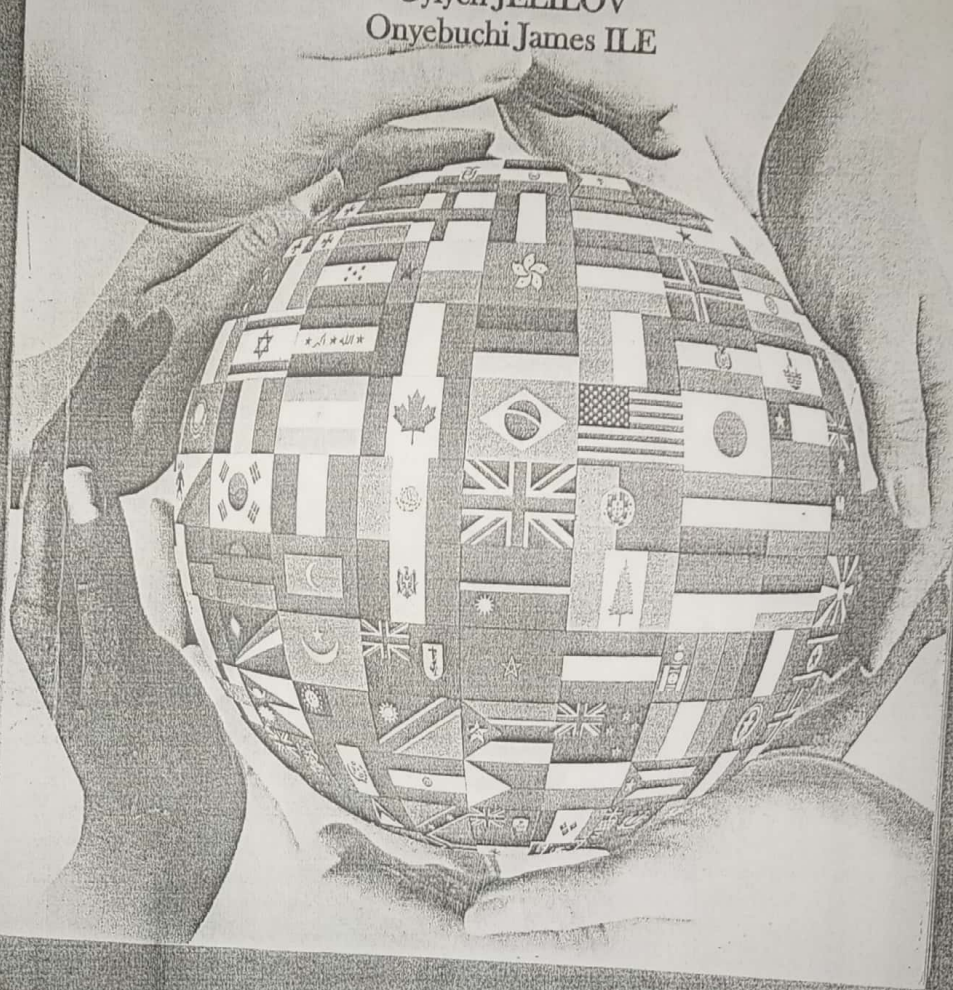


20

PEACE & DEVELOPMENT

(*Dialogue Series I*)

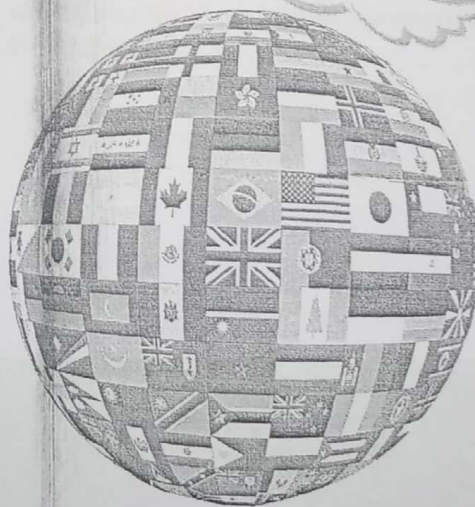
Editors
Gylych JELILOV
Onyebuchi James ILE



PEACE & DEVELOPMENT

(Dialogue Series I)

Editors
Gylych JELILOV
James Onyebuchi ILE



First Published in Enugu Nigeria 2017

By: **Rossen Publications Ltd**

A Subsidiary of **Rossen Production and Services Ltd**

Mobile: 08036665513, 08095954877

Web: www.rossengroup.com/publications

E-mail: rossenproductionnigeria@yahoo.com

© **Rossen Publications Ltd**

Editors: Gylych JELILOV

Onyebuchi James ILE

ISBN: 978-978-49183-0-5

Printed and bound in Nigeria by: **Rossen Production and Services Ltd**

Cover Design: **Rossen Graphix**

The moral rights of the contributors have been asserted

All rights reserved.

Without limiting the rights under copyright reserved above, no part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of both the copyright owner and the publisher

Acknowledgements

All effort has been put in place to ensure that all copyright holders of materials reproduced in this book are contacted. Any omission will be rectified in subsequent productions if notice is received by the publisher.

TABLE OF CONTENTS

Dedication-----	iii
Acknowledgement-----	iv
Preface-----	vi
1. Dialogue and Multicultural Dynamics – Implications----	1-23
2. International Organization and Its Role in Peacemaking in the World -----	24-31
3. Biological Science: <i>Has It Contributed To World Peace Or War?</i> -----	32-39
4. Nigeria's Experience on The Role of Education in Mediating Peace-----	40-57
5. The Effects of Gender Inequality on Society and Peace-----	58-110
6. Inclusion, Development and Sustainable Peace-----	111-125
7. The Influence of Environment and Violence on the Culture of Peace -----	126-140
8. The Role of Tertiary Education in Peace Building---	141-151
9. The Relationship between War, Politics and Peace -	152-171
✓ 10. The Cultured Man as A Model for Peacebiulding Using Language as A Facilitator -----	172-190
11. Art, Peace Building and Development: Ethnic Identity Construction and Ethnic Conflict in Buchi Emecheta's	

Peace & Development ----- *Dialogue Series 1*

	<i>Destination Biafra</i> -----	191-208
12.	The Impact of Science & Technology on World Peace -----	209-227
13	World Peace: History, Need and Reality-----	228-286
14	Love and Tolerance as Dynamics to Personal Reform: The Role of Love and Tolerance in Conflict Prevention-----	287-292
15.	An Exploration into the Hizmet, Gulen Movement's Activities in Nigeria Since 1998-----	293-339

Chapter 10

THE CULTURED MAN AS A MODEL FOR PEACEBUILDING USING LANGUAGE AS A FACILITATOR

Bello, . . . Yekeen Ph.D.¹⁶

Abstract

The thrust of this paper is on peacebuilding as it seeks to consolidate on an existing peace thus is different from enforcement. The central figure of peacebuilding is 'Adam', the generic name for all humans who hitherto is regarded as being cultured. This cultured man has some attributes that identifiably support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict such as being educated, selfless, disciplined, having self-satisfaction, as well as using language as an instrument of peacebuilding, among several others. Conversely, 'Adam' (the cultured man), also enjoys motivational bi-direction stuff from the peaceful atmosphere such as having sense of belonging, global tolerance, life devoid of neo-colonialism, high spirit of communalism, among others. Based on this, it was recommended that though painstaking, it will not cause anybody anything to be cultured if global peaceful co-existence is anything to go by believing that peace is priceless but violence is senseless.

¹⁶ Nile University Of Nigeria, Faculty Of Arts, Management And Social Sciences, Department Of English Studies,

Key words: Cultured man, model, peacebuilding, conflict, society, positive and negative changes, peacemaking, peacekeeping and language as a facilitator

Introduction

Man as a social being, was 'Adam', used as a proper name of the first man. The name is derived from a word meaning 'to be red', and thus the first man was called Adam because he was created from the 'red earth'. It is also the generic name of the entire human race. Its equivalents are the Latin 'homo' and the Greek *Anthropos*. Man is in reference to excellent mental qualities. Man is mortal, transient, perishable. He is created by the immediate hand of God (The God of peace and love) and generically different from all other creatures (Gen. 1: 12, 27; 2: 7). Similarly, Renaissance man's definition is an outstandingly versatile, a well-rounded person, man of any period who has a broad range of intellectual interests. The expression alludes to such Renaissance figures of Leonardo da Vinci who performed brilliantly in many different fields and regarded man as a human regardless of sex and age. As well, traditionally, many writers have used 'man' and words derived from it to designate any or all of the human race regardless of sex. Man, therefore, is the occupant, chief architect, designer and controller of the entity referred to as the surface of the earth. Culture is what the anthropologist speaks about as the way of life of people, its ideas, habit, skills, arts, instruments, and institutions. The term culture is not the focus of this study, but rather with the kind of culture that is expressed in the refinement of thought, emotion, conduct, manners, taste, and altitude of the person man (Oderinde, 2005). In the western world, we talk about educated man and frequently identify him with the cultured man. But an educated man is not necessarily a cultured man. The distinction requires clarification, as does the reason for embarking upon such a distinction at all (Ashley downloaded on 14th Dec., 2015).

The Free Dictionary (<http://www.thefreedictionary.com>) views the term cultured as being educated, polished and refined, cultivated, produced under artificial and controlled conditions. On the other hand, Collins English Dictionary (2003) posits that being cultured is showing or having good taste, manner, upbringing and education, enlightened, refined, artificially nurtured or grown, cultivated and contented. The cultured man is highly receptive, receptive to beauty, poverty, development, progress, peace-building, and all types of human feelings that could ever exist (Adam, 2015). Adam goes further that this applies not just to oneself but also to others' feelings, and that the receptiveness should stem from within a conceptual model of oneself to make the universe a better place without necessarily the use of power or money. In another instance John (2013) submits that since peacebuilding is about deep, and long-term transformation, requires an integrated approach engaging a diverse range of actions such as selfless, disciplined and a holistic personality.

Information on Cultured Man as a Model for Peacebuilding

Peacebuilding is a process of strengthening a society's capacity to manage conflict in non-violent ways. Conflict is natural in society but if development, peace and harmonious co-existence were to be attained, a cultured man would be required to show an exemplary conceptual model. www.interpeace.org2015copyright observes that peacebuilding needs to enhance trust between individuals and among groups in any given society. It also needs to restore the legitimacy of state institutions. Peacebuilding is about bringing together the different actors that are engaged in the rebuilding of a country. To allow a better alignment of national policy-making, external assistance and local priorities, people from inside and outside a conflict-affected country needs to work together to understand their different views and define their priorities. Similarly, Johan, (2013) asserts that peacebuilding is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and

effects of conflict through reconciliation, institution building, and political as well as economic transformation, and thus consists of a set of physical, social and structural initiatives that are often an integral part of past conflict reconstruction and rehabilitation.

In another development, Johan (2013) posits further that peacebuilding is the process of creating self-supporting structures that "remove causes of wars and offer alternatives to war in situations where wars might occur. Conflict resolution mechanisms should be built into the structure as a reservoir for the system itself drawn upon by the cultured man just as a healthy body has the ability to generate its own antibodies and does not need ad hoc administration of medicine".

(John, 2013) sees peacebuilding as an intervention that is designed to prevent the start or resumption of violent conflict by creating a sustainable peace. He posits further that peacebuilding activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution and stabilise society politically and socioeconomically. However, these are only possible depending on the role played by the cultured man who with some definitions specifies what activities fall within the scope of peacebuilding or restricting peacebuilding to post-conflict interventions. Even though 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 that civilians have freedom from fear (negative peace), freedom from want (positive peace) and freedom from humiliation before, during, and after violent conflict, the cultured man at all these levels is seen as the only social engineering vehicle that is capable of effecting enduring and lasting peacebuilding. While lending credence to the above, Adam (2015) submits that successful peacebuilding activities to create an environment supportive of self-sustaining durable peace, reconciling opponents, preventing conflicts

The Free
cultures
under a
English
having
refined
culture
develo
that co
not ju
recepti
to mak
or mo
peacel
integr
selfles

Infor
Peace
mana
if de
attain
conce
peace
group
state
actor
align
prior
need
their
proc
prev

from restarting, integrating civil society, creating rule of law mechanism, and addressing underlying structural and societal values are largely dependent on the cultured man. In line with the above submission, Addalum (2003) argues that peacebuilding is most effective and durable when it is carried out by selfless, disciplined, educated literate or educated illiterate, polished and refined individual.

The free encyclopedia is with the view that although peacebuilding has remained a largely amorphous concept without clear guidelines or goals, common to all aspect of peacebuilding is the agreement that improving human security is the central task of peacebuilding. Although many of peacebuilding's aims overlap with those of peacemaking, peacekeeping and conflict resolution, it is a distinct phenomenon. Peacemaking involves stopping an ongoing conflict, whereas peacebuilding happens before a conflict starts. Peacekeeping prevents the resumption of fighting following a conflict but it does not address the underlying causes of violence or work to create societal change as does by peacebuilding. Giving support to the above assertion, the UN Secretary-General Policy Committee in 2007 views peacebuilding as involving a range of measure targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay foundations for sustainable peace and sustainable development. As well, peacebuilding strategies must be coherent and tailored towards specific needs of the concerned society based on national ownership, and should comprise a carefully prioritised and sequenced and therefore relatively narrow set of activities aimed at achieving the best in man to man relationship. In view of the above, two broad approaches are identified with peacebuilding.

The first approach can be referred to as "direct work" that intentionally focuses on addressing the factors driving or mitigating against conflict, as such when applying the term "peacebuilding" to this work, there is

an explicit attempt by those designing and planning a peacebuilding effort to reduce structural or direct violence. The second approach sees peacebuilding as efforts to coordinate a multi-level, multi-sectorial strategy by ensuring that there is funding and proper communication and coordination mechanisms among humanitarian assistance (cultured man), development, governance, security, justice and other sectors that may not use the term peacebuilding to describe themselves. In other words, before conflicts become violent, preventive peacebuilding efforts, such as diplomatic, economic development, social, educational, health, legal and security sector reform programmes are brought in with the efforts of the cultured man. This is also referred to as conflict prevention.

On the cultured man as a model for peacebuilding, a distinction can be made between "what models are and what models are models of what". With the exception of iconic models, such as a scale model of Winchester Cathedral, most models are concepts. But they are mostly, intended to be models of real world states of affairs. The value of a model is usually directly proportional to how well it correlates with the past, present and future, actual or potential state of affairs. A model of concept is quite different because in order to be a good model it needs not have thus real world correspondents. A cultured man as a model, when articulately channeled should satisfy four fundamental objectives:

1. To enhance individuals understanding of the representative system;
2. To facilitate efficient conveyance of system details between stakeholders;
3. To provide a point of reference for designers to extract specification; and
4. To document system for future reference and provide a means for collaboration.

Peace & Dev

The Free Di
cultured as
under artifi
English Di
having got
refined, an
cultured
developm
that could
not just
receptive
to make
or mon
peacebu
integrat
selfless

Inform

Peacel
manag
if de
attain
conce
peac
grou
state
acto
alig
prio
nee
the
pr
pr

Based on these, the cultured man is seen as a model for peacebuilding since peacebuilding efforts aim to change beliefs, attitudes and behaviours to transform the short and long term dynamics between individuals and groups towards a more stable peaceful co-existence.

In the 1970's, Johan first created the term peacebuilding through his promotion of systems that would create sustainable peace. Such systems needed to address the root causes of conflict and support local capacity per peace management and conflict resolution. Similarly, Hederach (2013) proposes concept of peacebuilding as engaging grassroots, local, Non-Government Organisation (NGO), international and other actors to create a sustainable peace process under the auspices of a refined, advanced, polished, intellectual, educated, sophisticated, accomplished, scholarly, enlightened, knowledgeable, genteel, well-informed, urbane, erudite, highbrow and well-read individual otherwise referred to as a cultured man.

Peacebuilding has since expanded to include many different dimensions such as disarmament, demobilisation, and reintegration and rebuilding governmental, economic and civil society institution. This concept of peacebuilding was popularised in the international community through UN Secretary-General Boutros-Ghalis 1992 report "An Agenda for Peace". The report defines post-conflict peacebuilding as an "action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict". To further broaden this term, the United Nations began to create a peacebuilding architecture based on Kofi Anna's proposal at the 2005 World Summit. The proposal gave birth to three organisations, namely the UN Peacebuilding Commission, which was founded in 2005; the UNpeacebuilding Fund founded in 2006; and the UN Peacebuilding Support Office which was created in 2005. These three organisations enabled the Secretary-General to coordinate the UN's peacebuilding efforts.

Components of Peacebuilding

Barnett et al (2013) posit that successful peacebuilding activities create an environment supportive of self-sustaining, durable peace, reconciling opponents, preventing conflicts from restarting, integrating civil society, creating rule of law mechanisms and addressing underlying structural and social issues. To accomplish these goals, peacebuilding must address functional structures, emotions and social psychology, social stability, rule of law and ethic and cultural sensitivities. While Barnett et al identify pre-conflicts peacebuilding as interventions to prevent the start of violent conflict, they equally identify and categorise post conflict peacebuilding into three dimensions as stabilising the post-conflict zone, restoring state institutions and dealing with social and economic issues. Activities within the first dimension reinforce state stability post-conflict and discourage former combatants from returning to war (disarmament, demobilisation and reintegration otherwise referred to as DDR). The second dimension is built on a post-conflicts society's ability to manage conflicts peacebuilding and promote socio-economic development. The three dimensions are summarized thus:

1st Dimension

Take away; discourage and disband use of weapons; re-integrating former combatants into civilian society thus giving peace a chance via democratic phenomenon;

2nd Dimension

Rebuilding basic facilities such as transportation and communication networks, provision of utilities; development of rule of law systems and public administration; building educational and health infrastructure; providing technical and capacity-building assistance for institutions; and creating legitimate democratic, accountable state institutions.

3rd Dimension

Trauma counseling; transitional justice and restoration; community dialogue; building bridges between different communities; increasing human right, gender empowerment; raising environmental awareness; promoting economic development; developing a civil society and private sector that can represent diverse interests and challenge the state peacefully.

All these dimensions and many more according to Mandela (1989) and Harmer (2003) are driven home through education that "time has changed and education has become a very powerful weapon in the struggle to produce a well-developed person and vehicle predominantly of English language as a medium of instruction or communication". There are number of interlocking reasons for the popularity of English language as a lingua franca in the course of peacebuilding. Many of these are historical, but they also include education, economic and cultural factors which have influenced the cultured man to be a model for peacebuilding. Harmer (2003) observes that when the Pilgrim Fathers landed on the Massachusetts coast in 1620 after their eventful journey from Plymouth, England, they brought with them not just a set of religious beliefs, not only a pioneering spirit and a desire for colonisation, but also their language. Although many years later the Americans broke away from their colonial masters, the language of English remained and it is still the predominant language of the world greatest economic, political and peacekeeping, peacemaking, conflict resolution and ultimately peacebuilding.

In a similar vein, Graddol (1997) agrees that it was the same situation in Australia too. When Commander Philip planted the British flag in Sydney Cove on the 26th January, 1788, it was not just a bunch of British convicts and their guardians who disembarked (to be rapidly followed by many free settlers of the land), but also a language

(English language by implication). In other parts of the British Empire, English rapidly became a unifying /dominating means of control and a medium of peaceful co-existence. For instance, it became lingua franca in India, where a plethora of indigenous languages made the use of any one of them as a whole –country system problematic. The advent and imposition of English language as the one language of administration helped maintain the colonisers' power. The English language travelled around many parts of the world until many years from the colonial reality that introduced it and long after that colonial power has faded away, it is widely used as a main or at least an institutional language in countries as far as Jamaica and Pakistan, Uganda, Afghanistan, Sierra Leone, among several other countries of the world.

In another development, Crystal (1995) submits that some of the things that lead to societal unrest include economic and political issues, which a major factor in the spread of English has been the spread of commerce throughout the world, and in particular, the emergence of the United State as a world economic power . He goes further to state that other economic blocks are hugely powerful too, but the spread of international commerce has taken English along with it. While lending credence to Crystal, Pilger (1998) asserts that English language is the twentieth-century phenomenon of "globalization", a term which cultured man has made fashionable and which is often used in a positive sense to denote a "global village " of "free trade", hi-tech marvels and all kinds of possibilities that transcend class, historical experience and ideology. Pilger further asserts that much travel and tourism is carried on around the world in English of course, this is not always the case, as the multilingualism of many tourism workers in different countries demonstrate, but a visit to most airports on the globe will show signs not only in the language of that country, but also in English, just as many airline announcements are glossed in English too, whatever the language of the country airport is situated in. It could

therefore be inferred from these that so far, language has been the vehicle and the medium through which peacebuilding are carved out.

Being cultured is not about changing your personality or traits, but it is about behaving in a way that other people will appreciate and will like to follow.

Language as an Instrument of Peacebuilding

Language as an instrument of thought can as well be used for global peace through the use of poetry, prose or drama where applicable as exemplified below:

WHEN I PERUSE THE CONQUERED FAME

By: WALT WHITMAN

When I pursue the conquered fame of heroes and
the victories of mighty generals, I do not envy the generals,
Nor the President in his Presidency, nor the rich in his great house,
But when I hear the brotherhood of lovers, how it was with them,
How together through life, through dangers, odium, unchanging, long
and long,
Through youth and through middle and old age, how unfaltering, how
affectionate and faithful they were,
Then I am pensive – I hastily walk away filled with the bitterest envy.
The message above by the poet implies that he, the poet does not hate
or envy powerful people, but he does envy those who have enjoyed a
life-time of love, tolerance and happiness regardless of their status or
background.

CONTENTMENT

By: JOHN BUNYAN

He that is down needs fear no fall,
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.

I
t
v
(
p
T
B
T
A
Th
De
Sc
Mi
An
Wi
Sor
And
But
The
Earl
The
And

I am content with what I have,
Little be it or much,
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That goes on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.

John Bunyan, the poet of the above simple poem points out that if we must peacefully co-exist, great and inordinate possession of worldly things must not be desired in this deleterious life. It is satisfaction with what we have, whether it is little or much, that brings us true happiness (which is instrumental to peacemaking, peacekeeping and peacebuilding).

THE GLORIES OF OUR BLOOD AND STATE

By: JAMES SHIRLEY

The glories of our blood and state
Are shadows, not substantial things;
There is no amour against Faith
Death lays his icy hand on Kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield
They tame but one another still:
Early or late,
They stoop to fate,
And must give up their murmuring breath,

When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon Death's purple alter now,
See where the victor-victim bleeds:
Your heads must come

To the cold tomb

Only the actions of the just

Smell sweet and blossom in the dust.

James Shirley, the author of the above collection asserts that however great and powerful a man may be, he will one day die, and then his victories and honours will count for nothing. On that day only **just** actions will be of value. By inference, this implies that men can conquer other men, but they cannot overcome death, and so since death is inevitable, we must make our actions good and blossom like flowers and remain sweet-smelling after our demise.

SOLITUDE

By: **ALEXANDER POPE**

Happy the man whose wish are care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire,
Whose trees in summer yield him with shade,
In winter fire.

Blest, who can unconcern'dly find
Hours, days, and years slide soft away,
In health of body, peace and mind,
Quiet by day.

Sound sleep by night; study and ease
Together mixed; sweet recreation,
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented let me die;
Stael from the world, and not a stone
Tell where I lie.

Alexander Pope, the writer of the poem *Solitude* views what it takes one to be a happy man. Pope thinks that the happiest life is found in the countryside, where one can live in peace and security far from the worries and troubles of the world.

From the contributions of language through the medium of words (poems), we can see that these great writers used words to preach love, satisfaction, peace and tolerance if human race, (the cultured man as the central figure) is to peacefully co-exist, thus implying that "we came to the world with nothing, if we live peacefully with others and die with nothing, we would have lost nothing and probably enjoy the journey to the eternity".

In another development, Fetullah (2011) submits that our world has become a global village where people are interconnected than ever, and technological process continues at an amazing speed. The emergence of human beings' awareness of their place in universe increases their sharing in one another's happiness and sorrow; this consciousness is unique in our time and carries risks as well as benefits. No nation in the world can claim complete isolation, even the most simple of societies. As a result of increased interaction and access to faster channels of communication, human beings have greater need than ever for the maturity of mind and spirit to co-exist peacefully. However, in contrast to high speed of technological development, the building of human relationships appears to be slower than ever. Where greater communication should foster real relationships between

members of the human family, today's world instead faces condition in which two-thirds of the world's population suffers from interpersonal violence and war.

From the Qur'anic point of view, Fetullah posits that building peace among human beings is the most important task, though one of the most difficult of all required of human family (existence). He submits further that Peace is one of the names of God (**As-Salam**). Many Muslims name their children "Abd al-Salam" (the Servant of Peace) after this divine name. As such, it is the responsibility of all human beings to live peacefully in order to make the entire world a reflection of the divine name Peace. The Quran makes many references to peace as Muslim scholars have cited many of these Qur'anic verses in their studies on peacebuilding. The Arabic root word for peace is *s-l-m*, which carries connotations of both "peace" and "submission." The words "Islam," "Muslim," "Muslimun," (plural), and "Salam" all come from this same root. The word "Salam" is used many times in the

Qur'an, for instance when describing the qualities of the servants of God, who are defined by their peaceful conduct and response to insult, the servants of God are those who walk on earth modestly, and when certain foolish people address them they answer "salaam" (Q. 25:63). That is to say that even when they (the servants of God) are insulted they do not respond to evil with evil. This principle is also emphasized in the following Qur'anic verse: "When the servants of God pass near negative behaviour, they pass by with dignity and kindness" (attributes of cultured man) (Q. 25:72).

Considering the spate of violence in today's world, and the proliferation of weapons capable of rendering the human family extinct several times over, it is pertinent and urgent for both Muslims and adherents of other religions to follow the tenet of the Qur'anic verse for human relationships: "Peace is better" (Q. 4:128). Even in the midst of war on the battlefield, if there is an opportunity for peace, the Qur'anic injunction is that "if the enemy inclines towards peace, you

should also incline towards it too.”(Q. 8:61). This is also in line with the wise saying of Yoruba that says “jaw-jaw is better than war-war.” Similarly, scholars of peacebuilding such as (Abu-Nimer, 2003) have developed principles that are considered critical to co-existence and mutual cooperation, which are referred to directly or indirectly in some Qur’anic verses. These are recognition of human dignity, understanding of the common origins of all human beings, the consideration of diversity as positive, the acknowledgement of other religions, the awareness that judgment belongs to God alone (which occurs on the Day of Judgment) thus calling the human family to deal justly and equitably in their interaction with others.

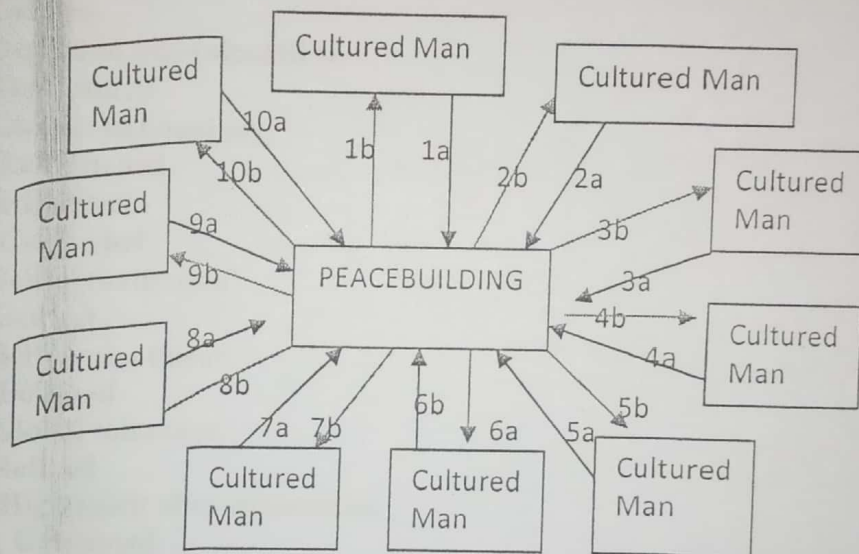


Fig: Bi-directional cyclical model of the cultured man and peacebuilding

The thick arrows are the attributes of the cultured man towards peacebuilding while the thin arrows are the benefits enjoyable or to be enjoyed from the result of peacebuilding to the cultured man. This implies that much as the cultured man aids peacebuilding through his attributes, the resultant effects of peacebuilding are sustainable effects for the cultured man too.

KEY:

- 1a. Educated
- 1b. Life devoid of fear
- 2a. Erudite
- 2b. Sense of belonging
- 3a. Selfless
- 3b. Devoid of neo-colonialism
- 4a. Disciplined
- 4b. Global/ national joy
- 5a. Enlightened
- 5b. Self-esteem
- 6a. Cultivated
- 6b. Self-actualisation
- 7a. Genteel
- 7b. Self-contentment
- 8a. Polished
- 8b. Global tolerance
- 9a. Refined
- 9b. High spirit of communalism
- 10a. Contented
- 10b. Life devoid of religious bigotry

Conclusion and Recommendations

From the foregoing, it is concluded that the cultured man has many attributes such as being an educated literate, polished, an erudite,

cultured, refined, disciplined, enlightened, genteel, and contented, among several other attributes which are regarded as social engineering forces towards a sustainable peacebuilding in the global entity. Conversely however, the cultured man equally enjoys enviable values from the peaceful atmosphere such as self-contentment, high spirit of communalism, self-actualisation, and sense of belonging, among several others. Based on the conclusion, it is recommended that, though painstaking, it will not cause any man anything to be cultured if global peaceful co-existence is to be attained, having it at the back of our mind that "peace is priceless but violence is senseless". If we are to be modest men and global citizens, we must imbibe the culture of present generation life philosophical saying that says "if you need peace, prepare for peace unlike in those days when it was if you need peace, prepare for war."

REFERENCES

- Abu-Nimer, M. (2001). "Conflict Resolution, Culture and Religion: Towards a Training Model of Interreligious Peacebuilding." *Journal of Peace Research*, Vol. 38, N. 6, 685-704.
- Adam, B. (2015). Metro.co.uk Sunday 20 Sep 2015 3:24pm.
- Addalum, P. P. (2003). *The Joy of a Loving Family*. Ilorin: WM Press.
- Alexander, P. (1963). *Solitude: Poetry for Overseas Students*. London: George G. Harrap & Co. Ltd.
- Barnett, Michael; Kim, Hunjoon; O'Donnell, Madalene & Sitea, Laura (2007). "Peacebuilding: What is in a name?" *Global Governance*, 13: 35-58.
- Collins Dictionary (2003). Complete and Unabridged 8th Edition c William Collins Sons & Co Ltd.
- Crystal, F.D. (1995). *The Cambridge Encyclopedia of Language*. Cambridge University Press.
- Gulen, F. (2011). *Islam and Peacebuilding*. Istanbul: Numune Matbaacilik ve Cilt San. Ltd.

- Graddol, (1997). *Read preview (/read/9024291/ the-cultured-man.*
- Harmer, J. (2003). *The Practice of English Language Teaching*. London: Pearson Longman.
- Hederach, G. J. (2013). What We Do (<http://www.interpeace.org/what-we-do/>)
- Holy Bible. (1990). *The New Jerusalem Bible*. London: Amity Printing Press <http://www.thefreedictionary.com>
- James, S. (1963). *The Glories of Our Blood and State: Poetry for Overseas Students*. London: George G. Harrap & Co. Ltd.
- Johan, G. (2013). *Global Partnership for the Prevention of Armed Conflict*.
- John, B. (1963). *Contentment: Poetry for Overseas Students*. London: George G. Harrap & Co. Ltd.
- John, P. L. (2013). <http://www.allianceforpeacebuilding.org/2013/08>.
- Oderinde, D.B. (2005). *Introduction to Moral and Religion Education*. Ilorin: Sir Kay Publishers.
- Pilger, F. T. T. (1998). Home (<http://www.interpeace.org>)
- Qur'an (2008). *The Qur'an with Annotated Interpretation in Modern English*. Istanbul: Acar Matbaasi Press.
- Walt W. (1963). *When I Peruse the Conquered Fame: Poetry for Overseas Students*. London: George G. Harrap & Co. Ltd.
- www.interpeace.org 2015 copyright