

A Brief Analysis of Peace Advocates and Practitioners, Why They Matter

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Articled in July 2024, Vienna Austria**

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Introduction

In the world of social science, there are arguably lots of definitions and meanings of what the terms advocate and practitioner stand for. It is on this note, that we are going to revisit some of the several definitions and meanings to bring us closer and memorise our state of mind on the roles these two terminologies have played and have been playing and will continue to play in human development, especially in the twenty-first century as humanity faces unprecedented developments unlike before cobbled with multiples of social challenges like never seen before in human history.

Tackling these challenges, the paper made suggestive proposals towards the realisation of the establishment of lasting peace on earth among other attempts.

The Definition and Meaning of Advocate and Practitioners

In this work, we shall briefly discuss what the definition and meaning of an advocate are all about on one side and what we should mean and understand when we talk about a practitioner on the other.

The Meaning of Advocate

Tracing the origin of the word advocate and the role it plays in the life of human beings, Kevin Miller claimed that,

“The origin of the noun advocate dates back to the mid-14th century., defined as a lawyer or “one who pleads cases in a court of justice, - A technical term from Romani law, from Old French avocat meaning “advocate, spokesperson” and the Latin advocātus meaning “legal counsellor,” this word replaced the Middle English avocet”¹

Further than that he went further and defined advocate as,

“a person who represents another’s interests, similar to what a lawyer does”²

According to his analysis, it is also noted that the word advocate means,

“to add a voice”³. This originated from the Latin word *advocare*. Referencing to Collins English Dictionary. Kevin Miller said that advocate means by extension,

“to advocate for another is to add a voice of support for their cause or action, whereas an advocate is anyone who adds that voice by representing another person in court or supporting and working towards a particular course of action”⁴

Google Online defines an advocate as,

“A person who publicly supports or recommends a particular cause or policy, - A person who puts a case on someone else’s behalf” while Collins’s Dictionary defines an advocate as, “A person who upholds or defends a cause”⁵

That is to say that we the members of Peace Advocate and Practitioners defend PEACE as a CAUSE.

A further meaning from the Collins Dictionary is,

“To support or recommend publicly; plead for or speak in favour of—(something) for instance”⁶

Therefore as PEACE ADVOCATES, we support PEACE.

Another Definition of an Advocate says:

“as a person who represents another’s interests, similar to what a lawyer does”⁷

Though we all may not be lawyers, we are “go-betweens” to two or more warring parties on the principle of neutrality. We engage them in peace negotiation and conflict resolution, and eventually strike a peace agreement).

There are words similar to the term advocate. These can be listed as follows:

upholder, supporter, backer, promoter, proponent, exponent, protector, spokesman for, spokeswoman for, spokesperson for, speaker for, campaigner for, fighter for,

¹ Kevin Miller: Advocate Meaning: Here’s What it Means and How to Use it?
<https://thewordcounter.com/meaning-of-advocate/> Accessed on 24.11.2023

² Ibid

³ Ibid

⁴ Ibid

⁵ <https://www.collinsdictionary.com/dictionary/english/advocate>, Accessed on 23.11.2023

⁶ Ibid

⁷ <https://www.google.com/>

battler for, crusader for, missionary, reformer, pleader, propagandist, apostle, apologist, booster, plugger, just to mention a few.

The Meaning of Practitioner

Diverse scholars and contemporary writers have written much on what one should understand by the word “practitioner”. Social scientists and anthropologists also made outstanding contributions not only to the meaning but also to the basic understanding of the terminology practitioners.

We are going to look at this terminology from different angles and try to present it in such a manner that is compatible with the roles this group of professionals play in contributing to peace and peaceful togetherness of people from different backgrounds and how the terminology has contributed in leveraging efforts being made by a different group of experts and organisations across the world to promote peaceful co-existence of people of the world.

For instance, according to Punjabi culture, the meaning of practitioner,

“Refers to a person who practices a particular profession, trade, or skill. It is someone who is actively engaged in a particular activity or occupation”⁸

The Punjabi culture did not only end up defining the meaning as stated in the foregoing. Expanding the meaning further and eventually for a better understanding of the terminology, it concluded that,

“A practitioner is someone who has learned everything about his or her field and is actively working in that field”⁹

Elaborating more on the term “practitioner” according to the Punjabi Culture and Tradition we learnt that,

- ✓ *“The term is a mark of respect for individuals who have developed a deep understanding and expertise in their chosen field. Whether it’s medicine, law, education, or any other profession, **being a practitioner means dedicating oneself to continuous learning, improvement, and service to others.** In short, practitioner is a word that signifies **professionalism, excellence, and dedication,***
- ✓ *This includes Specialist, Expert, Practitioner, Tradesman, Skilled worker, Craftsman, Artisan [Handworker], Artificer [craftman], Technician, Operator, Practitioner, Master,*
- ✓ *Whether it’s medicine, law, education, or any other profession, **being a practitioner means dedicating oneself to continuous learning, improvement, and service to others”¹⁰***

Meanwhile, readers may develop a keen interest in the culture and tradition of the Punjabi and would want to know who this group of people are, where they come from

⁸ <https://www.vocabulary.com/dictionary/practitioner>. Accessed on 24.11.2023

⁹ Ibid.

¹⁰ Ibid

or in which country one may find them. It is therefore discovered based on the research carried out during the work on this topic that they are from a region between Pakistan and India in the Continent of Asia. They are also known and called Panjabi and,

“Is an Indo-Aryan language native to the Punjab region of Pakistan and India. It is one of the most widely spoken native languages in the world with approximately 113 million native speakers”¹¹

The Vocabulary online defines a Practitioner as,

- ✓ *An expert who practices a particular skill over a particular time (period) and uses that knowledge as part of a profession. So **a practitioner is someone who has learned everything about his or her field and is actively working in that field. (As a peace practitioner, you are expected to use the knowledge of your profession to make unprecedented contributions to upholding peace).***

The Britannica Dictionary defines it as,

- ✓ *A person who regularly does an activity that requires skill or practice **(that is to say, we need to learn skills and know the tools and measures to be peace practitioners. These we can learn through Peace Education and Teaching in this Organisation – PAPONEHA.***

Having analysed as stated above, membership is open for everyone, no matter one's nationality, colour, social and religious belongings or one's physical appearance. Whoever shares the same philosophies and ideologies, aims and objectives of the organisation is qualified for membership. However, a member should be able to:

- Speak at least two languages namely English and German or a combination of a third language and must have attended at least a professional course in Austria, Nigeria or any other country around the globe.
- The person must have served in a leadership position in national or international organisations in Austria or elsewhere. He / She must have at least a minimum of five years of working experience either in Nigeria, Europe or any other country.
- An applicant can be a business entrepreneur, employer or employee in both national and international organisations, public institutions and or companies.
- There is a waiver for female genders. This is necessitated following the United Nations Organisation (UNO) policy which says that around thirty per cent (30%) of seats or allocation of positions should be made available to women in organisations or societal gatherings and should be considered and respected.
- There shall also be a waiver for people with one or the other kind of disabilities.

¹¹ Ibid

Meanwhile, in the absence of the last two cases, there shall be no waiver for any other person or group of persons in terms of registration and annual financial obligations.

In addition, membership shall also include:

- People at strategic positions in all walks of life, because when one occupies a particular position for at least five years, that fellow has gained some skills in that particular field. If he/she does it for ten years, then he/she is a professional in that aspect of human discipline,
- We are besides, talking about people with diverse skills, expertise, know-how, and a particular acumen at least in one human discipline, because this fellow has professionalised in that particular field,
- That is to opine that this organisation embraces people from all backgrounds who can and are also willing to make outstanding contributions to the emerging issues of the current state of the world to leverage the organisation's trajectory to deter conflict and promote and value peace. For those interested in diverse issues or topics, here is a platform to share it with others, make your contributions, develop your skills and interests and expand your horizons,
- This forum also includes people who do not have but want to learn and thereafter join in making contributions. This is very important in this organisation for growth because everyone can make a difference in his/her way and at whichever level one finds himself/herself if given a chance. If one has an idea that may be useful for promoting peace and discouraging conflict to better the lives of people, come forward and we can jointly develop it and apply it to human development and benefits,
- We are in addition, talking about people who oppose conflict, but love, advocate and solicit for peace,
- People who have respect for humanity irrespective of people's individual social belongings,
- We are further talking about those who preach and practice equal opportunity – the same or equal playing ground for all that will yield good results,
- In addition, we search for people who value freedom, human rights, law and order and respect for good governance- transparency and accountability, rule of law and all other ingredients of democracy, and finally
- People who stand for a peaceful ecosystem in an inclusive but not exclusive nature in any part of the global village just to mention a few.

These and many more crops of people are what the Peace Advocates and Practitioners Organisation Nigeria European Headquarters Austria is looking for. Come join us!

Why Peace Advocates and Practitioners Matter

Peace advocates and practitioners matter because as members of Peace Advocates and Practitioners and by extension **Peace Ambassadors**, we are expected to show outstanding examples and **serve as role models** for the preservation and promotion of peace. It is also our responsibility to carry out extensive research activities towards

identifying the root causes of conflicts, especially in the twenty-first century and how best these causes should be strategically pursued and applied to the realisation of the absolute peace which humanity is looking for. Through peace education, which is one of our cardinal areas of discipline, one can learn much about the theoretical and practical application of diverse mechanisms to promote peace and at best eliminate conflicts or at worst minimise the eruption and consequences of conflicts.

As we all know, the world in which we all live is currently and drastically changing. It is revolving with such a speed that no one can predict what tomorrow will bring, despite all speculations. The rapid changes have not been as desirable as we all have hoped. In the last twenty years changes in all aspects of human endeavour have not only brought about good things but these changes have also produced unprecedented negative challenges to humanity.

For instance, international illegal migration and refugees, the deteriorating world economy and climate change in almost all developing countries have increased by over a hundred per cent, pushing people to move towards countries with steady economic growth and fewer climate changes, especially in the West.

Globalisation has also contributed to keeping the under-developed countries below the belt of making efforts to develop. Goods and services from well-developed and strong economies around the world can easily penetrate weak economic countries at a very low cost when compared with their respective homemade products and services. This makes it very difficult for the home industries and homemade products and services, faced with such a strong market economy to survive.

Not only that, there have been a series of proxy wars and major ones across most of the countries. The international community has demonstrated weakness in handling these uncontrollable and overflow of mayhem all over the world.

Recently, the world was plagued with the COVID-19 pandemic, followed by the breakdown of most countries' economies as a result. Also, diverse wars including the Russia-Ukraine showdown, and the Israeli and Hamas brutality against each other have not helped the situation to normalise. The United States of America is also fighting and waging wars in the Red Sea where the Houthi Terror Group is killing sea travellers and rubbing commercial ships at the international water, making it difficult for commercial ships to sail through without hindrance. All these have produced international inflation and the average family can no longer care for their needs, to

say the least. These among others have become a steady threat to the peaceful co-existence of mankind around the world.

The culmination of the foregoing instances showcases the over-proportional negative peace across the globe. It is on these observations that the call for a new and global definition of peace came under re-evaluation.

As a result, peace advocates and practitioners, likewise several other scholars especially in the social science field have been challenged to look into this development and come up with an alternative or an upgraded definition of peace that will leverage the existing efforts in the discourse as it relates to the discipline or eventually come up with a completely new version of what peace is all about, that will also have a taste of time and universally acceptable in the twenty-first century and even beyond.

One of the scholars in his analysis, evaluation and contributions to searching for the most effective means to deter conflict, and promote the existence of a peaceful conducive atmosphere so that absolute peaceful conditions will not only be restored but also preserved and sustained, is the Global Peace Index creator, *Steve Killelea AM*. He has this to say,

“In the past, peace may have been the domain of the altruistic, but in the 21st century, it is in everyone’s interest. - Without peace, it will not be possible to achieve the levels of trust, cooperation and inclusiveness needed for societies to be resilient to shocks, manage disputes and adapt to changes in their environments. Replicating these and other factors in all countries is vital, but to do so means being able to identify the factors that create and sustain peaceful societies to begin with. Without this, it will not be possible to develop the programmes, create the policies or understand the resources required to build peaceful and resilient societies facing unprecedented global change”¹²

Further than that, he presented some of the areas of human activities that call for urgent attention. These are as follows:

- a. *environmental degradation,*
- b. *increasingly scarce stock and overuse of our natural resources,*
- c. *population growth,*
- d. *social discontent, and*
- e. *the proliferation of extraordinarily destructive weapons*¹³

A very close look at the five points above discloses that they are all man-made and need to be controlled and monitored by humans too. Policymakers are looked upon

¹² Steve Killelea AM in the article, Here’s Why We Need a New Definition of Peace, <https://www.visionofhumanity.org/why-we-need-a-new-definition-of-peace/> . Accessed on 23.01.2024
Note: Steve Killelea AM is the founder and executive chairman of the Institute for Economics and Peace, and creator of the Global Peace Index. He is also the author of ‘Peace in the Age of Chaos: The Best Solution for a Sustainable Future.

¹³ Ibid

for solutions. Eventually, these are also areas where one would be happy to see the peace advocates and practitioners engage themselves and push towards applying every useful mechanism and strategic policy that will help to curtail the proliferation.

Reflecting on the aforementioned *Steve Killelea AM* made the following suggestive measures and proposed that,

“The problem today is not that we are faced with disruptive change, but that we are faced with waves of disruptive change on so many fronts, and that our ability to deal with it must be enhanced... Rather than concentrating only on removing threats or negative factors that inhibit peace, Positive Peace focuses on the positive aspects that create societies that flourish, contributing to the economic and social well-being as well as the peacefulness of our societies over the long-term”¹⁴

But is that the only responsibility of peace advocates and practitioners? No, beyond that there exist many other issues, matters that have engulfed the peaceful co-existence of humanity. That is to say that one of the numerous responsibilities of the peace advocates and practitioners otherwise known as peace ambassadors is to champion and campaign for the establishment of *peace treaties* when war is imminent ever before it becomes operational. Early warnings, strategic responses and diplomatic approaches in the present-day geopolitical manoeuvring are well recommended. These must be intensified with the honesty the situations demand.

In addition, peace ambassadors, peace advocates and practitioners have also the responsibility to call for a cease-fire between warring groups. They should also be active in proposing and presenting the roadmap for an *armistice agreement* or even calling for peace agreements depending on whether the war involves two or more nations or whether it is just within a country.

Meanwhile, a further approach in explaining and defining the various terminologies will enrich readers' understanding and the kind of applications and technical versions that may be used to quench a war or deter wars.

Having said that, a peace treaty is defined as,

“a legal agreement between two or more hostile parties, usually countries or governments, which formally ends a state of war between the two parties”¹⁵

Besides, a cease-fire defines a situation,

“in which parties agree to suspend hostilities temporarily”¹⁶

while an armistice agreement defines a situation when conflicting parties

“agree to stop hostilities, but do not agree to long-term conditions for peace”¹⁷

¹⁴ Ibid

¹⁵ In the Article entitled Understanding Peace Treaties, November 20, 2018.

https://www.americanbar.org/groups/public_education/publications/teaching-legal-docs/understanding-peace-treaties/, Accessed on 23.01.2024

¹⁶ Ibid

¹⁷ Ibid

At this juncture of the discourse, one may be tempted to simply ask if the peace advocates practitioners on one hand and the peace ambassadors on the other have the power to call on a party of the warring or conflicting group to surrender. *To my understanding, the answer is yes and as well is no based on the conditions on the ground.* It is also based on how these conditions affect not only the warring and conflicting parties but also how the influence of the conflicts and wars reflects on the general life of the masses or the world. By this, I mean the extent of damages done in the respective countries, destruction of infrastructures, breakdown of the economy, death occurrences, and casualties at the war fronts and how all these reflect on the world economy. These in most cases are followed by inflations across international borders, traced to the war as a consequence, just to mention a few.

Furthermore, if the peace ambassadors, the peace advocates as well as the peace practitioners see the need to propose, suggest and call on one of the conflicting parties based on the foreseen circumstances mentioned in the immediate paragraph to discontinue, then it is humanly advisable and legitim to call a weak partner to a conflict or war to surrender. Because, it is better to save the lives of people than to eliminate all or a particular section of the society, otherwise a sort of genocide will set in. In this case, a party surrendering is welcomed and the agents of peace could initiate such. By extension, a surrender sets in when,

“one party agrees to give up arms”¹⁸

The agreement to give up arms can be willingly or forcefully. However, should any of the above-analysed scenarios set in, the suggestive proposals and calls are directed to the international community to encourage the weak party to a conflict or war to give up their arms. The international community led by the United Nations Organisations (UNO) can step up and step in to disarm either of the warring parties, especially the weaker or assumed losing one. This is done to save faces, especially when the weaker party finds it difficult to freely give up arms and surrender.

Under this condition, we hear about peace negotiation, peace-keeping and post-war peace-building for instance. Good examples in the memories are the Nigeria-Biafra civil war in the sixties, the Rwanda civil war in 1994, and the South Sudan civil war partially ongoing. Others are the Kosova war with the Serbian brothers and sisters and the Albanian situation after the capitulation of the great Serbian or former Yugoslavia in the late nineties up to 2013 and beyond.

The Fifty (50) Ways To Promote Peace

Apart from the multiple roles of peace advocates and practitioners one can find on this website and other pieces of literature, let me share with you the fifty (50) ways to promote peace¹⁹

¹⁸ Ibid

¹⁹ <https://uncustomary.org/50-ways-promote-peace/>. Accessed on 24.06.2024. Google.com

I discovered this during research engagements in the literature world while searching for absolute peace that will stand the test of time and a long-awaited, life full of peace. You are encouraged to do these every day as much as possible.

By so doing, you are not only contributing to promoting peace around your environment just as peace advocates generally do,

“put their efforts at the community level, centred on the priority of peacebuilding and advocacy for the culture of peace, and through local partnerships based on expertise and trust, they work toward restoring confidence and social cohesion”²⁰.

but you are also a practitioner of peace.

These are as follows:

1. Treat all people with kindness, regardless of race, gender orientation, sexual orientation, religion, etc.
2. Attend a peace rally
3. Write to your government (local and federal)
4. Create a peaceful affirmation/mantra
5. Don't engage in violence of any kind
6. Don't purchase weapons
7. Embrace diversity and get to know other cultures by travelling the world and doing research
8. Start a collection to donate to a charity
9. Volunteer for the Peace Corps
10. If you have a platform, use it to educate
11. Advocate for animal rights (including slaughter laws)
12. Meditate and teach/encourage others to meditate
13. Organize community projects to build camaraderie (group mural, clean-up, etc.)
14. Think about other people's intentions vs. their outcome
15. Never honk your car horn unless you're unsafe
16. Make art installations with the word “peace” or the peace symbol
17. When you see someone who is in trouble, help them
18. Learn mediation/conflict resolution skills

²⁰https://www.google.com/search?q=Functions+of+Peace+Advocates+and+Practitioners&rlz=1C1XYJR_enAT809AT809&oq=Functions+of+Peace+Advocates+and+Practitioners&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRigAdIBCTlwMjgyajBqN6gCALACAA&sourceid=chrome&ie=UTF-8

19. Advocate peace with T-shirts, bumper stickers, patches, etc.
20. Call out people when you see them being sexist, racist, etc.
21. Spend time in nature
22. Stay abreast of current events
23. Take a break from watching the news when you need to
24. Register to vote (and actually vote!)
25. Create a safe space/sanctuary in your home
26. Engage in random acts of kindness on a regular basis
27. Hang Tibetan prayer flags
28. Reduce your carbon footprint
29. Volunteer at a domestic violence shelter
30. Try hard not to judge others
31. Research influential peace promoters in history
32. Talk to kids about peaceful virtues early on
33. Have a plan for dangerous situations of all types (being mugged, a house fire, etc.)
34. Respect your environment (i.e. don't litter)
35. Sign a peace pledge
36. Think about any prejudices you might have and explore why they are a part of you, with the ultimate goal being that you release them
37. Learn about symbols of peace and use tangible examples as reminders in your own home, workspace, car, etc.
38. Attend local government meetings
39. Forgive others, even long-standing enemies
40. Read books about peace and recommend them to your friends
41. Help the homeless / Volunteer at a shelter
42. Take a nonviolent crisis intervention class
43. Develop meaningful relationships outside your own race
44. Sign an appeal to end nuclear threats
45. Host art/music/poetry events with the theme of peace
46. Be patient in all aspects of life
47. Learn what the main causes of violence in your city are

48. Practice self-love and care so you can radiate goodness to others
49. Say you're sorry when necessary, even if it's belated
50. Define what the word "peace" means to you.

Conclusion

It gives joy and happiness going through the short analysis and discourse on the topic of Understanding the Meanings of Peace Advocates and Practitioners and why they Matter. Why?; Because one realises that it is not only the professionals, the academicians or the wealthy and Philanthropic people that can make contributions to arrest conflict and release peace to flow like the water of a river or fly like the bird of the air.

It is understood that no matter who you are and what you are, you can make striking contributions to fighting conflicts to salvage peace. For instance, referring to the fifty ways to promote peace just above before this concluding section, one realises that there are a lot of duties every one of us has to carry out and effectively implement to pave the way for peace to prevail.

To shed more light on this discourse and bring the meanings and what is expected from everyone to contribute and establish peace in any human ecosystem, I have selected ten from the fifty ways to promote peace and want to share my views on each one of them with you.

I started by choosing the number one (1) ***Treat all people with kindness, regardless of race, gender orientation, sexual orientation, religion, etc.***

This particular one is significant to me. In the twenty-first century when we are meant to understand and accept that we are all living in a global village. If we really understand that and also practice it, there will be little or no conflicts at all levels. Therefore, we should remove xenophobia from our vocabulary.

I also selected number five (5), which says, ***Don't engage in violence of any kind.*** This is just a reminder that we should be careful how we respond to situations. For instance, should one come across two people on the road part quarrelling, there is the need to apply civil courage, but not join any side, try to stop them from escalating the situation, instead apply de-escalation techniques or measures to quench the fracas. Ask for their permission to intervene and talk to them with a very low and refined tone. By so doing, they may realise that quarrels do no good to anyone.

Besides, I chose number six (6), which says, ***Don't purchase weapons.*** This is one of the fundamental responsibilities of any ambassador of peace, peace advocate and practitioner. It is very crucial and highly recommendable to encourage people even in the private sphere to resist the urge and desire to purchase and own guns of any kind. This is because experiences have shown that those who have licenses to purchase and carry guns most of the time, on a particular occasion for whatever reason, use it against another person. The after-effect is conflict. The conflict is either between the person who uses it against the other, or between families of the two

warring parties. In most cases, people are shot dead or at least wounded from the shootings and properties are destroyed.

Based on this, I chose the number ten (10). ***If you have a platform, use it to educate.*** Many of us in this period of highly intensive technological and communication revolutions have social platforms. The likes from Blog, X, Instagram, Facebook, WhatsApp, YouTube, TikTok and even websites to mention just a few. Please you are advised to provide a space where you engage in peaceful activities. This can be from writing articles about deterring conflicts and promoting peace. It can also be a kind of showcasing peaceful events but also presenting the destruction of lives and properties as a result of conflicts and wars. When you do this, you are participating and promoting not only the establishment or re-establishment of peace but also the continuing peace-building and preservation of peace.

Meanwhile, one of the ways to directly or indirectly promote peace is during elections of all kinds. Starting from small groupings to local non-governmental organisations, socio-cultural and socio-religious organisations, to national and international organisations. Others are national elections in various countries around the world. This brings us to number twenty-four (24). You are encouraged to ***Register to vote (and actually vote!)*** The key information here is “*and actually vote!*”. This is your inalienable right to participate in diverse elections even at the labour union level. This is a time and opportunity for you to vote for parties and groups that are for the peaceful coexistence of people of all races and leave other ones that are against people of diverse backgrounds. If you do that, you have not only exercised your right but also contributed to the continuous peaceful existence required for overall human development.

Further than that, I find it very good what the number thirty (30) represents, ***Try hard not to judge others.*** As members of peace advocates and practitioners organisations, this falls exactly into our jurisdiction. As peacemakers, we do not judge people, especially conflicting parties. We serve as go-betweens on the principle of neutrality. We keep our ears deep down or practice active hearing during discussions and get the fundamental issues at stake. We also present these issues in a very neutral way and leave the partners in conflict to decide. We are free to some extent to lend them help and make suggestive proposals to assist them make the correct decisions. But we never judge them and much more, we never decide for them. I encourage visitors to our website, to start today to practice one of these golden rules of making and promoting peace.

Further than that, let us also see what number thirty-nine (39) says. ***Forgive others, even long-standing enemies.*** This one showcases humanity and humility. It is one of our strong pillars in peace negotiations to preach forgiveness no matter what may have transpired earlier on. Without forgiveness, peace will always be far from us and within our vicinity. Forgiveness is one of the cornerstones for the re-establishment of a lasting peace.

Beyond the foregoing paragraph, is number forty-eight (48). It preaches that we ***Practice self-love and care so you[we] can radiate goodness to others.*** This is inevitable for human beings. Anthropologists and Psychologists will tell you that if one

loves himself/herself, he/she will be in a better position of mindset to transfer and share the love with others. The social scientists also know that if one is happy, people around you will feel the happiness in you. It radiates around within a set of people or groups. Likewise, if you are in peaceful conditions, it will automatically be extended to those around you. These scenarios are the conditions of innermost feelings and the human philosophies of behavioural attitudes. They happen naturally.

Buttressing more on this point, it will be encouraging that we use our leadership especially those in strategic positions to preach for peace. Those who are opportune to be leading organisations, no matter how small or big these may be. Even at the community level, local, regional even at national and or across borders do preach for peace and against conflict. It is, therefore, encouraging to use the position to preach for peace, tolerance and acceptance. All these measures open doors for harmony to set in, just as happiness, joy, and satisfaction promote peace in our lives.

Meanwhile, the greatest challenge peacemakers face in any peace discussion or negotiation is the readiness, willingness and ability of the warring parties, especially those assumed to be on the faulty side to say, 'I am sorry'. This is what number forty-nine (49) in the list of the fifty(50) ways to promote peace in this discourse is saying. The number reminds and encourages us to ***say you're [we are] sorry when necessary, even if it's belated***. Taking a look at the whole situation when you wrong someone, make a self-reflection assuming you are the one wronged. Further than that, look at the sympathetic aspect of the whole ball game, approaching the issue from the point of view of reflecting on the empathy aspect of it, seeing and understanding who is suffering from the conflict situation even when he or she is eventually not the person to lay faults on. Here, there is the need to be courageous no matter one's position and show remorse. By exhibiting this character, you may have healed the person wronged in the conflict matter in several ways.

Coming to the last not the least in the importance of the fifty (50) ways to promote peace, I chose the number fifty (50). ***Define what the word "peace" means to you.***

This is quite obvious given that peace means different things to different people depending on where one is born or grew up and also on what kind or which type of experience one may have encountered in the process of growing up, facing the realities of life and pursuing the realisation of one's dream. Also, the environment in which one grew up, plays unprecedented roles in shaping the mindset of the fellow on the terminology peace, its meaning and understanding. Search your mind and you will agree with me.

Nonetheless, to wrap up this discourse, I encourage everyone who reads this article to choose any of the fifty ways to promote peace and deter conflict and practice it each day. By so doing, you may not have realised that you have done great to preserve otherwise upholding peace for humanity to strive beyond conflicts.

Note:

Part of this work: Paper on A Brief Analysis on Understanding the Meaning of Peace Advocates and Practitioners and Why They Matter was presented by the author on the 9th of March, 2024 during the second Summit of the Peace Advocate and Practitioners Organisation Nigeria European Headquarters Austria (PAPONEHA)
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Note: Steve Killelea AM is the founder and executive chairman of the Institute for Economics and Peace, and creator of the Global Peace Index. He is also the author of 'Peace in the Age of Chaos: The Best Solution for a Sustainable Future.

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