

**ANATOMISING PEACE AND PEACE BUILDING IN TANDA-KAGOMA COMMUNITY; CROSS ROADS BETWEEN COLLAPSE AND REDEMPTION**

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**Abstract**

*Existing communities are sustained through the foundation of justice, peace and peace building. Therefore, every community must operate on the triplets' factors aforementioned which are the solid ingredients of community building. This paper is therefore prompted by the cardinal desire to anatomized peace and peace building in relation to the subject matter. Against the development, this study assessed the historical development of peace and peace building of Tanda-Kagoma community. The paper also recommended proactive mechanism in promoting harmonious relationships, through peace and peace building. The study uses descriptive research method; which involves mainly on secondary data, obtained through text related on the subject matter.*

**Key words:** - Anatomizing, peace, peace building, Redemption, Tanda.

**Introduction**

Every society is built on the foundation of peace. Luther (1953); posits, peace must be built up continually as fruits of that right ordering of things which must be actualized by man thirsty after an ever more perfect reigns of justice. Also, Gaudium et esperes; (1969) Pantomak (2001) Igbafe (2014). Webel (2017); and Elalgwu (2013), believe that peace concept has a wide spread definition, but sees peace and peace building; as tangible and illusive. Therefore, all hands must be on deck to ensure that, peace and peace building is not seen as the absence of war. But a mechanism to solve or prevent conflict from occurring. The capacity of entrenching peace and peace building in Tanda-Kagoma community, depends on the Nexus between peace and peace building; Galtug (1969) as peace is community freedom; through six principal factors; the provision of economic opportunities, political freedoms, social opportunities, transparency guarantees, protective security and equity guarantees. Therefore, this paper

proposes a philosophical model for sustainable peace and peace building in communities.

### **Dichotomizing Peace and Peace Building**

There are widespread scholarly dichotomization of peace and peace building. For a more comprehensive notion of peace; Rinehart (1989). As Inner harmony and social justice, thus, under a negativists view, Galtug (1969) as action towards eliminating war or cessation of war, a state of quietness. Also, can be described, as state of tranquility, state of order, total absence of war, in a community and revolutionary societies; or a friendly relationship between individuals in a community. Peace is political condition; most valuable assets that makes justice possible in the journey of mankind. In Kagoma semantic peace means, shet-Ndang-ndang, Hebrew – Shalom and Arabic, Sallam.

### **Peace Building**

Peace count amongst the highest of humanity values. Peace building is a significant concept in conflict resolution and management. It has been literally defined as all preventive approach, to conflict explosion reoccurrence or continuation of armed conflicts; Karame (2004) opines, preventive management from the stages of pre-conflict to post conflict phases, as laying the basis to sustainable peace in conflictual communities. The essence of peace building is towards the amalgamation of members in the community to function together in the realization of peace agenda desirous.

### **Classification of Peace**

Peace is the counts as the highest humanitarian values. Makinwa (2010); Machery (2016) linked to Galtug views on peace classification as negative. Peace is abstract in nature; unexplained, grievances nursed by individuals in the community but under pretext dominance. Such conflict can explode within a slightest opportunity. Secondly positive peace is genuine peace, it centered on permanent resolved of deference's.

### **Adverse Effects and Absolve of Peace**

Scholars Makinwa (2010), Akunbola and Saibu (2004) Ehusanhi (1991) and Rodney (1972) on adverse effect in non-peaceful communities.

- a. Destruction of lives and property within and twinkle of an eye by culprits who tend to rent their anger or transfer of aggression
- b. Create disunity. Where people tend to live under cold war, hatred, hate speech, acrimony, family against family and nation against nation.

- c. Disaffection, which could lead to absence of love, misunderstanding, distrust, jealousy and broken relationship.
- d. Environmental hazard: which could lead to pollutants that affects aquatic lives plants and soil in affected communities
- e. Affects economic growth of a community or societies, premises could lead to anarchy.

### **Redemption Path**

In promoting peace and peace building in Tanda-kagoma community, the following mechanism are suggested by Jooji (2003). As showing compassion, love, friendship, care, happiness and creation of new social relation and behaviour; Abe, Quwubiko (2002) peace education is ingredients in promoting peace. Parents in different communities must educate their children the need for peace education. Education is a means of bringing about rational awakening of humanistic, aesthetics and ethical values which are pre-condition for peace in individuals, family, society natural and information life.

Also, power relation can also play a role in peace building. Religious leaders, in communities, must preach peace, unity and tolerant for one another without hatred. Religions has been known to have the capacity to socialize and in doctrinate young person into vicious cycle of hate and violence.

However, community should respond to the ugly historical events which have tended to united them. Communities should imbibe on peace building with cognizance to lessons learnt from the mistakes of others humanitarian tragedies Judy (2003) discusses other steps in promoting peace and peace building by avoiding injustice, avoidance of helplessness, and malign intent of others. David (1992; P.42) suggested five steps in peace building; identify the causes of conflict, look beyond the incident, request solution, identify solution both disputant can support and mediate two parties to shake their hands, and also see how to prevent conflict occurrence other measure, could include, early warning signal approach, since prevention is better than cure.

### **Theoretical Frame Work**

The theory adopted for the study is social conflict postulated by Karl Max. It is a marxist based theory with the argument that individuals and groups (social classes) within communities interact on the bases of conflict, rather than consensus. Social conflict theory basically argues that the contradictions in interest and the nature of scarce resources often lead to violent conflict. Karl max, also further subscribed; that various forms of conflicts, groups will tend to attain differing amount of material and non-

material resources. More powerful groups will lead to use their power in order to dominate the groups with less power which retard their growth of a community or entire society.

Basically, the strength of the theory lies on the emphasis of power domination and its role in interaction whether in the micro or macro sense. In line with the argument of averting conflict through peace and peace building.

### **Concluding Remarks**

This paper has examined peace and peace building in Tanda-Kagoma community, the road between collapsed and redemption. The paper critically analyzed and anatomized the redemption path in peace sustainability and negativity of conflict if not properly handled. Therefore, peace and peace building must be used as a vaccine to prevent occurrence and re-occurrence of conflicts. Though peace building does not mean cure to conflict but can create an avenue for conflict management as well checkmate any possible conflict transformation.

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