Peacemaking in Africa: Cradle of Humanity
Our human history traces back to Africa where our species emerged about 200,000 -150,000 years ago
In Africa, peace means order, harmony and equilibrium.

A primary value in Africa is maintaining social harmony. This rests on preserving the integrity of communities and on social justice.
Because our species is a primate species, we are highly social.
The continent of Africa has long been host to a vast array of social species.

A social species isn't merely a random collection of individuals; instead it is a group whose members recognize each other (by sight or scent) and co-operate in certain ways - for example, hunting food or defending a territory.
In ELEPHANT families a matriarchal female is dominant. There is combined parental care of offspring, acoustic communication, and group resource acquisition and defense.
• ETHIOPIAN WOLVES live in close-knit territorial packs. Strong social bonds exist between members of the group.
AFRICAN WILD DOGS form packs of up to 40 members, each with a dominant breeding pair, that remain monogamous for life. These gregarious animals are co-operative hunters, relying on sight rather than smell to pinpoint their prey.
LIONS are the only social cats, with related females living together in prides overseen by male coalitions that compete for possession in fierce battles.
SPOTTED HYENAS live in female-dominated territorial groups called clans, in which all males are subordinate to all females. Males leave the clan when they reach adulthood, but females stay and inherit their mother's rank.
AFRICAN BUFFALO
Females form protective herds of 1,000 individuals while males are mostly solitary. These formidable grazers are the only wild cattle species, and bonds between females are strong. If one individual is under attack from a predator, the herd will rush to the victim's defense, and a herd is easily capable of driving away an entire pride of lions.
Primates

All primates, which includes about 500 species of apes and monkeys, are social. They began to evolve 65 million years ago. They live in bands, recognize each other as individuals, and have various social structures.

The great apes of Africa are our nearest living relatives. In mapping their genomes, it has been determined that the DNA of chimpanzees and bonobos is approximately 98 percent similar to human DNA.
Chimps (left) are dominance-oriented, violent, and territorial, while bonobos (right) are sensitive, sexual and peacemaking.
The rainforest of the Democratic Republic of the Congo is the bonobos’ habitat.
Bonobos have a matriarchal society organized through cooperation and sharing of resources. Males do not form aggressive coalitions and there is no infanticide. What is evident in bonobos is playfulness, intergroup cooperation, intense sexual behavior including same-sex partners, and ascertaining the needs of others which even extends to other species.
While chimps and bonobos are our nearest living relatives, it is scientifically widely accepted that our species evolved from a long line of African primates called hominines which advanced from chimps and bonobos and became bipedal about 6 million years ago.
Our species, Homo Sapiens, was the only species to survive this 6-million year evolutionary path.
Humans evolved as social creatures and human sociability is the basis for human peacemaking.
African cultures have traditionally been communalistic. This means Africans have a relational view of the world. They realize our dependency on each other derives from the biological dependency of infants for security, growth, and flourishing...... and the biological dependency of elderly to be safe and cared for. African cultures value communal interests over individual interests. They reinforce the idea that our capacity to become human and develop our talents comes from our tendency to be social.
African leader Leopold Sedar Senghor (1906-2001) of Senegal said “African society puts more stress on the group than on the individual, more on solidarity than on the needs of the individual, more on the communion of persons than on their autonomy.”
Julius Nyerere (1922-1999) of Tanzania in his book *Ujamaa* (Interdependency) said “Lasting good stems from recognition of the basic interdependency and unity of all human endeavors.”
Peacemaking in Africa

Peacemaking in Africa can be understood using these themes:

Concept of Ubuntu
Nobel Peace Prize Winners – Mandela, Wangeri Mattai
Successful African Peace Treaties
Truth and Reconciliation Commissions in Africa
UBUNTU

Means “I am because we are.”

This means we become ourselves by belonging to a community. It also means peace is realized in community with others.

Community elders are often called on to preserve peace by resolving conflicts.
Palava Hut

A place where people in conflict go to talk over their issues.
AFRICAN NOBEL PEACE PRIZE WINNERS
AFRICAN
NOBEL PEACE PRIZE
LAUREATES
Anwar Sadat
1978
Egypt

“For contributions to agreements on peace between Egypt and Israel ”
Archbishop Desmond Tutu

1984

“For his role as a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa”.

“There can be no real peace until there be first justice enjoyed by all the inhabitants of this beautiful land, South Africa"
Nelson Mandela and Fredrick de Klerk
1993

"for their work for the peaceful termination of the apartheid regime, and for laying the foundations for a new democratic South Africa"
Kofi Annan
2001
Ghana

“for his work for a better organized and more peaceful world"
Wangari Maathai
2004

"for her contribution to sustainable development, democracy, and peace"
ELLEN JOHNSON SIRLEAF
2011
Liberia

"for their non-violent struggle for the safety of women, and for women’s rights to full participation in peace-building work"
LEYMAH GBOWEE
2011
Liberia
SOLUTIONS?

- Peace Education
- Reduction of lethal weapons
- Recognition of Common Humanity
- Recognition of Common History
- Respect for universal human rights
Successful African Peace Treaties
Truth and Reconciliations
Commissions in Africa
Barriers to Peace in Africa