Research Article

The Role of Civil Society Institutions in Spreading a Culture of Peace in Sudan North Kordofan Case Study 2020

Montser Hameed Balla[1], Salah Osman Holi[2]

[1]Center for peace Studies, University of Kordofan, Sudan.
[2]Center for peace and Development Studies, University of Kordofan, Sudan.

I N F O

A B S T R A C T

The study dealt with the role of civil society institutions in spreading a culture of peace in Sudan and North Kordofan in 2020. It acquires importance for seeking to know more about the role of civil society intuitions in spreading the culture of peace in Sudan, under transfer conditions, that Sudan witnessed at both the internal and external levels through the openness of diplomatic relations. Its importance came from the role played by relative institutions in spreading and building up a culture of peace. The study indicated the civil society institution's major role in spreading and strengthening the peace of culture through the optimum use of changing the culture of violence and war for rising values of freedom, equality, spirit of tolerance, and acceptance of others. The study concluded that civil society institutions have a major role in spreading a culture of peace in Sudan. In addition, the best means to spread a culture of peace in Sudan is to spread education in a large way, which leads to achieving civic education and bringing up new generations with virtuous values. It also represented proper social upbringing and achieving a culture of peace under the condition of the democratic transfer that Sudan is witnessing through the improvement of economic, social, and security situations, the implementation of compatibility, and the initialization of an appropriate political climate. The study recommended paying attention to the process of cultural diversity in Sudan and identifying mechanisms for spreading a culture of peace, as well as paying attention to the educational and methodological process through the design of curricula that match the application of peace in the community. Establishing small economic projects and alleviating poverty by increasing productivity Interconnecting the social fabric through cultural groups, clubs, and political upbringing.

Keywords: Civil Society Institutions, culture of peace, North Kordofan, Sudan.

9

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

Introduction

Many societies have suffered from conflicts that lead to violations of human rights. War also leads to the destruction of infrastructure and property and displacement of people. In addition to the psychological effects that touch the individual, the spread of negative phenomena, and the destruction of human and natural resources, so many countries have sought to avoid conflicts and achieve peace through applying processes, managing diversity and moving away from tribal ethnicity by adopting the idea of spreading a culture of peace in society. The culture of peace represents the set of behaviours and attitudes that raise respect between mankind and his brotherhood, accepting the difference between people, refusing assault, offence, and violence against him. In order to achieve the culture of peace, the civil society institutions should play a clear role; they are not only building and making peace but also participating in the process of spreading the culture of peace in the society, which includes addressing historical bitterness in a positive way and participating in an initiative reconciliation.

The Importance of Studying

This study acquires its importance because it seeks to identify the role of civil society institutions in spreading the culture of peace in Sudan under the transformational conditions witnessed at the internal and external levels through the openness of diplomatic relations.

The Study Problem

Many writers and researchers refer to the role that civil society institutions play in laying the foundations for peace, in addition to compensating and complementary roles for government programmes. The problem of the study is to identify the role of civil society institutions in consolidating and spreading the culture of peace, which is surrounded by complex and thorny realities such as the social and political Sudanese case, which began with democratic transformation and openness to international institutions.

Third Study questions

The study seeks to answer the following questions:

1. what is the role of civil society institutions in promoting peace in Sudan?
2. what are ways and means by which a culture of peace can be achieved?

Fourth Study Objectives

This study aims to identify the role of civil society institutions in spreading a culture of peace in Sudan, identify the means and ways in which it is possible to spread a culture of peace in Sudan, and identify the processes of democratic transformation that pave the way for peace processes and the dissemination of its culture.

Fifth Study Methodology

The study followed the descriptive analysis approach, the geographical vision approach, and the historical approach, and used data collection tools through a questionnaire that targeted activists in civil society institutions. The number of questionnaires is 50 from the sample study in Elobeid City, North Kordofan State.

Previous Studies

Muawya Ebeid Awadallah's study, under the title: The Role of Media in Promoting a Culture of Peace, is a case study of Sudan conducted in 2010 at Elneelain University to obtain a master's degree. The study dealt with the role of media in promoting a culture of peace in Sudan after the signing of a peace agreement in 2005. The importance of the study comes from the large and growing role of media in spreading and strengthening interconnection within society, especially after the periods following the war, during which each party used to cancel and reduce the ability of others, thus creating an atmosphere of overheating and tension within the community. The role of the media lies in forgetting the bitterness and reducing the tension by calling for a cohesive society dominated by love and respect. The basic hypothesis from which the study is based is that the media has an important role in strengthening the culture of peace through its optimal use in changing the culture of violence and war into a culture in which to elevate the values of freedom, equality, and the spirit of tolerance and acceptance of others. Sudan, like other countries, has suffered from the scourge of colonisation and its negative and consequential effects in sowing the seeds of division between the people of one country and setting policies and barriers to prevent communication between the people of the same country through the policy of closed areas, also preventing the spread of the Islamic religion and Arab culture, and preventing the people of North Sudan from communicating with their brothers in South Sudan. All these policies led to widening the gap between people in the same country and creating an atmosphere of tension that led to wars that lasted more than half a century. Then the people of the same country sat at the negotiating table, and after strenuous efforts culminated in the birth of the Naivasha Agreement, which established an important stage in the history of Sudan. It was necessary to have a purposeful media that absorbed the requirements of the stage and worked to patch the social fabric and herald an important stage based on citizenship without racial or ethnic discrimination. We find that Sudan's crises are fabricated cries that serve the interests of some groups outside the borders. The Sudanese media needs a lot of financial and technical support to perform the required role in a serious and effective manner, develop policies that plan to reach all the different segments of society, pay attention

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

10

to the common denominators among members of Sudanese through culture, art, heritage, traditions, and sport, and work to spread the tolerance values of religions that call for peace, love,love and brotherhood, provide opportunities for expression, and circulate the power peacefully. The researcher used a historical, descriptive, and analytical approach to deal with the study. The differences between the previous study and the current study are represented by the fact that the current study touches on the role of the means of civil society institutions in spreading the culture of peace, including the media. As for the similarities, they are represented in the general study area of Sudan and the curricula used. The researcher benefited from the study by determining the role of media in spreading a culture of peace in Sudan.

Second axis Theoretical Framework of the Study

First Civil Society Organizations

It is considered one of the most prevalent concepts and is linked to profound transformations that the world witnessed in a specific period, as it is similar to other concepts that are almost certain closely related to it. Such concepts are the modern state (the state of right, law, democracy,democracy and human rights). The concept of civil society, like other concepts in the humanities and social science, has been changing and developing in its meaning and connotation since it appeared in the middle of the seventeenth century. Thomes Hoynd, the English philospher, specified in a way that does not distinguish the structure of the state as follows: the society that is politically organised through the state based on the idea of contract. Jean Luc, who came after Thomas Hoynd recorded that a civil society as a clear model distinguishes from the state without completely cancelling the links that unite them , pointed ut that the society is organised politically, going within the framework of the state, whose task is to regulate the process of enacting natural aw. Jack Rousseau considers that a sovereign society has the ability to formulate a general will, revealing the rulers and the ruled. (Angel, 2000) The closet definition of civil society is (those living active groups in communities that work within a framework of a culture of freedom, dialogue, tolerance, and peace, which significantly contribute to aspects of democracy.[1]

Elements of Civil Society

Civil society components include individuals who work as volunteer or in public action for purpose of common interest.

Among these elements of civil society

1. Non –governmental organizations.

2. Alliances and networks (for women's rights, children and environment)
3. Persons with disabilities and the organizations that represent them.
4. Community groups.
5. Groups based on a religious basis (religious groups, churches groups)
6. Unions (associations – federations)
7. Social movements (peace movements students, and democracy movements)
8. Professionals who contribute directly on human right in society.
9. Public Institutions that carry out activities with the aim of promoting human rights (schools – universities –research bodies) civil society guide,2008)

Characteristics of Civil Society

First The Intangible Characteristics – Include the Flowing

1. Public and civil society organizations.
2. Independence and civil society organizations.
3. Independence of financial.
4. Independence of administrative and organization.
5. Voluntary and freedom work.
6. Moral system.
7. Tolerance.
8. Not seeking for profit.
9. Ability for adaptation; it includes(temporal adaptation , generational adaptation , functional adaptation)

Second Physical Characteristics

1. Institutional or social organization.
2. Resources[2]

Function of Civil Society First

indicates that the functions of civil society as following[3]

1. social and political upbringing.
2. Individual and group participation in expression.
3. The function of aggregation of interest.
4. Conflict resolution function.
5. Function of increasing wealth and improving conditions
6. Distinguishing eligible leaders.
7. The function of spearing the culture of civic and democracy.
8. Mediation and conciliation
9. Fill the gap in case of absence or withdrawal of the state.
10. Comprehensive of developing.

Second: The Concept a Culture of Peace

Characteristics of culture

The link between the words culture and peace became

11

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

a modern term in the literature of peacebuilding at the UNESCO meeting in Ivory Coast in 1989, and then it developed into an integrated programme in 1992. After that, it was included in the UNESCO strategy for the years 1996–2001 to involve cooperative programmes between countries in education and culture. The programme aimed to reject violence, spread the concepts of peaceful coexistence, and respect the rights, freedoms, heritage, and concepts of others. Through what is mentioned, we can define culture according to Edward Taylor (1871) as the compound of all, which includes knowledge, arts, laws, morals, beliefs, and customs that humans acquire by right as members of society.

Characteristics of culture

(Mustafa .2008) indicates that culture has some characteristics as following:

general and relatively.

acquired.

Shared.

accumulative.

diversify.

adaptive.

symbolic.

system.

non-material.

integrated,

Concept of Peace

Oxford English Dictionary define the word peace as a period of no war or the state of ending war. It was defined as the outcome of the interaction between civil order and social justice. Peace is a principle and an ethical recipe based on internal stability and tranquil spirit.

As for the culture of peace, it can be defined as a set of values, attitudes, traditions, customs, patterns of behaviour, and ways of life that embody in their entirety an expression of an aspiration to: respect for life, respect for human beings, and human rights, while rejecting violence in all its forms, recognising the equal rights of men and women, and recognising the right of every individual to freedom of expression. Expressing opinion, obtaining information, adhering to the principles of democracy, freedom, justice, and development for all, tolerance, interaction, pluralism, acceptance of differences, and understanding between nations, ethnic, religious, cultural, and other groups, and among individuals Mustafa 2008 AD)

Also, a culture of peace is a complex concept that grows and develops through practice, and this ability to practice

means to practice peace (Peace Practice). It is a practice to replace another practice, such as the practice of war. Among the definitions provided by UNESCO is this definition with political urgency (the concept of a culture of peace, expressing the world's desire at the end of the twentieth century to move away from violence and war and to work to implant endurance and faith in the minds of men and women). UNESCO has resorted to searching for mechanisms to implement this global project; the most important one is the so-called Peace Culture Programme (CPD). In June 1989, UNESCO took a major step in the path of a culture of peace, represented at the Peace Conference in the minds of men. This conference was based on a basic thesis, which is to develop a culture of peace as an issue based on universal values, free individual life, justice,justice cohesion, tolerance, human rights, and equality between men and women.[4]

concepts related to the culture of peace

There are many concepts related to the culture of peace .including:-

The concept of peaceful coexistence

It defines as two more live in a coexistence conditions, united in respected their differences and not resorting to violence and force when the conflict outbreak between them, therefore the peaceful coexistence depend on four basic foundations:

1. Have a free common civil will.
2. Understanding about goals and objectives.
3. Cooperation in joint action in order to achieve the agreed goals.
4. Maintaining this coexistence with mutual respect.[5]

benefits of spreading a culture of peace in society

Among people has many benefits, including spreading a culture of peace.
1. Feeling of hope, peace and tranquility.
2. Bringing people together in their opinions and points of view.
3. Preserving the environment from dangers that threaten.
4. Optimum utilization of various resources without depleting them.
5. Building the land and combating the economic problems that threaten a large percentage of the population.[6]

means of spreading a culture of peace

The social institutions that work in spreading the culture of peace are represented as following

Social upbringing

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

12

Social upbringing plays an important role in the process of spreading a culture of peace and tolerance, as it depends on the consolidation of values of peace, tolerance,tolerance ,democracy and human rights and the future impact on society. So researchers share in common that the method of distress doesn't harmonise with the requirements of emotional and psychological growth in the child but leads to compounds of inferiority, violence,violence a feeling of inadequacy, and a defeatist spirit in the child. When the family resorts to the method of distress, it plays a negative role that diminishes with the principle of reducing the emotional tension in the child. The ongoing studies in this field have built integrated democratic relations that achieve educational balance and psychological integration in children, such as self-confidence, tendency to initiative, critical spirit, a sense of responsibility, and the ability to socially adapt. Therefore, the family plays a basic role in spreading a culture of peace, values of tolerance, and ,secure reasons through goodness and educational reasons for the children through consolidating the principles of mediation and moderation in their beliefs, actions, and words and developing the spirit of belonging and citizenship in their various stages.[7]

The Importance of the School in Spearing the Culture of Peace:

Can talk about this educational institution from two aspects

First: in terms of the school's role in consolidate a culture of peace

The basic values in democratic systems are the subject of compatibility, especially those related to human rights in respect of essentials in society. The emphasis on respecting common values is well emphasised among new generations when taking into consideration diversity, which characterised the culture and ethnic identity in the society. Tolerance, peace, and accepting others are basic values that guarantee the stability of multicultural societies. That is the matter that calls for thinking about all of the learning process details, the quality of curricula, teaching methods, and values that are inculcated in the minds of young people, how critical thinking is raised among children, a culture of dialogue, presenting opinions, human rights, and accepting others as an initial step to consolidate democratic values. The school is an area of testing and strengthening the sense of criticism and creativity in the child, but not learning all ideas and theories, even in democratic societies. In a democracy, all people are respected for equality, but not all opinions. The social project on which the school must bet is a project that aims to establish the rights of differences among young people but not the differences in rights. This view of tolerance requires knowing how to accept some rate of culture and belief.[8]

Second In Term of the Role on School Curricula in Spreading a Culture of Peace

The school curriculum is the primary means of changing the behaviour of learners from undesirable behaviour to desirable behaviour and transferring the culture of society to them through the educational experiences that students take in the classroom. Curricula are knowledge that has rules and concepts and its goals to build human beings in an integrated framework plan so as to provide educational experiences. The curricula have a great burden to achieve comprehensive development goals. The curriculum has a strong relationship with the community's life and their culture, which means that the culture of the community is the basic source for deriving the schooling curriculum objective. The culture in the field of curricular science is to provide the learner with a set of knowledge trends and skills related to scientific problems and issues that help to deal with them and contribute to developing solutions for them.[9]

The most important roles that curricula play in spreading a culture of peace are the following

1. providing individuals with the culture of their community through school curriculum, and the individual acquires social competence and behavioural characteristics that qualify him in his community's life, so curriculum expresses the culture of the community.
2. curricula are translating the goals, plans and directions of educational principle.
3. the planning of any curriculum is specify the culture of prevailing community and reflects the depth and expansion of this culture.[10]

Media in promoting a culture of tolerance and peace

The media is considered one of the main sources of information on which the individual builds up his attitudes and the orientations of the groups in current-condition events, whether they are rejected or accepted. The media is considered an important factor that affects the transformation process through the information it provides that may be negative or positive on the future of the media material. From here, we realise the importance of media in spreading values and culture and what it can do to form education for young people. Therefore, the state and its institutions must sign protocols and make flexibility in behaviour and values that contribute to spreading and promoting the values of eace, tolerance,,tolerance ,democracy and human rights.

(A call of peace: previous reference. Hardo Center)

The role of media, represented in the following

1. teaching children and youth how to distinguish between media products and its mechanism.

13

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

2. monitor the media and analyze the influence of material that presented.
3. legalization of the media in order to eliminate abuse, excessive violence, offense and exploitation.

Third: the transition of democracy in Sudan

The concept of democratic transformation is one of the most widely used in current international circumstances. Democracy, in its meaning and theoretical content, refers to the exercise of power and governance, the structure of the political system, and the relations of quantity that govern the political process in society. The concept of democratic transition indicates that the process of building democracy under the conditions of transformation in political systems is a complex matter, but it is necessary because the political and legal systems can play a key role in the continuity and progress of democratic systems. The transitional period means the period between a democratic system and a non-democratic system. The democratic system put the Sudanese politician in general and parties that want to lead the power transitional period in particular before a set of questions that revolve around.

Firstly, there is the necessity of creating a political atmosphere to secure a peaceful transition to democracy. So, will the Sudanese political groups, which seem more divided, succeed in achieving political agreement to secure the transition to a solid and sustainable democracy in Sudan?

Secondly: Mechanisms must be found to enhance national unity and openness to all components of Sudanese society and its living forces away from ideological politics to put and join strategies and policies that achieve the goals of revolution and ensure the transition to a solid and stable democratic system, thus fully ensuring the participation of all active groups in the society, especially those who break out of the revolution, such as youth, civil society organisations, and all influential actors in the region.

Third: redrafting the constitutional and legal structure for the state on a democratic basis so as to establish stability in the community; for example, reformulating the tasks of bureaucratic and security institutions, changing their duties from controlling the citizen to serving the state.

Fourth, it is necessary to ensure the efficiency of the executive performance of the state's institutions in a new phase so as to be able to perform their functions under complex conditions.

The third axis: the field Study

Study Community

The study community is represented by activists from civil society institutions in North kordofan State.

Study Methodology

The study followed the descriptive analysis method, the geographical vision method, and the historical method.

Data collection tools"

The data collection tools were used through questionnaire.

Questionnaire design

Questionnaires were designed after reviewed, and distributed electronically to (40) activist in civil society institutions, represented the study community, in Elobied city, North kordofan.

the role of civil society institutions in spreading a culture of peace.

Table 1

Statement	frequency	Percentage %
Yes	22	64.7
Probably	7	20.6
No	5	14.7
Total	34	100

Source: field study 2020

The results of the field study (2020) Table No[1]:shows that 64.7% of the respondents say that; community institutions have a major role in the process of spreading the culture of peace through community awareness and training though organization for how to stop violence and accept the other regardless of the differences, so the civil society institutions have a role in a process of awareness and training to settle peace that help in spreading a culture of peace through training ,and awareness raising workshops ,supporting values ,guidance ,media ,developing plans and policies and instilling concepts of culture of peace through training courses workshops ,seminars and discourses which contributes to create awareness of concept of peace and culture of peace through seminars and changing people's perceptions through media . 20.6% of the respondents indicated that civil society institutions have a role in spreading a culture of peace, but this role isn't clear in Sudanese society. 14.7% of the respondents indicated that civil society institutions have no role in spreading the culture of peace in Sudan.

the best means and ways by which a culture of peace can be achieved

Table 2

Statement	frequency	Percentage %
Dissemination of education (civic education)	14	40%
Raising generations with values virtuous(social upbringing)	13	37.1

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

14

Media adaptation	6	17.1
Facing customs and traditions	1	2.9
Total	34	100

Source: field study 2020

The results of the field study (2020) Table No. 2 indicate that 40% of the respondents say that one of the best ways and means by which to spread and achieve a culture of peace in Sudan is to spread education, which in turn leads to the country's civic culture in Sudan. 37.1% of the respondents pointed out that generations' education with virtuous values is represented in the processes of social upbringing. 17.1% of respondents see that the modification and adaptation of media go in line with the process of spearheading the culture of peace. While some respondents' opinions about the confrontation of customs and traditions come at a rate of 2.9%, It is evident from the above table that the importance of education comes first because the community has awareness of the importance of spreading a culture of peace in Sudan.

how to achieve a culture of peace under the democratic changing that Sudan is witnessing

Table 3

Statement	frequency	Percentage %
The national compatibility and initialize the appropriate political climate	12	34.4
Participation of all community power (political sharing)	6	17.1
Improvement of social ,economic and security situations	18	48.6
Total	36	100

Source: field study 2020

The results of the field study (2020) in Table No. 3 indicate that 48.6% of the respondents say that achieving a culture of peace in Sudan under the democratic transformations that Sudan is witnessing and improving social, economic, and security situations are the most important things to achieve peace. 34.3% of the respondents say that national compatibility and creating an appropriate political climate are more necessary to achieve a culture of peace. While 17.1% of respondents say that achieving a culture of peace under the democratic transformation that Sudan is witnessing requires the participation of all members of the community, which represents political participation.

Results

1. The study indicates that civil society institutions have a major role in spreading the culture of peace in Sudan.
2. One of the best means to spread the culture of peace in Sudan, is to spread education widely, which leads to the achievement of civic education.
3. Raising generations with virtuous values, and this process is a sound social upbringing
4. achieving culture of peace under the condition of democratic transformation that Sudan is witnessing, comes through economic ,social and security improving
5. National compatibility and making an appropriate preamble political climate. [11,13]

Recommendation

1. The study recommended that paying attention to the process of cultural diversity in Sudan and identifying mechanisms for spreading a culture of peace.
2. Paying attention to the educational and methodological process by putting developing curricula in line with spreading peace in society .
3. Families should be care of children and their virtuous breeding.
4. Establishing small economic projects and alleviating poverty by increasing productivity and interconnecting the social fabric through cultural groups ,clubs ,and political upbringing
5. Acceptance others and social tolerance among all components to achieve a culture of peace

Conclusion

Society institutions play an important role in the process of spreading a culture of peace in Sudan ,and this can be done through the rich values and traditions that Sudan has possessed over ages in the system of civil government or the traditional government in which the tribalism is largely involve through the fact that tribalism plays a major role ,accordingly ,education has important roles in consolidating virtuous values in addition to social upbringing ,which is the core of life . The study sought to clarify to achieve the dissemination the culture of peace in Sudan under the condition of democratic transformation and how to achieve this.

References

1. Abu shouk. A The Democratic Transition in Sudan Challenges and Prospects for Challenges ;Aljazeera Center for Studies. Labab magazine No 6 2020.
2. Adly G. The International Convention for a Culture of Peace Violence and Non-violence for Sake of the World's children. Childhood and development magazine 2002.

15

Balla M H et al.
J. Adv. Res. Humani. Social Sci. 2023; 10(3)

3. Ayyash A. what is the Algerian civil society – a model, humanities. the Algerian journal of Anthropology, Soria, Damascus 2000.

4. Civil Society Handbook United Nations- Human Right Program. New York and Geneva 2008.

5. Haroud Center. A call for Peace, Culture of Peace, Non-violence and tolerance. Cairo 2017.

6. Hassabo M. The Role of School Curricular in Spreading a Culture of Peace in Sudan. Journal of Education Studies. Volume No (6) 2017.

7. Marwan M. The Concept of Culture of Peace. platformWWW.google.com. Entry date 2019, 11:00 am 2018.

8. Mostafa and Nadia The Problems of Reading in The Concept of Culture of   Peace and Reconstruction Maps from a Civilized Perspective. The Coptic Anglican Commission, Elminya 2008.

9. Mustafa M, Yusuf, A Introduction to General Anthropology. University of Khartuom, National Rock Library, Sudan 2008.

10. Qasim G, Introduction to Peace and Conflict Studies. Center for Peace Studies and Culture. Elanbar Library, Sudan 2012.

11. Salmi and Solafa The Role of Civic Society in The Arab Western Area in The Era of multi political. (A case study) Master's Thesis. University of Mohamed Khedir. Algeria 2010.

12. Shargawi K, Samouni The Cultural Roles of Civil Society in Promoting Peace and Dialogue. The Arab Democratic Center 2019.

13. Sanadi Ziad, Conflict Resolution. University of peace, United Nation 2010.