

# Peace Education and its Place in Human Sociological Development

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## ABSTRACT

*In this paper, we examine the consideration of the value of Peace as it necessarily engenders the course of human sociological development, it emphasises the union of peace and development as it reflects man's current quest of advancement. It is about the attainment of peace and justice that will engender the all-round development in human society. This is because; we ascertained that the embrace of the reign of peace is the inevitable entrance of positive effectual development and growth, at both individual and communal level. Then, peace is humanity itself. The conclusion is drawn on the value man places on his life, rights and dignity when he pleases to exercise his freedom and intellect, then, human sociological development is possible.*

**Keywords:** *Humanity, Peace, Development, Human Freedom, Human Community*

## INTRODUCTION

One will always and necessarily associate the advocacy of peace with that of development, whether human or societal development. The fact remains that peace is eluding humanity, and she is not good for it. This is because, without peace, necessarily accompany with the administration of social justice, there will not or cannot be meaningful development which humanity honestly desires. The development we see around us today can be considered as shadow of reality, as one will rely on the doctrine of Platonic World of Forms, which the things we see are mere shadow or reflection of the real things in the world of forms (Thompson, 2012). One considers this to be true of the development humanity possesses in recent time, because man has lost the true meaning of progressive changes that he must necessarily embarked on, as a rational and intelligent animal among the living and non-living creatures in the created world. Man is relational and interactive being, and with these qualities, his essence is well defined. In the words of John Paul II, examining the reasoning capability of man, says that:

*Human beings are not made to live alone. They are born into a family and in a family they grow, eventually entering society through their activity. From birth, therefore, they are immersed in traditions which give them not only a language and a cultural formation but also a range of truths in which they believe almost instinctively. Yet personal growth and maturity imply that these same truths can be cast into doubt*

*and evaluated through a process of critical enquiry. It may be that, after this time of transition, these truths are "recovered" as a result of the experience of life or by dint of further reasoning (John Paul II, 1998, No. 31).*

This is the definition why man is created, to champion the courses of truth and charity, for the advancement of his being and the society which he belongs. When this conscience is lacking, there will be no peace and justice, and then, there will be no development. The progress or advancement humanity is currently associated with, in the name of the applications of products of science and technology, the embrace of false culture of civilization, industrialisation and modernity. There are many factors of a general nature: the widespread introduction of automation into many spheres of production, the increase in the cost of energy and raw materials, the growing realization that the heritage of nature is limited and that it is being intolerably polluted, and the emergence on the political scene of peoples who, after centuries of subjection, are demanding their rightful place among the nations and in international decision-making. These new conditions and demands will require a reordering and adjustment of the structures of the modern economy and of the distribution of work (John Paul II, 1991, No. 1).

All and many more, elude peace out of humanity. Where there is peace, there will be meaningful development, materialist culture devoid of morality and spirituality will hopefully be a shadow reality that will be there physically, but never meaningful, effective nor holistic. The goal of development is to form humanity in wholeness and completeness of purpose and meaning. This paper looks at the possibility of humanity seeking the true meaning development and embrace, then to have peace accompany his existence. Now, the whole affair is that humanity has to understand the demand of developmental peace and possess it entirely.

The meaning of peace is the meaning of humanity itself. Peace defines humanity, and the latter must necessarily possess the former, the former validates the latter. In the words of Paul VI, "Peace is Man, who has ceased to be a wolf to his fellow man, man in his invincible moral power. This, it is must today prevail in the world. And it does prevail. We enthusiastically greet the efforts of modern man to give affirmation, in the world and in present history, to Peace as a method, as an international institution, as sincere negotiation, as self-discipline in territorial and social disputes, as a question that is higher than the prestige of reprisal and revenge" (Paul VI, 1970). Peace is more than the absence of conflicts and the stability of the state of affairs of any individual, community or nation. Peace is part of the natural existence and order. It is guaranteed by the recognition of its importance by individuals in their affairs, as they jell towards maintaining the natural orders. Hence, Paul VI affirms it further that "Peace is the ideal of mankind. Peace is necessary. Peace is a duty. Peace is beneficial. It is not a fixed and illogical idea of ours; nor is it an obsession or an illusion. It is a certainty. Yes, it is a hope: it holds the key to the future of civilization and to the destiny of world. Peace is the goal of mankind in the process of its growing self-awareness and of the development of society on the face of the earth (Message for World Day of Peace, 1974). Peace is human power of potential actualisation and societal thrust for development. Peace is humanity itself.

***The Human Sociological Development:*** Generally, the term 'Development' is derived from the noun 'develop' which means 'growth' or 'progress.' It is seen as a process of advancement which is associated with the activities in nature. Theologically, the creation which is divine is regarded as a development, because it is an activity. The general adoption and absorption of the concept is that positive potentiality of human activities or actions which should be encouraged because the nature of man is associated with growth and progressive changes, to be seen to be meaningful. It is the right of human beings to develop and seek the right to development. According to Kusumalayam (2008) that " the term 'human development' should mean not simply the progress we make in attaining material resources and well-being, but the holistic development of an individual as a human person, which addresses also the way in which such development is brought about" (Kusumalayam, 2008).

The progressive development of peoples is an object of deep interest and concern to the individual, the Church, the State and the international agencies, for examples. This is particularly true in the case of those peoples who are trying to escape the ravages of hunger, poverty, endemic diseases, disasters and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth. This reign is supposedly founded on the culture of the respect of human dignity and rights. With this background, one talks about holistic development which promotes the totality of the human personhood. Peace necessarily facilitates this condition, then, peace is development itself. Human beings with rights that are inevitable to their nature demand progressive change and growth. These cut-across all facets of all state's legislation and policies formulation. Development is the duty of every individual and the state. The state works to alleviate the conditions of the individuals of the state, which is regarded as 'pragmatic development.'

*The State has further right to intervenes when particular monopolies create delays or obstacles to development. In addition to the tasks of harmonising and guiding development, in exceptional circumstance the State can also exercise a 'substitute function', when social sectors or business system are too weak or are just getting under way, and are not equal to the task at hand (John Paul II, 1991, No. 48).*

In a nutshell the strength of any State is determined by the developmental policies and their implementations toward the betterment of the individuals of that particular State. All these are based on the value the State and the individual placed on human life and its rights. "Respect for life, and above all for the dignity of the human person, is the ultimate guiding norm for any sound economic, industrial or scientific progress" (John Paul II, 1990). Man longs for development adequately, and requires the conditions favourable for it. Human sociological development is not an exception. Human sociological development is the progressive change and growth that is associated with interrelations and interconnections of human beings of a particular society, even in the world at large. These relationships are developments in nature, because, it is in man's nature to live with others, not in isolation. Even the Church recognises this interconnections and that integral human development - the development of every person and of the whole person, especially of the poorest and

most neglected in the community- is at the very heart of evangelization. Between evangelization and human advancement- development and liberation - there are in fact profound links. These include links of an anthropological order, because the man who is to be evangelized is not an abstract being but is subject to social and economic questions. They also include links in the theological order, since one cannot dissociate the plan of creation from the plan of Redemption (John Paul II, 2000, No. 68). It is in this kind of condition, that the human personality is perfectly development and utilised. It is in this light that Kwame makes this assertion that:

*The community alone constitutes the context, the social or cultural space, in which the actualisation of the possibilities of the individual person can take place, providing the individual person the opportunity to express his individuality, to acquire and develop his personality and fully becomes the kind of person he wants to be, i.e., to attain the status, expectation to be, etc. (Kusumalayam, 2008, p4).*

The individuality of an individual is express in consideration of the interest and personalities of others in the society. This is wide expression of the socialisation of the individual and the society. One is talking about human sociological development almost all the time, especially in modern society which we belong, because many factors have initiated against its achievement and establishment. Human personality has been facing things contrary to his/her socialisation. Socialisation is a growth: one has to advance above primitiveness and cultural limitedness, but welcome the trend of togetherness which nature has put in place. Certain factors like justice and peace help in this actualisation. The process of socialisation of human person must will these factors and seek the continuous desire of them for the betterment of human society. Paul VI asserts in conformity with request of healthy civilization in humanity that "peace must grow out of a fundamentally spiritual concept of humanity: humanity must be at peace, that is, united and consistent in itself, closely bound together in the depth of its being. The absence of this basic concept has been, and still is, the root cause of the calamities which has devastated history" (Paul VI, 1974).

Since men are social by nature, they must live together and consult each other's interests. That men should recognize and perform their respective rights and duties is imperative to a well ordered society. But the result will be that each individual will make his whole-hearted contribution to the creation of a civic order in which rights and duties are ever more diligently and more effectively observed (John XXII, 1963, No. 31). This is when human freedom and intellect are properly managed. Yet freedom is first and foremost a right of each individual. As the Universal Declaration of Human Rights fittingly states in Article 1 -"all human beings are born free and equal in dignity and rights". Article 3 goes on to state that "everyone has the right to life, liberty and security of person". Certainly the freedom of States is also sacred; they need to be free, above all so that they can carry out adequately their fundamental duty of safeguarding both the life and the freedom of their citizens in all their legitimate manifestations (John Paul II, 2005, No.5). Then, humanity works to eliminate political subjugation, economic enslavement, cultural alienation, moral and social relativism, and the likes, and this kind of thing is liable to happen whenever there

is rapid social change. But it is made much worse when countries deliberately adopt the current model of 'development'. For it is one that put stress on rapid growth of the economy. This is to be achieved by allowing entrepreneurs to be 'rewarded' by high profit. Better distribution of wealth is postponed until after growth has been achieved. So, not only does the new system give advantages to those who already have power, but even the theory of development justifies a widening of the gap between rich and poor (Dorr, 1984:66-67). Then, the sense of common morality demands the closed of the widened gap to a common tolerable condition or level of acceptance.

Human sociological development is about the network of persons, about the society of persons. It is about social interaction and communion: that is, the unity of community. We exist as individual only if we are in relation to others. It may be our family, peer groups and friends, or community; much of our uniqueness comes from being with and learning from others in groups. Our development occurs in a group context. Developmentally, our first group is the family and extended family. Much of our way of thinking about self and how we relate in other groups can be traced back to our family history. The human person can only survive and flourish in the network of healthy human relationships (Kofler's Foreword in Kusumalayam, 2008).

***The Value of Peace Education in Development:*** Development is not something that we are free to adopt or reject. It is the very substance of our life in the societies where we live and try to attain the fullness of our being human (Kusumalayam, 2008, Fasoro, 2008). The human nature necessarily and consciously opines for advancement and progress without knowing it. In the world at large, one has been witnessing the fall of meaningful development which supposedly should contain the ingredients of proper definition of it. The ultimate end of development is to have a better quality of life for everyone in the world. That would certainly mean that it is not only the development of material resources that is aimed at by the Right to Development, but the holistic of the human person involving his/her physical, moral, intellectual, social, political and cultural growth( Kusumalayam, p.118). Human societies are currently suffering from a dysfunction in their relationship with time. We are troubled by a major contradiction. To survive and prosper, we are increasingly obliged to project ourselves into the future (Binde, 2004). The contrary is the condition identified by Aziza Bernani when he evaluated the trend of globalisation and its falls in humanity, that;

*Today's world has placed a premium on material development, sacrificing many moral and spiritual values on the altar of material progress. Economic, political, social, cultural and educational realities have evolved and changed in significant way, with the result that our world view, values and outdated schemes of thought do not always allow us to devise appropriate solutions to crucial problems. Nor have we always succeeded in preventing our values and cultures from becoming detached from the global economy, the rules of the market and the highly useful but invasive new technologies. This has led to a divorce between the twin poles of our existence. As a result, cultural*

*allegiances and religious ideologies- often distorted from their true meaning- have increasingly imposed themselves as exclusive responses*  
(See, Bernani in Binde, 2004: 3, John Paul II, 1988, No. 3).

We talk about the situations which opposing the importance of positive cultural allegiances and religious ideologies when the glaring face of fatalistic view of humanism and individualism has been militating against the establishment of developmental peace. Man has been employing the tools of his rationality and intelligence wrongly especially, of the application of the products and tools of science and technology, and the wrong exhibition of moral prowess through freedom seeking culture he is advocating in every affair of human endeavour. Evaluating the applications of military technology, nuclear science and technology in the name of nuclear warfare, also biotechnological warfare, the negative results of mining and space technologies, and these and many alike have been degrading the environment and reducing the life expectancy of many human and non-human habitants of the earth, especially the regions where toxic chemical materials as waste or test products are disposed, or where technical testing of products are done.

Though, one may argue that science and technology has been good in themselves in also improving lives and easing human affairs and efficiency, but we are talking the dangers it has been imposing on humanity which it is trying to redeem. This is when it is properly employed, but it has been the bane of environmental advancement in a great deal. Also, we see the social and moral confusions in human society as results of the culture of moral and religious indifference and triviality, and these promote the culture of environmental indifferences on modern society based on wrong conscience formation associated with false civilization and modernism/modernity.

Development is natural to man, and man is never a static reality, but the controversial condition is that, this man has made and has been making the fellow being a static reality. Hence, John Paul II will affirmed this condition by saying that "in our day, there is a growing awareness that world peace is threatened not only by the arm race, regional conflicts and continued injustices among peoples and nations, but also by a lack of due respect for nature, by the plundering of nature resources and by progressive decline in the quality of life. The sense of precariousness and insecurity that such a situation engenders is a seedbed for collective selfishness, disregard for others and dishonesty" (John Paul, 1990, No. 1, Fasoro, 2008).

All these have shown that man has been limiting himself from obtaining what he mostly needed for his progressive growth and cautioning, in the name of his negative evaluated fetch of uncultured isolationism and individualism, which are against the environment of collective humanism and bathed communalism. The advocacy of the culture of peace will be the tool for the realization of this interrelations of humanity, in which the lives of the human persons will promote the communicators living and ethics that will limit, even to eradicate the culture of war and other forms of violence. Taking the principle of non-violence by Mahatma Gandhi, with the belief that violence cannot yield any good result, irrespective of how it may be employed.

## CONCLUSION AND RECOMMENDATIONS

Life is like a game, and the society to which you belong is like a team. The rules of the game of life are the moral principles, and it is both in the interest of the individual and in the interest of the society to which he belongs to observe the moral principles, the rules of the game of life (Omoregbe, 2011). Life itself as it is embedded in moral principles, is peace. Developmental peace strives where there is the application of distributive justice, because, in it, both the rich and the poor will have feel of equality of national resources and less recourse to conflicts. Hence, it is highly believed and accepted that the pursuit of justice must be a fundamental norm of the State and that the aim of a just social order is to guarantee to each person, according to the subsidiary his share of the community's goods (Nnoruga, 2008). There is a general demand on the church, individuals and nations, to develop the culture of 'New Spirituality' toward the proper management of the earth and everything therein, everything that relates to its existence, most especially the happiness and existence of man, the only rational animal in it, in whom the stewardship of the earth is invested upon by God. The existence of the earth presupposes the existence of man. The former exists because the latter does. Development is about the both. It is about the spirituality of social justice and 'civilization of love'.

The absence of earthly violence in any form indicates the elimination of sufferings and wants in human society, in the name of poverty, droughts, wars, ethnic rivalries, unhealthy social and political struggles, unemployment, armament, and other forms of conflicts and poor resource management. Development is man's proper conscience. This is so, because, peace is security, peace is order. A just and dynamic order, we add, which must continually be built up. Without peace there is no trust, without trust there is no progress. And that trust, we declare, must be rooted in justice and fairness. Only in a climate of peace can right be recognised, can justice advance, can freedom breathe, if such is the value of peace, then peace is a duty (Paul VI, 1969). An authentic moralisation of social will never be realisable unless it begin with people and has people as its point of reference. This is the whole essence of any thoughtful development that can ever imagine. Therefore, the following solutions are proffered for the study

- i. Humanity should value the culture of human togetherness, integrated and relational for proper harmonization of human feeling and ingenuity that will necessarily engender happy living amongst humans, even with and amongst non-humans.
- ii. Everyone should know the nothing good happens outside the reign of peace, justice and unity, and that should be the very reason why everyone should strives to make these elements or factors visible and adequately realistic in human living; just because human living is a total meaninglessness without development that necessarily projects him as living rational animal.
- iii. Individual, groups, nations and international agencies should all believe on the possibilities for the realization of peace, justice and unity, whether at local or global level, by putting on the right orientation toward the management of human freedom, intellect and creativity, and also toward the respect for human rights and dignity.

- iv. Proper sensitization and awareness programs should be carried out at/on all levels/stages of human educational and cultural development about the sacredness of life, on the value of peace and justice, and why it should be protected and respected, and encouragement on peace-building and conflict resolution among individuals, groups and nations which curtail the development of Culture of War and other forms of human exploitation and degradation.

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