MAKERERE UNIVERSITY

MAKERERE INSTITUTE OF SOCIAL RESEARCH

INTERNATIONAL ALERT

THE HUMAN ENVIRONMENT AND SOCIAL JUSTICE TOWARDS
THE RESOLUTION OF INTERNAL CONFLICTS

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RN 331425

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1. INTRODUCTION

The title of this paper, derived from the sessional
theme: "Effect of economic and educational policies on
societies", presents the concept of environment as a
principal source, and determinant, of the type and level
of economic and social activities of any given society; it
also introduces the concept of social justice as an index,
and a measure, of the manner and extent to which these acti-
vities, as a reflection of policy, respond to the needs and
aspirations of the people towards whose interests and wel-
fare these development activities are supposed to be directed.
The implicity assumption is, of course, that conflicts arise
when the economic and social actions, and the manner in which
they are pursued, do not appear to correspond to what the
people themselves perceive as their rights, their desires,
their wills, and their ultimate fulfilment.

Both the title of the paper, and the theme from which
it is derived, are meant to encompass the basic ideas to be
examined by the Working Group on 'THE ROLE OF EDUCATION AND
IDEOLOGY', with special reference to the thematic discussion
on "Impact of Education in Uganda Society". Here education
is assumed to be, not a totally autonomous social institu-
tion, but one that is conditioned by the economic basis of
society, which can be shown to have political and ideological

dimensions. Our reflections and analyses should therefore be perceived and interpreted within a framework incorporating the fundamental causes, and issues related to conflicts in general, but more especially in the context of "INTERNAL CONFLICT IN UGANDA."

1.1 Perspectives on the Human Environment

The environment of which man is an integral part, is to be seen as a system of interacting components, broadly comprising bio-physical and socio-cultural elements. These elements constitute the resources required for human existence, development and survival. As a resource base therefore, the environment, with its potential and limitations, provides the means by which the basic needs for food, shelter, health, education and productive work may be met. It is often in the pursuit of these goals that conflicts can be shown to arise.

The major environmental problems of the World are now known to be related to development activities on the one hand, and to lack of development on the other. In the earlier days when environment was narrowly equated with pollution abatement and conservation, and development equally narrowly equated with economic growth of GNP, environmental concerns, and development goals were generally viewed as mutually exclusive, and both were not seen to be related to the basic causes of national and international conflicts.

Today, however, the definition of environmental issues has broadened to include, for example, a series of problems specific to lack of development, poverty and backwardness; and environmental problems are increasingly seen in terms of

their socio-economic causes.

It is the purpose of this paper to show that while the human environment is undeniably the source of hope for the future existence of mankind, and is in fact the principal determinant of the quality of life, it is at the same time the chief source of internal and international conflicts. The natural (bio-physical) and man-made (socio-cultural) environments reflect very considerable differences which range from the obvious considerations of size and population, wealth and economic resources, governmental systems, political ideologies and international outlook, to even more fundamental distinctions of culture and social organization. These latter factors are deeply rooted in a long history of African evolution in which the colonial experience was a relatively short-lived, but profoundly disturbing, episode.

1.2 Environment-Development Interactions

The 1972 Stockholm World Conference on the Human Environment identified and established the close link between society and environment; it presented the role of education to be that of promoting new perceptions to guide new patterns of behaviour between man and environment and between man and man, this being required by the emergence of man's capacity to use and alter his environment on a scale hitherto unknown. It is this context that development becomes a common factor which links education with environment in a variety of ways.

Development is defined as a multi-dimensional concept encompassing the economic, social, cultural, technical and political aspects of human society; the environmental impact

of development is therefore inescapable. For us in the
developing world, the concept of development which has
relevance today, includes that which is a human-centred
process, aiming at satisfying human needs, both material
and non-material, through self-reliance, endogy, and harmony
with the environment.

Indeed the difference between the developed and develop-
ing countries is that the former, using the knowledge and
techniques derived from the applications of science and
technology, have been able to mobilize effectively the
resources at their disposal, in order to pursue the goals
of their development. On the contrary, African development,
handicapped by our people's inability to mobilize their rich
environmental resources, has been plagued by such inimical
factors as poverty, illiteracy, ignorance, superstition,
corruption, mismanagement, and the virtual absence of
a viable indigenous scientific and technological capacity.
These realities, individually and collectively, contribute
to the conflicts which afflict our people.

1.3 Indices of Social Justice

The principal thrust of this paper is that a major
factor in the existence of internal and internal conflicts
is the absence or denial of social justice in a comprehensible
form. The environment has already been described as providing
the basis for social and economic activities. In the develop-
ment process, a number of inequalities exist in our communities,
which are the sources of conflict; these include:-

a) unequal access to education

b) lack of economic opportunities for all

c) uneven participation by the people in both the development and democratic processes

d) instances of human rights abuse :

e) deprivation of intellectual freedom

f) loss of cultural identity

g) at the international level, an inequitous world economic system, aggravated by the forces of racism, imperialism and neo-colonialism.

These elements, in turn, produce disadvantaged groups, the victims of a discriminatory system and of society's indifference and ineptitude:-

(i) THE ECONOMICALLY DISADVANTAGED

 - who may be unemployed or may have not self-reliant means of generating income for the sustainance of themselves, their families and other dependants. It is a vicious circle in which these people are too weak or too poor to fight the injustices of the socio-economic system and too politically powerless to penetrate the economic barriers created by those who control capital for entrepreneural initiatives.

(ii) THE EDUCATIONALLY DEPRIVED

 - who may be illiterate, with no functional skills and without basic education. Access to educational opportunities is limited, very selective and favours the privileged classes. This particular handicap renders people functionally impotent and prohibits them from effective participation in development.

(iii) THE SOCIALLY AND CULTURALLY NEGLECTED

- who are the victims of the social system and
  the product of society's neglect and indifference.
  The street boys and girls, the young prostitutes,
  the thieves, violent robbers, rapists, murderers,
  drug addicts, etc. are among the socially and
  culturally neglected.

In some countries, these disparate groups may include minorities, including ethnic minorities or religious groups whose geographical location or philosophical orientation cuts them from the mainstream of national development. Additionally, dichotomous considerations such as rural versus urban, etc. accentuate this undemocratic phenomenon of inequality.

When education liberates the human mind from the terrors of ignorance, prejudice, superstition, and intellectual poverty, then the conditions can be more easily created for mobilizing human energies and capacities for creative and fruitful activities towards eliminating poverty and establishing favourable climate for development. It has been shown that mismanagement of our natural environment has aggravated the poverty of our people and plunged them into fragile conditions of life which are not favourable to the attainment of social justice.

Development which addresses itself to the proper management of the human environment, would facilitate the protection, preservation and conservation of environmental resources which are required for human needs to be met, and would be free of the economic and social inequalities, and injustices, as well as the poverty and backwardness which lead to tensions and conflicts in a peace-free society.

2. THE ROLE OF EDUCATION AND IDEOLOGY

Education exists, in one form or another, in every society, whatever its level of development. Education is here seen as a process, and a tool, by which society guarantees its self-sustaining existence by the provision of:

a) Social institution

b) the extent and nature of knowledge

c) the system of values which affects the behaviour of individuals and the community in relation to the environment.

Thus, in the context of personal development, the educational process is expected to create and utilize appropriate learning environments within which the physical, biological, social and intellectual growth of an individual will be enhanced, to the maximum extent possible, giving adequate opportunity for development within the limits of his potential as a person and as a member of society.

Education is also now considered as a basic need (like food, shelter, clothing, health, etc.) which must be satisfied for mental, spiritual and intellectual nourishment. Indeed basic education for all has been universally accepted as a valid goal; and the kind and type of education which society chooses to make available to its citizens is a reflection of the development goals and aspirations of that society.

In the context of national development, education is seen as a powerful factor in the establishment of democracy, and is defined in relation to the type of person it is expected to shape:

"A member of society who will be deeply rooted
in the environmental conditions of the society,
aware of his political and civic responsibilities,
of his duty to his family, and be prepared to
play a useful role as a producer and as a citizen
in the economic and social development of the
community."

2.1 Historical Perspectives

The last quarter of a century has seen very fundamental
changes worldwide ranging from rapid scientific and tech-
nological progress which in turn has had a profound effect
on economic, social and political life; decolonization and
the attainment of political independence, after much struggle,
of many developing countries, along with the calling into
question of the colonial system of international economic
relations; to the irreversible process of economic integration,
the most obvious signs of which were the creation of regional
economic groups (e.g. EEC, EAC, ECOWAS, etc.) and the emergence
of a new power, that of multinational corporations.

This was a period of both fierce competition on a world-
wide scale between opposing social systems, and, for most of
the period, detente in international relations. Many societies,
particularly in developing countries, were to experience
social tensions and change in their political regimes. All
these phenomena necessarily had repercussions on education,
one of the oldest institutions, which has never been untouched
by the evolution of society.

During the period just before and after independence
for most African countries, development strategies, as
reflected in colonial policy, were based on the need for
quantitatively defined economic growth, and so educational

policies gave priority to the types and levels of education
that seemed most likely to contribute towards such growth,
mainly secondary and higher education. One of the most
widespread notions in the 1960s was that of "investment in
human capital", and educational policies were frequently
little more than policies for training the labour force.

When new conceptions of development emerged, in the
1960s and 1970s (e.g. integrated development based on man),
educational policies were called into question, a situation
accentuated by a marked increase in society's demand for
education. Educational policies began to be based on the
idea that society as a whole (and not just the educated elite)
should participate in development and reap its benefits.

Hence the need to provide everyone with an education to
a certain level and the acknowledgement of the importance of
mass education, literacy teaching and adult education. The
democratization of education and lifelong education were
salient features of the new educational policies. This
inevitably led educators to seek solutions to questions such
as how education and work are related, how to ensure
flexibility and coherence of educational systems, how to
maintain the quality of education and how to make it relevant
to the needs of socio-economic development.

2.2 Educational origins of internal conflicts

Formal education in Africa, during the pre-independence
period, developed relatively independent of the social and
economic needs of our society. To that extent, the
inherited educational systems left over from the colonial

period do not correspond to the political options of the
African states, to our geographical, physical and human
situations, to our culture and traditions, to the require-
ments of indigenous development, or to our resources. In
order to end the social and economic isolation of the school
and to make education more relevant to the needs of our people,
we now advocate the integration of the school with the
environment; this implies making the school a motive force
in the grassroots community. The school should no longer be
a foreign body within the community, but an emanation of it,
organizing itself for the community's development.

The school systems in Africa have been criticized for
their failure to achieve many of the goals which have been
set for them, and for the harmful nature of much of their
impact upon their societies. The curricula are said to be
bookish, oriented towards higher levels of education which
are beyond the reach of the majority of their pupils,
divorced from the life and culture of the local people and
consequently unsuited for preparing the child for life in his
own community. This inevitably leads to one type of conflicts.

The method of teaching in use are said to be examination
centred, authoritarian, restrictive of the growing child,
failing to produce original thinking or problem-solving
ability on the one hand, and genuine commitment to the service
of the community on the other. The selection and allocation
functions performed by the school, it is argued, have
encouraged a selfish elitism and individualism alien to the
traditions of African society, and at variance with the
egalitarian principles which are being espoused by the new

national societies. This also results in the conditions favourable to the emergence of frustration and conflicts.

Furthermore, education in the current world encourages a 'white collar mentality' and a contempt for manual labour, is responsible for a profound cleavage between educated elites and the masses had encouraged a drift of young people to the towns, the loosening of moral standards, and the decay of much that is valued in traditional society. The most complete critique of many school systems is probably to be found in Nyerere's "Education for Self-Reliance."

A basic assumption of this paper is that an important cause of internal conflicts is inextricably tied up with, or is a consequence of, prevailing social inequalities, which in turn determine, and is perpetuated by differences in the levels of educational opportunity. Access to formal education is very limited indeed, and it is very surprising that in spite of official rhetoric, and the efforts of Non-governmental Organizations (NGOs), opportunities for adult or continuing education are grossly inadequate in most African countries. A recent World Bank publication revealed that 250 million children and 600million adults in developing countries lack basic education. It has been suggested by political analysts that corrupt and incompetent politicians in some of our countries are reluctant to extend educational opportunities to the masses whose ignorance and vulnerability they exploit, taking advantage of their goodwill and gullibility. A self-reliant and educated citizenry would have enough knowledge, independence and insights to become an enlightened electorate; the evil politicians would no longer

be able to corrupt and mislead the people with falsehoods. Education for all would therefore strengthen the possibilities for democracy, and minimize the probability of a major cause of conflicts in many African countries.

2.3 The Ideological dimension

The purpose of this paper is to introduce limited aspects of ideological orientations which have relevance in trying to understand the role which ideology plays in determining educational policies and practices. This is important if we are to understand and interprete the educational experiences which relate to the internal conflicts in Uganda.

Most African Educationists have been brought up in Western tradition; to that extent they are often resentful of any manifestations of political control or 'interference', as it is often termed. This is largely because in the former multi-party democracies (most African countries are now one party states) it was argued that schools should not be used as pawns in the pursuit of electoral advantage or educational policies, subjected to frequent change according to the party in power. Education, it is argued, is a basic human right and that its function is to develop the talents of the individual to the fullest extent possible to enable him to participate freely within a free society. Advocates of this approach further argue that the school systems seek to inculcate certain basic values and attitudes, such as honesty, respect for truth and for other individuals, self-discipline, and the capacity to identify right from wrong according to criteria of principle and not of expediency; nevertheless, the idea that the individual should be indoctrinated with

party-political creeds or moulded in highly specific casts has also been resisted, recognizing the danger that such a function may be abused.

However, education is now seen as a political agent; and in developing countries it is recognized as a fundamental lever for social change, that investment in education is an essential feature of national development, and that where resources are scarce the nature of that investment must be carefully planned together with other aspects of national development planning. Consequently, the amounts and kinds of education which are to be provided must be largely determined by those who have the overall responsibility for deciding what form national development is to take. Indeed as Michael Manley, formerly Prime Minister of Jamaica put it:

> even in a multi-party situation, the central
> truth remains that education is a political
> agent because it must, in its very nature,
> either tend to preserve the status quo or pro-
> mote change, depending on how it is organized,
> who organizes it, and the purpose to which it
> is put.

For purpose of ideological reflections, two contrasting system- capitalism and socialism - are discussed in the restricted context of Education and Productive Labour; the interconnection between schooling and work will be examined as they exist in capitalist and socialist countries. The justification for these reflections lies in the fact earlier in this paper, we have mentioned as part of the problems related to internal conflicts, the unequal access to education in our countries, and the fact that existing educational systems do not equip its products with the necessary vocational skills to make them functionally productive in the community.

In capitalist societies, virtually no direct connection is made between schooling and work except, of course, in times of economic recession when schools are victimized and subjected to cutbacks), according to Collins and Gillespie. Schooling is usually viewed as a time in which the young, isolated from the 'real' life of work and adulthood, study subjects in a theoretical manner, acquire mainly theoretical skills and are encouraged to develop their own personalities (in the more progressive schools).

On the other hand, there is heavy emphasis given to the connection between education, life and labour in socialist societies. The literature suggest that the young are encouraged to relate theory to practice, intellectual to manual pursuits, and to engage in productive labour while still at school. A further elaboration of the differences between the two systems or approaches is that whereas for the children in a capitalist system work takes the form of a free individual enterprise, to be chosen, with appropriate held from counsellors, teachers and parents after school is completed, for the socialist children, labour, whether it is manual or intellectual, is both the life-blood of their society and the centre of an individual's activity; i.e. it permeates both school and the wider society.

An experience which is similar to our own, and from which, valuable lessons may be learnt, describes how pupils from different social backgrounds move through the schooling systems, how, they are affected by it, and how they get certain jobs because of the way in which they present themselves to employers in a free market competition situation. In such a competitive world, those who have benefitted from the schooling system gets the best jobs - aided by, naturally

enough, the occupational status of their fathers. Those who
do not come within these categories end up either in low
paid manual jobs if assisted in career guidance, or transi-
tional school to work programmes or, if not, remain unemployed.

Concerning the question of inequality, research suggests
that the children of highly paid professional fathers are
likely to end up in similar professions, and that the same
match applies to those students whose fathers are low-paid
manual workers. Marxists establish the main cause of
inequality as being due to the social division of labour
within capitalist societies. Different classes have
differential access to the means of production. In general,
those who own and manage the means of production have greater
access to wealth, whereas those who have to sell their labour
and more especially those who do the least skilled manual
forms of labour have the least bargaining power and therefore
the least access to wealth. This by itself can be a source
of tension and conflicts.

An important factor which distinguishes between socialist
and capitalist societies is that in the former, the means od
production are communally owned, while in the latter they
are owned by individuals. As movement towards classlessness
implies social growth- towards narrowing the gap between high
and low status positions, work and remuneration, between
intellectual and manual labour and between elitist social
institutions and society, it follows that schooling should
not, in socialist terms, be removed from other social
institutions. It follows in particular, that schools should
be the promoters of classlessness, of the ideology of

classlessness and that they should produce fully rounded person-
alities who are able to theorize as well as work.

3. SOCIAL CHANGE - THE UGANDA SCENARIO

It is highly unlikely that any human society has ever been
completely static, though some have experienced substantially
less or different kinds of change from others. All our countries
here in Africa are undergoing far-reaching processes of social
change. This is sometimes a consequence of conscious planning,
but is also to a very considerable extent independent of (and
indeed in spite of) planning. These processes through their
incoherence, and the veritable nature and speed of their impact
upon various sections of the national population, are tending to
create new conditions of tension and strain between them, resulting
in inescapable conflicts.

In certain respects, change may be occuring which damage the
capacity of our countries to develop, and which may even run
counter to national development policy. Social change also
originates from many different sources. Some of these may derive
from external forces, from the impact of contact with other people,
and other cultures, which takes many forms; others from internal
forces such as population growth or decline, natural disasters
(famine, floods, pestilence, etc.), conflict between individual
members of society, and the like.

In our African countries, colonialism was the origin of many
current changes; for example, the establishment of larger
politifal units, arbitrarily curved out boundaries across previous
separate groups and communities was significantly different in
basic essentials from the process which had been going on in Afr

since the beginning of time, and is therefore a source of conflicts, as is evident in many parts of the continent.

3.1 The Experience of Uganda

The conflict in Uganda, which has been charaterized by protracted political instability, economic decline, educational deterioration, violence, social degeneration and the abuse of human rights, is almost unique in the continent of Africa. This is so, not only because of the period of time involved, but also because Uganda was made to decline from probably the most promising 'Contre of Excellence' in Africa during the 1960s, to the most devastated country, in all respects, in the 1980s.

The educational system in the country (with all its colonial limitations) was undoubtedly the best in black Africa at that time: Makerere University, for example, is a true testimony of this fact, having been the most prestigeous institution in the whole continent, producing scholars of the highest possible calibre, and research of the most profound significance. The economy of the country was buoyant, with a good climate and rich soil beyond comparison anywhere in the continent. The people too have always reflected that radiance and beauty which endeared them to many, especially those of us from the West Coast.

The decline of which we speak are observable in at least four distinct areas: (i) PEOPLE, (ii) THE ENVIRONMENT, (iii) ECONOMY, and (iv) EDUCATION. The people have been denied, as available evidence indicates, social justice, human rights, free access to education and peace; they have

been abused, demoralized and subject to the most agonizing
forms of human degradation; in short, they have been denied
the right to live meaningful lives in an environment which
should improve the quality of life.

THE ENVIRONOMENT (which includes the people) has been
devastated, not only by the effects of war and incessant
strife, but also by criminal neglect, including such criminal
acts as poaching of wildlife, irresponsible destruction of
trees and irrational exploitation of natural resources.
The country's brain power was dissipated either through
indiscriminate killings or driven into exile. Some of the
country's wealth disappeared through smuggling and other
despicable forms of banditry.

THE ECONOMY could not be sustained in the face of poor
political leadership without adequate direction and planning.
With unending conflicts, punctuated by horrid violence, the
environmental resources upon which a viable economy could
be built either stagnated or were destroyed. The infrast-
ructure for economic development was almost totally destroyed;
public money was syphoned out by criminal elements in the
political leadership; and the country was left with an inter-
national debt of over two billion dollars.

EDUCATION, in spite of neglect and consequent decline,
surprisingly survived! But its social foundations were
severely undermined. In an environment devoid of peace and
security, the principal actors in the educational sector had
to succomb; teachers for example, afflicted by the same
unhappy symptoms as other members of society, frustrated
and insecure, lost the will to act professionally, and like

other professional groups either left for exile or capitulated
to the political, social and cultural realities of the time.
Curricular revision, methodological innovations and research
were merely cosmetic affairs; and the educational system in
such circumstances could not possibly be expected to respond
to the needs and aspirations of the people.

3.2 Why?

Political analysts and Economists would probably provide
a variety of reasons for the conflicts in Uganda, and the
social changes which have resulted. An Environmental
Science Educator who perhaps is also partly a participant
observer, would perhaps be only able to make general
observation and, on a speculative basis provide some
elementary analyses. However, there are obvious indicators,
and elements of empirical evidence on which some conclusions
may be drawn:-

Firstly, it is clear that all of the indices and
causes described in the earlier chapters of this paper,
equally apply to the Ugandan situation. For example,
basic issues related to: access to education, economic
opportunities, environmental neglect, popular partici-
pation in development and the international economic
conspiracy, are all equally true of Uganda. And there
is undeniable evidence of human rights abuse and the
withdrawal of certain basic freedoms.

Secondly, the educational origins of internal
conflicts (see section 2.2 of this paper) correspond
very much to the historical experience of Uganda,

although one should hasten to add that the immediate
post colonial educational system in the country, with
high academic standards and elements of impressive
educational innovations (e.g. the Namutamba Project),
showed promise of exciting developments, but were
handicapped by the prevailing socio-economic and
political situation in the country. However, short
of admitting that the educational system reflected
some of the biases of Western Colonial education, it
is difficult, without adequate data, to analyze the
system as it has been, in terms of ideological
orientations or effects.

Thirdly, there are a number of other related
factors or causes for the conflicts in Uganda which
have not been directly discussed within the fore-
going framework. These include, for example:-

(a) Inappropriate political leadership:

    - It would appear from the evidence at our
      disposal, that previous leaders in Uganda
      failed to provide the kind of leadership that
      would unite the people and provide a sound
      and scientific basis for national development.
      Such leaders it would seem, were either
      oblivious of, or indifferent to, the sufferings
      of the people; in some cases, they were
      actually accused of perpetrating some of the
      very acts of cruelty, barbarism and savagery.
      It is obvious also that such leadership was

incapable of planning, developing and
implementing economic policies which would
facilitate national development.

(b) Institutionalized corruption

as is the case with many other African
countries, Uganda appears to have suffered
from the chronic problem of corruption on
a massive scale. This became a national
phenomenon which seemed to permeate the
whole of society, Bribes were demanded
unashamedly; people, including high officials
plundered the exchequer and looted public
property, without conscience; and the concept
of accountability seemed to disappear
completely from the scene. All of these are
of course symptomatic of the decline in moral
standards and ethical values.

(c) Mismanagement and Administrative Inefficiency
- The observable decline in standards at all
operational levels, in general, was a key
factor which rendered many services, both
public and private inefficient. Even people
who were supposed to be highly trained in the
best traditions of administration and
management, were seen to be performing badly,
and the system allowed them to continue in
this way. Government offices, education and
training institutions were seen to be among

the worst culprits. Even commercial ventures
when not frustrated by undue political interference,
displayed that lack of standards of efficiency which
are required for progress.

(d) Environmental Degradation

— much of the rich natural environment of Uganda has
been neglected over the years. Environment—develop-
ment interactions which were discussed in the opening
chapter of this paper, accounts for the lack of
proper development in the country. The noticeable
absence of a comprehensive programme of environmental
education at all levels, together with the internal
conflicts from which these problems arise, has
deprived the people of Uganda of a valuable process
which would enable them to understand, appreciate and
generate commitment to the principles of ecology and
effective environmental management.

To this list we may include the problems caused by inappro-
priate external interventions, including political inter-
ference from outside, and attempts at ideological impositions
which seem to have created deep divisions among people in
some African countries, and diluted the spirit and substance
of what we/would like to call genuine African Nationalism.

3.3 How?

A major purpose of this paper is not only to identify
some of the causes of internal conflict in Uganda, within
a defined framework, and from the social and environmental
perspectives, but also to provide some guidelines concerning

strategies for addressing, at their roots the relevant which
may help in preventing and resolving such conflicts.

The final chapter will deal with those aspects which
are considered important to this task. However, some pre-
liminary remarks concerning the basic issues outlined in
the preceding section may be relevant; In the first place,
it is obvious that many of the problems identified are
related in one way or another, to education. A convenient
reference point is the Addis Ababa Plan of Education for
Africa (1961) which was developed and inspired by two socio-
economic objectives:-

(i) to give concrete expression to the fundamental
human right to education, and through it to the
democratic principle of equality of opportunity
for the citizens of an independent Africa;

(ii) to modernize the economy and accelerate its growth
by educating and training the labour force.

Two major educational objectives which were derived from
the fore-going objectives:-

(a) increased rate of educational participation of
the population;

(b) renewal and reform of the educational delivery
system.

The second educational objective was essential to the
achievement of the first, and through that, the socio-
economic objectives. Thus both quantitative and qualitative
improvements were recommended in the outline plan.

The special circumstances of the country over the years has made it difficult for Uganda to attain these objectives. More specifically, and with reference to the principal problems outlined in the preceding section, education has failed to produce the enlightened and effective political leadership which could have averted the disasters of which we are all aware; furthermore, the enlightened citizenry which was anticipated in the first educational objective, with full participation of the masses in economic planning and socio-political decision-making was not forthcoming.

Secondly, the educational system failed to provide the 'esprit de corps' which was necessary for national unity, and to instil in the citizens the standards of integrity and moral attitudes which could have resisted the 'institution-alized corruption' which threatened the very moral fabric and foundations of the society. Indeed the system failed to reflect the cultural values and traditions of which Uganda was once famous; and could not promote the standards of accountability which are necessary to guide personal private and public behaviour.

Thirdly, training which produced specialists and technicians for national development, appears to have neglected the affective dimensions in terms of attitudes, values and commitment which were required to excellence which the country needed for its survival and viability. Management and administrative capabilities were dimenished by these factors, in the face of strife and conflicts.

Finally, the educational system did not prepare the citizens to improve upon their productive capacities; it

did not prepare them with the ability to cope in the face of problems, difficulties and internal/external conflicts.

To address these issues, fundamental changes are needed in the content and pedagogical approaches to national development. Strategies must be developed which make education environmental; which makes learning a continuous, lifelong process; which introduces education for production; which pursues political education for national unity and personal integrity; and which focusses on Peace.

4. TOWARDS CONFLICT RESOLUTION AND PEACE

The internal and international conflicts which affect people throughout the world have been shown to arise from a wide variety of causes. Inevitably, people are at the centre of these conflicts; in many cases, they are the sources of the problem, but in almost all cases, people are also at the receiving end, the ones who suffer the consequences which may range from hunger, disease, poverty, violence to even death.

Invariably, these conflicts can be traced back to their socio-economic causes: The search for the means to satisfy basic needs; the quest for personal fulfilment and for a better quality of life; in some cases, human greed and selfishness, not satisfied with the basic needs alone, but also for extravagant wants, including wealth, over and above what is needed.

Traditionally, education has played a central role in bringing about change by shaping new perceptions and values in people. The resolution of conflicts, and the restoration

or establishment of peace requires a new understanding of man, and a re-orientation of our educational systems to make the more relevant, more just, more democratic and more responsive to the problems and issues of our times.

4.1 Understanding the nature of Man

Since man is at the centre of conflicts, it is desirable to seek accurate and diverse knowledge about man and his properties and possibilities. We need this knowledge not only for scientific purposes, but also for purposes of understanding and control; we need to know more than what psychology, sociology and anthropology have so far offered, in order to understand and interprete the mechanics of human interactions.

The task of creating the right conditions and environment for peace, of organizing community life in a scientific and technological age, of raising the productivity of labour, the development of technology and production techniques, management services, education and health services and, finally, moulding a new person who would be useful to himself, to the environment and to society in all the social, biological and spiritual aspects, require an in-depth scientific study of the problems of man.

The amount of information about man, accumulated in various sciences and through religion, is fairly large, but the experts have failed so far to draw an integral, logically connected and coherent picture on the basis of evidence; for one thing, much of the data available are either contradictory or inconclusive. The need to synthes all available knowledge about man is very great.

A comprehensive approach to a problem means that this problem is studied from every angle and in relation to other problems. In the sciences about man this approach implies that the problem should be studied from two aspects - man's relation to society, and man's relation to nature. It should be noted that man's relation to society largely depends on the social system in which he lives.

The problem of conflicts may be related to the problem of social characteristics of man, resulting from his being part of a society. A number of psychological sciences must be involved in the process, such as social, historical, pedagogical, and ethnic psychology and psychology personality. In any case, man's relatiion to society is a problem that requires comprehensive analysis, which may yet provide a basis for conflict resolution.

4.2 Environmental Education for Peace

It has been established earlier that the environment, in both its bio-physical and socio-cultural perspedtives, is the resource base for human development. Some of the environmental problems such as the poor social and economic conditions in some rural and urban areas, aggravated by the occurence of natural disasters, have been related to the causes of internal (and sometimes international) conflicts. Such a situation erodes the resource base from which economic development can be promoted.

The need for a common understanding of the nature and causes of environmental problems in order to clarify the role of education has led to the evolution and development

of a new dimension to educational experience. Education
becomes environmental when it adequately reflects the
environmental problems and issues of society, in the local,
national and global contexts. Environmental Education (EE)
is therefore a dimension to be incorporated into educational
systems, programmes and processes; its objectives are to be
determined in the light of specific conditions and problems;
its ultimate goal is to produce an environmentally literate
citizenry that is aware of, and concerned about, the environ-
ment and its associated problems, and which has the knowledge,
skills, attitudes, motivations and commitment to work
individually and collectively towards a solution of current
problems and the prevention of new ones.

Education strategies are required to reflect, through
different ways and means, a variety of situations; political
choices, and availability of resources. These are to be
aimed at achieving the same purposes:-

giving access to education for all; eleminating or

reducing disparities between social groups, between
men and women; relating education to the world of work, to
manpower requirements, to the environment, to the culture
and the values of the community.

In this way, environmental education espouses equality
of opportunity for all, guarantees the prospects of a better
quality environment, a better quality of life, and thus
contributes immeasurably to the attainment of Peace, at the
community level, nationally, and at the Global level.
A recent development is the introduction of Peace Education
as a separate dimension to be incorporated into educational
systems.

The purpose of Peace Education is to provide the kind of learning experiences which will bring to people (all ages, including adult/continuing education) the known facts of wars and other forms of conflicts, their causes, and methods and strategies for preventing them. Generating consciousness in people concerning the harmful and degenerate effects of the conflicts will, it is hoped, create in them the awareness of these problems and commitment to Peace as a strategy for human survival.

Political Education has also been introduced into curricula at various levels of education. This could include the elements of peace education, in view of the close relationship between political action and the emergence of conflicts in many cases. The goals of political education include considerations of National Unity and Political Participation. It has the potential for creating a fuller understanding of the necessity for establishing a stable and healthy system which will unify the country and mobilize all the potentials of the nation in a co-operative effort for progress.

4.3 Education for Self-Reliance

Education for self-reliance is that form of education which is directed at developing the potentials of the members of a community or nation so that they may be enabled to meet their basic needs, on the basis of the resources available to them, and in cooperation with others. Such an education must necessarily be conducted without institutional or theoretical barriers between formal school education and

life outside. The guiding principles should be to combine
theory with practice, learning by doing and growing by
experience.

Education with Production is a relatively new concept
which has been applied to the introduction of work to
schooling. The combination of education and production is
thus part of a process of transforming education within a
wider strategy for social change. In the context of
Vocational Training, this approach provides a basis for
assisting those pupils who, under the traditional system,
terminate school early without any functional skills. In
countries like Zambia where food production by the people
themselves, for themselves is still a vital necessity, the
inclusion of production in schools is justified on vocational
grounds. Another advantage is that because of the shortage
of resources, there is the necessity for educational
institutions to be as self-reliant as possible.

Self-reliance means to rely on your own resources for
the development of your own potential. And this brings us
to the final dimension of education which, it is hoped, will
provide the basis for a new strategy for addressing some of
the problems which give rise to internal conflicts. The
concept of lifelong education, which considers the individual
to be educable at every stage in his life, has been shown to
have many facts; but its principal purpose is to extend the
benefits of education to the whole population, irrespective
of age or social status. It is therefore a democratic
concept. Education is seen as the concern not only of school
children, but also workers, retired people, and all other

citizens. It is a question of survival for men and women today to be able to keep abreast of new knowledge and technology.

4.4 A New Educational Orientation

In the pursuit of Peace, education has the responsibility of maintaining the balance between:

(a) the acquisition of knowledge and skills; and

(b) reconstructing attitudes and establishing values.

It is much more difficult to change basic attitudes than to teach fundamental facts; for attitudes are determined by feelings and motivation, which are often at the subconscious level. Yet these subconscious influences determine our self-definition as well as our impact upon others.

Any new orientation for education in Uganda must take into account the demographic, political, social, cultural and environmental characteristics of the country. It must develop educational strategies which are suited to an endogenous development aimed at satisfying the needs of the people. The new educational orientation must reflect, and take account of, the issues and concerns which make the present system less than satisfactory, and attempt positively to address the problems which have produced conflicts in our society.

For example, a new system of education must include the following elements:-

1. Understanding of, and appreciation for, the need for NATIONAL UNITY.

2. Generating nationalistic feelings of COMMITMENT and LOYALTY to Uganda, and PRIDE in being a UGANDAN

3. Understanding of, and appreciation for the CULTURES, VALUES, and TRADITIONS of Uganda;

4. Making education FUNCTIONAL at both the formal and non-formal dimensions, to the extent that its products, at whatever level, will come out with skills that would make them productive and useful;

5. Making use of modern EDUCATIONAL TECHNOLOGY, and local resources (including Community Resources), and stressing INNOVATION;

6. Emphasis on GUIDANCE AND COUNSELLING in order to help students overcome the problems of life and living;

7. Being SELF-SUSTAINING, making economies as far as possible, and stress the operational idea of SELF-RELIANCE;

8. Responding to the NEEDS of Uganda, both technically and socially;

9. Being DEMOCRATIC in its range of options, and in its SELECTION PROCEDURES;

10. Being EFFICIENT and EFFECTIVE in its training procedures for producing qualified Manpower not only in terms of knowledge and skills, but also generating favourable ATTITUDES;

11. Making the CURRICULA more FLEXIBLE and RELEVANT to the Ugandan environment;

12. Creating conditions for education to be both CONTINUOUS and LIFELONG.

Finally, I would like to end with a plea for PEACE; the following quotation is a true reflection of my views:-

"PEACE ON EARTH BEGINS IN YOUR HEART; IT SPREADS TO OTHERS BY ESTABLISHING JUSTICE; IT LASTS FOREVER BY PRACTISING LOVE."

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