government and institutions.

CRITICAL ENABLERS FOR AFRICA'S TRANSFORMATION

74. The determination, participation, self-reliance and solidarity of Africa's peoples and leadership are preconditions for success and we therefore recognize the following as critical enablers of continental transformation:

a. The People's ownership and mobilisation: The continuous mobilisation of the African people and the diaspora in various formations, effective communication and outreach, and sustained and inclusive social dialogue on Agenda 2063.

b. African resources to finance its development: Looking inwards to mobilise African resources to finance and accelerate its transformation, integration, peace, security, infrastructure, industrialization, democratic governance and strengthen continental institutions.

c. Accountable leadership and responsive institutions: Build visionary and accountable leadership, democratic and developmental governance and institutions, through robust and transparent planning, implementation, monitoring and evaluation mechanisms at all levels.

d. Capable and democratic developmental states and institutions: Revitalise African development planning capacities and rebuild career, professional and capable public services. Strengthen and transform regional and continental institutions and the manner in which we do business, so as to effectively lead and drive the agenda for transformation and integration.

e. Changed attitudes and mind-sets, to rekindle and strengthen Pan-African values of self-reliance, solidarity, hard work and collective prosperity, and build on African successes, experiences and best practices to forge the African model of development and transformation.

f. A Pan-African perspective, through solidarity, integration, implementation of our programmes and pooled sovereignty on critical issues of continental and global dimensions.

g. Ownership of the African narrative and brand to ensure that it reflects continental realities, aspirations and priorities and Africa's position in the world. *h. African approach to development and transformation,* learning from the diverse, unique and shared experiences and best practices of various countries and regions as a basis of forging an African approach to transformation.

75. We reaffirm our pledge in the 50th Anniversary Solemn Declaration to immediately align and integrate Agenda 2063 in our national and regional development plans and ensure that we provide the AU Commission and other regional and continental institutions with the necessary capacities and resources to effectively drive the implementation of Agenda 2063.

76. We call upon the international community to respect Africa's vision and aspirations and to align their partnerships appropriately. In this regard, we reaffirm the Rio principles of common, but differentiated responsibilities, the right to development and equity, mutual accountability and responsibility and policy space for nationally tailored policies and programmes on the continent.

Our Journey towards the Africa of 2063 has started...Agenda 2063 is gaining momentum, ...It is time for action:

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