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“WOMEN AND PEACE EDUCATION IN RELATION TO PETADISM”

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ABSTRACT

Petadism is a philosophy that upholds the promotion of peace, human rights and fundamental freedoms in the society. It is a philosophy of the individual, society, nation and the international society at large. The word, 'Petadist, is a model for the individual who believes in the social values of patience, education, talent, altruism, discipline and internationalism. This model practices individual human rights efficiently.

Women at all levels of responsibility have always been involved in activities for the improvements of the quality of life of their families and communities. There are new perspectives of “women and development”. Both the “equality and integration approaches to the existing processes and institutions have serious limitations and may even be counter-productive.

Women must themselves help to transform the existing structures if these are to reflect in any meaningful way their needs and very future of the entire human family as well. This is why women must uphold Petadic Philosophy for the betterment of the society.

Key Words: *Patience, talent, altruism, discipline, internationalism.*

During the 1992 electioneering campaign in the United states, family values' crept out of the nation's attics and kitchens and televisions to command center stage in the presidential campaigns as Republicans and Democrats struggled to define what kind of country Americans want and what kind of lives they should live. The uproar began with a speech by ex Vice-President Dan Quayle in San - Francisco arguing that the then Los Angeles riots were caused in part by a “poverty of values’ that included the acceptance of unwed motherhood. Ex President, George Bush praised Quayle's speech in a private phone call. Before long, the President followed Quayle onto the family values bandwagon claiming in a speech that, “America needed a nation closer to the Waltons than the Simpsons” (Time Annual, 1992, The year in Review) Just like the uproar then in the United States because of Dan Quayle's speech, it is the same today in Nigeria due to 'poverty of values negligence and corruption. It is based and depended on a sort of grieving, part-nostalgic assumption that our society today is built upon unwholesome living: prostitution, drug addiction, drug trafficking,

child neglect, cultism, armed robbery, examination malpractices which has led to an immense moral fall, (Amadi: 2004).

The issue in the campaign represented more than partisan struggle. It was part of the nation's effort to assimilate, to understand, to control changes in the American society over the past two generations to deal with the consequences of sexual revolution of huge multicultural immigration from non - European sources, with devastation caused by the drug trade; with the loss of America's long absolute post war pre- eminence; with the

FRAGMENTATION OF THE FAMILY

Almost all family values have to do with the children, with how to make them happy and give them safe, decent lives. The real debate for the American says social historian, Barbara Dafoe Whitehead, should concern "what all adults would give up securing a childhood of innocence and freedom". Every expert and practically every citizen agree that children are better raised in a family with two parents.

What worries parents most is a sense that they have little control over the world in which their children were and are growing up, over its temptation, its drugs, its over-heated sex, its atmosphere of astonishing casual violence. Ten - year olds watch Schwarzenegger's disgusting violence and absorb it as if it were normal and heroic. The family poses many challenges to women - everywhere namely child upbringing, education, character training of children, achievement of stable marriage and upkeep of the family. The role of mothers in the education and morale training of their children is very vital and would be more successful with more education of women and greater support from fathers, the government and the society in general. 1975 was proclaimed as "International Women's Year" by the United Nation's Commission on the Status of Women. The focal point of the year was the conference held in Mexico City from 19 June to 2 July with the theme: "Equality, development and peace", which was attended by 133 states represented by more than 1,000 delegates about 70 percent of whom were women.

The conference resulted in the World Plan of action for the implementation of the objectives of the International Women's Year and the Declaration of Mexico on the Equality of Women and their contribution to Development and Peace, 1975, and plans for action for four regions (Africa, Asia and Pacific, Latin America and the Middle East).

The United Nations Decade for Women, Equality, Development and Peace (1976 - 1985), was proposed, and later proclaimed by the General Assembly, and it was decided that a world conference would be held at the mid-point of the Decade at Nairobi - Kenya.

In 1985 in Nairobi, Kenya, the Nairobi Forward Looking Strategies on the advancement of Women was adopted as a landmark on the declaration for the advancement of women up to and beyond the year 2000. In Africa, the Nairobi meeting was the watershed for galvanizing the awareness of women and making some international and African governments to embark on various programmes to improve the social, economic and political status of women. The Fourth World Conference on the status of women was held in Beijing China from 4 - 15th September 1995. The government and peoples of the world once again negotiated consensus in the way and means of improving the equality of life of women. Discussion at the Beijing Conference was on women and Development with a view to applying gender perspectives to national, regional and global issues. The government, women themselves and the society in general should ensure that the womenfolk are saved from degradation, exploitation, despair, maltreatment and disempowerment. This should be translated into action through our faith in preserving human dignity, integrity and responsibility, defending the institution of the family in its traditional setup, and promoting the goals of equality, development and peace. The United Nations World Conference on Women ended with a massive document, "The Platform for Action", whose chief recommendations are capabilities of women. Women needed to be empowered economically, socially, politically and otherwise in order to achieve the desired objectives as set out by the meeting. Behind the scenes in the rural areas, women suffer a number of problems, which are more serious from basic needs perspectives. There are gross violations of women's rights ranging from widow's rites to female genital mutilation, girl-child marriages, and discrimination of women socially, economically and politically and all forms of violence against women. Women organizations, Non-governmental organizations and International Non – governmental Organizations that are operating here should work out programmes for the training of women both in the rural and urban areas which will lead to specialization in diversified productive activities such as computer literacy, vocational education, lucrative farming, grain production, fishery, piggery, rabbit breeding, animal husbandry, food processing, preservation and storage of food, cottage industry, embroidery, sewing and knitting, co-operatives et al. With financial assistance in the form of credit loans, (Group collateral), access to land, some families can by themselves and through cooperatives, start off many projects that can improve the standard of

living of their families. Such projects will check rural - urban migration, provide relief to the problem of unemployment and reduce the crime wave in the society. Much professed care for widows whose plight has been worsened by the Harmful Traditional Practices meted out to them by the society will have a remedy. Petadic philosophy like all other universal moral philosophies thinks the notion of 'violation of human rights' provides sufficient conceptual resources to explain why some traditional occasions of revulsion are really moral abominations and others only appear to be. They think of moral progress as an increasing ability to see the reality behind the illusions created by superstition, prejudice, unreflective custom, greed, envy, jealousy and hatred. The typical Universalist, like Mr. Peter Amadi is a moral realist, someone who thinks that true moral judgments are made true by something out there in the world. Universalists typically take this truth - matter to be intrinsic features of human beings qua humans. They think you can sort out the real from the illusory abominations by figuring out which those intrinsic features are, so that all that is required to figure this out is hard, clear thought.

THE IMPORTANCE OF PEACE EDUCATION

Yesufu (2005) writes that since the 1970s, the United Nations and other International Women's Conferences have adopted Equality, Development and Peace as an organizing theme and framework for women's activities in development. Women would not only benefit from peaceful structures, as opposed to violent structures which oppress them, but they also have a role to play in building peaceful relationships and structures, and cultivating values, attitudes, relationships and structures which UNESCO has referred to as a 'culture of peace.

Culture of peace is consistent with the women's movement theme that equality, development and peace are inextricably linked. There can be no lasting peace without development and no sustainable development without full equality between men and women.

Petadic philosophy believes that whatever contributes to the abuse of human - education rights in Africa must be addressed and eliminated through education. The University Declaration of Human Rights adopted in December 1948 by the United Nations sets out a list of basic rights of everyone in the world, whatever he or her race, colour, sex, language, religion, political opinion, national or social origin, property status, birth or other states.

Amadi (2004:5) the Author asks the question, 'How good are African Women? Do African men recognize how good African women are? Should we put more African women in positions of authority? Should we give women powerful jobs? Furthermore, he says, that a man said that if we put women in charge of dealing with armed robbery, it would be solved.

An example is cited of a previously difficult job connected to quality of medicine. A woman is there now, precisely Dr. Mrs. Dora Akunyili who is running the parastatal so well that even the international society has given her so many awards. No doubts, this is to the knowledge of all and sundry that NAFDAC (National Agency for Food and Drug Administration Control) has performed its best under Dr. Mrs. Dora Akunyili. Amadi believes that in Africa, we should give women powerful jobs with real authority. We should recognize more women. If we do, Africa will not regret it. The fact that women are not given their due rights in Africa has to be seen as an abuse of their human rights.

Peace and human rights education should be encouraged in the national educational curricula. This should be a bid to promote principles, practices and conduct based on the universal values of peace, respect for life, justice, solidarity, tolerance, human rights and equality between men and women. A culture of peace calls for non - violent relations not only between states but also between a state and all its citizens and between humans and their environment. It seeks to overcome within and across societies, problems of militarization and militarism from *macro* to micro levels, of direct violence, of human rights violations, cultural intolerance, and conflicts, environmental destruction and personal peacelessness. It therefore seeks to promote economic security and equity as well as respect for human rights, cultivate cultural solidarity, environmental care and sustainable development, establish political security and democracy and facilitate the empowerment and full participation for women. Peace education is very vital for women because women usually assume roles of peacemakers in families, in communities and societies. They are seen as women, as saviors of the world. Historically, women have made efforts in the movements of peace. They are considered to be natural peace lovers.

The acquisition of peace knowledge by women through education helps women to become peace - makers and peace keepers, to subvert the "war system". The war system refers to the practices, institutions and interrelationships which are essentially violent and which destroy relationships, impede social development and human fulfillment. The alternative is to

enthroned a “peace system” whereby the society becomes peaceful and the natural order becomes what nature ordains”.

PROSPECTS FOR THE FUTURE

In a nutshell, for women to become a vital force in the society, change will have to be based on a new theory of development, which embraces women's enlightenment programmes. Women's enlightenment poses some challenges to development theory and praxis that must be addressed if any effective and inclusive work on bringing about a new order is to be done.

It questions the artificial barriers like Amadi had earlier stressed between the political, social and economic aspects of society, and how individuals relate to these orders. These programmes assert that the personal is political and personal change is a prerequisite to societal change - the internationalization and subjectification of being a change agent. It insists that the experience of women be recognized and validated in all work related to change. Progressive women's organizations are speaking out against injustice in the home, workplace and society. These struggles are not restricted to upper and middle class women, but are evident in working class and peasant women's groups, who have a long history of struggle against oppression.

PETADISTS AFRICAN WOMEN ASSOCIATION

The above-mentioned organization is one of such organizations that promotes peace and peace education and human rights, and accommodates women of all ages and classes. It believes that education, along with income generation capacity has been perceived as the key to the golden door of success and equal participation of women in the development process. It is true that women need education to be able to participate in society, but the nature of this education has not been sufficiently questioned.

If education is to have any value for women, it must be a means to raise their consciousness about the oppressive structures that keep them in positions of powerlessness. Most educational systems do not provide a climate for such thinking skills to develop. In developing societies, most educated women the leaders, academicians, professionals in establishment organization perpetuate the status quo. The reasoning behind this is that if the patriarchal system has worked for them, it should work for all women. But this is an erroneous reasoning by such women.

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