A RELATIONAL APPROACH TO PEACE EDUCATION: ILLUSTRATIONS FROM BESSIE HEAD'S SHORT STORIES

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Abstract

Cordial interrelationship enhances peace for development. The problem is that humanity does not seek to unravel the potentials of relational intrigues and their significance in relationship to attain peace around its environs. The emphasis in this paper is in the possibility of harnessing patterns of non-violent relational attitudes of peace toward each other with the hope that individuals can adopt fairness, justice, equity, and human dignity along with other values in the instances of social interaction in relationships. Through a Relational Approach to Peace Education, this paper engages Bessie Head's "A Power Struggle" and "The Lovers" to emphasize the adoption of non-domination, deliberations, and cooperation as prominent and vital relational precepts that can nurture peace at individual, interpersonal, and group levels of inter-relationships. The analysis of the short stories aims at illustrating consequences of the presence of 'domination' in relationships; the absence of deliberations, and cooperation both at the individual and community levels and to show the significance of applying these precepts to attain peace. The essence is to encourage legitimate co-existence and friendship through mutual recognition of the existence of others for peace and development.

Keywords: Relational Peace, Peace Education, Non-dominance, Legitimate Coexistence, Recognition

Introduction

Peace is generally conceived of as an equivalent to the absence of manifested violence. In the *Explanatory Phonographic Pronouncing Dictionary of the English Language*, peace is defined as a list of synonyms

which include "respite from war", "quiet from suits and disorders", "rest from any commotion", "freedom from terror", "silence", "suppressions of thought". Barash David opines that traditional assumption regards peace as the counterpart of the state of war and hence peace is defined as "absence of war". Peace is thus largely identified as a lack of conflict of any serious kind. By these perspectives, we can define peace as a dynamic energy that is born in social life characterized by harmony and concord, where the resolution of conflicts is based on mutual respect to differences of race, colour, religion and nationality. In this regard, peace becomes a value because it is an accomplishment for individuals, families and social groups that are capable of living in peace. The absence of peace breeds individual, interpersonal and communal bereavement.

So much is preached about inter-personal relationships and the need for unity; yet, the world is plagued with so much hate, separation, disunity, and inhumanity, which are causing death daily. Human beings have become reactionary to these problems and have failed to understand why they happen. Our contributions towards lasting peace seem delusive by the day. This is because humans do not seek to unravel the potentials of relational intrigues and their significance in relationships; that is, how to behave towards others in relational issues. It is however clear that there is something invincible but significant about relational humanism that the entire human race needs to harness for the development of peace amidst the raging dynamics of conflicts plaguing the world in recent time. In clear terms, this implies that peace, as a bond that binds the world begins from the inner person to that between one individual to another. This is why Kenneth J. Gergen emphasizes that Relational Humanism basically "...means expanding on the concept of *relational responsibility*, a concept that invites our collective responsibility for the health and wellbeing, not of individual subjects, but to the processes out of which human flourishing emerges" (12); meaning that the relational coordination amongst humans invites us to expand the concept of humanism to include human flourishing which implies peace in itself. This is to be extended in reality to ways in

which human relations are embedded in the more general environment to enhance cordial and peaceful inter-relations fundamentally. Thus, to achieve the serenity that the world needs for peace to flourish in our environment, Maureen O'Hara insists that we as humans need to

> come to view ourselves as creatively woven from experiences within the world around us, [so that] that world takes on a whole new significance. No longer seen as hostile impediment to true self-fulfilment or even as "a worldly distraction" but as the very source of who we are and of who we might possibly become. It is no longer feasible to separate the work of self-realization from the work of the realization of the potential of the communities we inhabit. A fully humanistic psychology must see environment interests, community interests and personal interests as the same thing. (446)

O'Hara calls for the actualization of a collaborative bargain in the pursuit for peace; beginning from the consciousness of the self through the environment to the community largely. This indicates that the initial commitment to the attainment of peace initiates its workings from the individual; it builds up to a collective realization of the self within the confines of the community. Thus, as O'Hara states, "[a] commitment to the emancipation of a human self, understood as a relational self, far from leading to hopeless relativism, nihilism, political correctness, self-indulgence, inevitable isolation and atomistic disconnection — as our critics maintain — will lead to the development of one's own unique particular self" (446). This collaboration needs the acknowledgement of certain intrigues like the obliteration of social, political, and economic dominance, the engagement of deliberations to arrive at compromises that can harmonise individual cultural and psychological differences in order to cooperate collectively for the attainment of peace. These precepts are interwoven during the process of individual, environment and community inter-relationship to enhance legitimate co-existence in community relations. Thus, a clear understanding of this fact is necessary to bring about balance in the process of attaining peace to the world.

Through a Relational Approach to Peace education, this paper analyses two of Bessie Head's short stories - "A Power Struggle" and "The Lovers" to emphasize the absence of domination in inter-relationships, to ensure the presence of deliberations in times of disputes, and cooperation amidst conflict situations to ensure peace at individual, interpersonal, and group levels of inter-relationships. The analysis of the short stories aims at illustrating the significance of applying these precepts to attain peace practically. This is attainable because the power of literature and the decisive role it plays in building peace knowledge through the diversity of human relational experiences is inevitable. As always, literature has been a very compelling and powerful means for peace education; a resource for human knowledge and reasoning in the propagation of peace. Thus, the application of the Relational Approach to peace education is a firm alignment with further adoption of practices to foster peace education as can be seen in the analysis that follows.

Theoretical Framework

This paper is anchored on Relational Psychoanalysis as its theoretical framework. Basically, Relational psychoanalysis is a United States based school of psychoanalysis which emphasizes the role of real and imagined relationships with others in psychic state of affairs (Jerrold Brandel 70). It is a relatively new and evolving school of psychoanalytic thought considered by its founders to represent a model in psychoanalysis. It takes up concepts from other psychoanalytic schools, as well as contemporary feminist, queer, and postmodern discourses. Relational psychoanalysis began in the 1980s as an attempt to integrate the emphasis of interpersonal psychoanalysis on the detailed exploration of interpersonal interactions with the ideas about the psychological importance of internalized relationships with other people as postulated by Melanie Klein in her Object Relations theory (DeYoung Patricia 26). Jay Greenberg and Stephen Mitchell first coined the term "relational" in their work "Object Relations in Psychoanalytic Theory", published in 1983 in which they formulated their intention

to combine interpersonal psychoanalysis, which goes back to Erich Fromm, Clara Thompson, and Harry Stack Sullivan, with object relations theory. The implication of this is to respond to the limitations of individual psychoanalytic approaches which include concepts such as the tendency to disregard inner psychological conflicts in the interpersonal approach, the underestimation of social relationships in drive theory, or the inadequate consideration of sexuality in object relations theory.

Thus, relationalists argue that personality emerges from the matrix of early formative relationships with parents and other figures. Philosophically, relational psychoanalysis is closely allied with social constructionism which centres on the notion that meanings are developed in coordination with others rather than separately by each individual. According to *APA Dictionary of Psychology*, relational psychoanalysis is "a psychoanalytic approach incorporating aspects of several theoretical perspectives, such as object relations theory and interpersonal theory. It focuses on an individual's sense of self and patterns of relating to others as developed in early relationships" (n.p.).

One important difference between relational theory and traditional psychoanalytic thought is its theory of motivation, which would 'assign primary importance to real interpersonal relations, rather than to instinctual drives' (Brandel, 70). Freudian theory proposes that human beings are motivated by sexual and aggressive drives. These drives are biologically rooted and innate. They are ultimately not shaped by experience. Relationalists, on the other hand, argue that the primary motivation of the psyche is to be in relationships with others. As a consequence, early relationships, usually with primary caregivers, shape one's expectations about the way in which one's needs are met. Therefore, desires and urges cannot be separated from the relational contexts in which they arise; and thus, motivation is then seen as being determined by the systemic interaction of a person and his or her relational world. By this, individuals attempt to re-create these early learned relationships in ongoing relationships that may have little or

nothing to do with those early relationships. This re-creation of relational patterns serves to satisfy the individuals' needs in a way that conforms to what they learned as infants. This re-creation is referred to as 'enactment'. The Freudian perception of the drive is rejected by relational psychoanalysis; instead, the concept of the "relational matrix" as the primary structure of relationships becomes the focal point. The unconscious is not perceived as consisting of repressed drive representatives; rather, it is constituted of non-integrated fragments that have their origin in relationship experiences.

Basically, the Relational Approach to the attainment of peace is an approach adopted from *Three Approaches to Peace: A Framework for Describing and Exploring Varieties of Peace* by Anna Jarstad et al. In this document, Anna Jarstad et al propose a tripod dimension to the containment of peace viz: the situational, relational and ideational approaches to peace. In this postulation, Jarstad et al describe the situational approach to peace as a methodology involving the development of "a condition in a given locality where people enjoy security and where there are institutions and norms for managing conflicts without resorting to violence that allows people to participate on an equal and just basis and exert influence in decision-making" (6).

The Ideational Approach to Peace analysis centres on harnessing

> ...ideas about what peace is, or should be, [in order to] shape policy, build institutions and inform political decision-making. Researching ideas about peace involves studying how people understand the world, and how they interpret the world around them, which in turn is important for how people act in the world, in relation to the concept of peace. In other words, identifying ideas about peace enables an examination of how the concept of peace is envisioned and comes to shape political developments and processes of change. (13)

The implication of this involves critically examining how the concept of peace is employed as a socio-political instrument for

legitimizing certain schemas to pursue particular forms of change or stability, and reshape existing relations of power relations in a geographically violent sphere.

The third approach to peace is the Relational Approach which is of interest to this paper. Jarstad et al posit that approaching peace through this approach can best be acknowledged by the fact that

> central to this approach is the recognition that societies are made up of a web of relationships, and that each one of these relationships can be studied in terms of their peace characteristics. By paying attention to the actors that are at peace and the characteristics of their relationships, this approach provides a better understanding of how peace and war can coexist in webs of multiple interactions (10)

> meaning that relational peace underlines the importance of patterns of non-violent interactions, attitudes towards each other as well as the actors' ideas of the relationship as a whole in relationships. Basically, Jarstad et al, thus, define relational peace as that which "entails behavioural interaction that can be characterized as non-domination, deliberation and cooperation between the actors in the dyad, the actors involved recognize and trust each other and believe that the relationship is one between legitimate actors or an expression of friendship" (12).

The interest in this approach is in the fact that the scope of the approach encompasses indices that are integral to the resolution of peace from an internal perspective because it proposes "...that relational peace can be studied at different levels of analysis, from relationships between states to relationships between groups and individuals at the micro-level in society" (Jarstad 11). This means that researchers can also find motivations for studying peace as relational by looking at localized understandings of peace that emphasize relationships as central and actors in these relationships as crucial to the realization of peace not just in a violence prone geographical settings but the world largely. The

components of relational peace include behavioural interactions such as "non-domination, deliberation and cooperation; attitude components such as mutual recognition of each other and mutual trust; and ideas of the relationship as one of legitimate co-existence and friendship" (13) where non-domination implies the state of being free from domination by another and of being free from arbitrary power; deliberation aims to capture a dimension of non-violent political engagement; while cooperation implies that actors work and act together on shared issues instead of competing for power relations (Jarstad 13). The significance of this approach is in the fact that it permeates the society through to the *self* – the basic unit of the society.

All of these conceptions fit into the idea of the understanding of what Anna Jarstad et al and O'Hara stand for in the acknowledgement of the complexities of peace and significance of emphasizing the absence of domination in inter-relationships so as to ensure the presence of deliberations and cooperation amidst conflict situations to ensure peace at individual, interpersonal, and group levels of inter-relationships in the society. Illustrations will be drawn from Bessie Head's short stories - "A Power Struggle" and "The Lovers" to demystify the possibility of achieving this. In this regard, peace education can be much more critically and effectively achieved as can be seen in the analysis of the short stories below.

Illustrating the Relational Approach to Achieving Peace in Bessie Head's "A Power Struggles" and "The Lovers"

The focus in this analysis of Head's short stories is to show how the absence of relational interactions result to conflicts that could have been averted. The essence is to emphasize that the relational approach adds to our understanding of relationships for the attainment of peace in societies.

Synopses of the short Stories

Power politics is at play in "A Power Struggles". Two brothers, Davhana – the heir of Tlabina Clan – and his younger brother, Beali,

live in the Clan of Tlabina. When their father dies, Beali, the younger one is desirous of becoming the ruler after his father. The burial is well attended and it is expected that the eldest son, Davhana, would perform the rite of casting the first sod at his father's grave before others. However, Beali creates a scene by casting the sod before Davhana is beckoned. This creates tension as Davhana retreats immediately. After the burial rites are completed, Beali continues to plot the ousting of his brother from the throne. Davhana knows this but never yields to violence; he remains peaceful in his interactions with Beali and his cohorts. One night, Beali organises a deadly launch on the Palace. People are killed but Devhana escapes with spear wounds and runs through the night to another clan. The next day, Beali is enthroned to the Tlabina throne.

During his reign, the people experience strange cruelties. As time passes, news spreads that Davhana is alive and has sought refuge in a powerful Pedi Clan. Consequently, the Tlabina clan gradually relocates (to where?) in small crowds until Beali is left probably alone.

In "The Lovers", Keaja and Tselane meet in a cavern on a rainy day after the day's work. They both recognise the affection they have for each other and work towards getting married. However, their desire to become a couple is met with strong resistance by customs and traditions of the people. In this community, the traditions do not allow men and women to relate closely except on grounds of mating for childbirth. Marriages work on the basis of arrangements made by families on behalf of couples.

Keaja and Tselane want to break this tradition by accomplishing their desires of marrying each other. Eventually, Tselane becomes pregnant for Keaja. The whole community is dismayed. As the families of Keaja and Tselane become enraged by the news of Tselane's pregnancy, they meet with community heads and arrive at a subtle decision that will save the community's traditions and its people from the consequences of their children's actions: the duo are to leave the community. A day is set, the lovers leave the community for the hills beside the community.

The Significance of the Absence of Domination in Relationships

There is an agenda for change through the propagation of peace in Head's fictive and ideological writings. Invariably, Head creates characters that bear the flag of peace; carrying with them the task of proliferating her peace agenda for development. This is why the inordinate quest for dominance is highlighted as a discourse which Head has also subjected to a critical evaluation in the short story "A Power Struggle".

It is actually a story which expounds the bitter rivalry between two royalties of the Tlabina clan – the Davhana and the Baeli. The narrative focuses on the displacement of Davhana, the throne's heir apparent, by his younger brother Baeli, who crowns himself in his brother's stead through sheer force. By this act, it is obvious that domination exists in the sub consciousness of Beali because the exercise of force is practically influenced by the quest for dominance. As earlier stated, power-imbalances are inevitable in relationships, but non-domination is a peaceful quest that recognises that power-imbalances should not lead a person to be dominated by the other without legitimate reasons.

Baeli's usurpation of power through might rather than the people's will, leads to an act of domination against the Tlabina clan. This communal ruination reflects Head's submission on the violent crime perpetrated by power mongers as Head notes that the aim of the story is "the power to make evil irrelevant" (113), which then implies the control of domination against individuals in relationships for peace. Known as the Beautiful One, Davhana, who naturally merits the title of the King, is a man of peace who remains vulnerable to his younger brother's malevolence. Through the character of Davhana, Head exemplifies the life-force that follows the individual who tows the path of peace among his or her followers.

In this regard, peace remains an accompaniment for personal and community development. Davhana is aware of the consequences of challenging the unhealthy actions of his brother. His calmness and gentility send an introspective message that leaves a resounding

recognition of the worth of peace despite its expense. Of course, he is aware that "...hostilities of an intolerable nature develop due to power struggles, rivalries and jealousies" (113). Thus, by avoiding a competitive attitude of domination, Davhana tactically avoids an opportunity that will create the kind of conflict that will lead to violence.

Thus, by reconnoitring the manner, Baeli antagonistically takes power. Head establishes how power is violently attained in Africa unduly rather than through peaceful democratic means. It becomes obvious that the motif of power discourse and how it is attained in the post-colonial Africa is the focal concern in "A Power Struggle". But when Beali alters this peaceful process, power becomes a thing to actually struggle for; leaving the atmosphere of the community in utmost disapproval as "the gestures were so unexpected that the assembled people stirred instinctively and stifled gasps of surprise swept through the crowd. There was not anyone present who did not know that the succession was open to dispute" (114). This atmosphere of dispute is not just of his personality but the kind of rule he (Beali) is posed to assume in his leadership prowess and relationship with subordinates.

Davhana, being a personality imbued with peace of mind and love, does not react to the stifling actions of his younger brother. He rather enquires the reasons behind such incisive decisions. Beali's personality traits are typical of most leaders in some African states. His despotic, egocentric and dictatorial personality manifests in the internment of Davhana's personality by his inordinate quest for power. It becomes evident amongst the Tlabina clan that Beali's personality does not fit what the society demands of power. He becomes a personality of scorn the Tlabinas disparage. His actions become a consideration of "...the most awful breach of good manners" (116). He does not reflect the good relationship with the other which is symbolically designed by Head as a display of contrast on the differences that exist between the seemingly two worlds – hatred and love; evil and good.

Head creates favourable descriptions for Davhana to complement for the tender affection that goes with societal beings who have a good heart toward others. Such names as 'Beautiful One' and 'Great Lion', although humorously accorded to Davhana, stand antithetically to the traits bestowed on Beali. Consequently, it becomes obvious that "there was about him the restless beauty of the earth in motion" (113). These names, "Davhana earned with his living personality [of love]" (113-4). Because Head predesigns this personality of Davhana as an unflinching representation of goodness of the democratic institution, his character and "personality radiated outwards, always reaching towards love and friendship" (115).

According to Michael Ryan in his *Literary Theory: A Practical Introduction*,

> object relations theory emphasizes the internalization of relations to others as a formative force that creates the self. An initial symbiotic relationship with parents evolves into relations of mature independence from them, and this occurs through the development of a sense of object constancy, an ability to live in a stable world of objects to which one relates without anxieties about separation or fusion. (36)

This implies that what Davhana wants is a strong relationship with his [br]other; a relationship without power imbalances. He does not react to what Beali has done in a manner that exudes hatred because he wants to, as much as he can, make efforts that will aid him avoid feelings of anxiety; he has the desire becoming a good object towards others for better relations in line with the Relational Approach to Peace, which basically focuses on interpersonal, social, and interactive relationship with someone or something.

In this regard, Keaja in "The Lovers" is perceived to have failed in the context of defaulting in customary rules as a result of his considering his mother as a bad object and splitting from her. But his breaking of the customary rules shows his disapproval of the severe rules outlined by the society which stand against interpersonal interactions

involving love. This is also because he recognises that dominance is inherent in the relationship between his family and works out his psyche to repress it. Head uses this setting of a village that lives without love affairs to emphasize the fact that love remains a personal healing feeling that keeps the positivity of all humans of perhaps diverse backgrounds alike in any community despite odds. Keaja's strength is as a result of his protest against a community's dominant posture, a world where

> ...men and women lived lives strictly apart, especially the young and unmarried. This sense of apartness and separateness continued even throughout married life and marriage itself seemed to have no significance beyond a union for the production of children. This wide gap between the sexes created embarrassment on the level of personal contact.... (142)

Keaja picks up this cultural dominance as a bad object in his relationship with members of the community and stands by it against the context of the community regulations. In this instance too, Keaja can be perceived to be splitting from the norm of the cultural specifications that spell out separateness which he sees as an attitude affecting his personal inter-relationship with others.

As it is evident, Keaja's dislike for arranged marriages is directly asserted while Tselane subtly presents the case to her half mother Mma-Monosi. Mma-Monosi in her personality composition as a member of the Tselanes family is "...as sane and balanced as Mma-Tselane" (146). This explains why Tselane who loves the women and is closer to them in all activities is able to tranquilly operate with little dictates during her relationship with Keaja. She has been mentored by personalities to which her soul pay reverence and is joyful with. For instance, it is obvious that "it was with Mma-Monosi the young girl, Tselani, enjoyed her most free and happy relationship. They treated each other as equals..." (147). From Mma-Monosi, Tselane has acquired the dexterity of enkindling love and kindness as support in her further relationships in life. This accounts for why she is bonded to the affection that Keaja

shows towards her and further shows that she is emotionally ready to pair and support the personality of Keaja in all circumstances. She dedicates her disposition to Keaja's philosophy of life and becomes attached in total to his fortunes and misfortunes.

Tselani is obedient, diligent and conducts her affairs with cautious relativity because her nurturing is humane. Tselani shows that she has an idealized picture of her mother and at the same time, she uses that idealised image to create her own identity as a daughter. One example of her exemplariness to Tselane is the fact that "to her own mother, Tselane was an object to whom she lowered her voice and issued commands between clenched teeth" (147). It becomes easy for her to find her own self and her rightful place with others as she relates with them, especially Keaja, because she sees her mother as a good object, a peaceful personality, whose traits help her to show kindness to others especially in relationships. This fosters peace on a larger scale.

The Significance of Deliberation

As mentioned earlier, deliberations during relationships allow for smooth non-violent engagements. In essence, it implies an exchange of views between the actors involved and reasons for their positions. Deliberation allows for differences to be expressed, recognized and affirmed for the enhancement of peace. It views disagreement as an essential and vital part of political engagement and of peaceful transformation of relationships. For instance, in "A Power Struggle" when the Beali performs the sod in place of his elder brother, Davhana represses anger and "walks side by side [with him] for some distance … purposefully keeping pace with his brother" (114-5). According to Dave Hill's "Envy, Jealousy, Greed: A Kleinian Approach," negotiations in relationships basically are "important for the development of psychic structure and mental functioning" (3). Conflict causes anxieties within the other in relationships. Davhana expresses this ability to involve deliberation over lingering crisis when he loses his position as the heir to his brother. As he asks his brother with anxiety, "why did you turn the first sod on father's grave? It was my duty by right! You have shamed

me in front of all the people! Why did you do it?" (115). There exists a confirmation of the complications of the growth of the self which stems from persecutory anxiety and frustration caused by absences and loss of the heir ship. This is perceived to cause some level of guilt in the psyche of Beali and should as a matter of reason relieve the violent tendencies prominent in his assertiveness at the time.

In "The Lovers", rather than striving for consensus in the views of disagreement in the contrastive behaviour of Keaja and Tselanie to the restrictions of the community, both families and the community itself fail to avail an opportunity for cognate deliberations for the resolution of an abomination which is rocking the existence of the community. This arouses the need to split from the community to firmly assert their individuality. The consequences of the absence of structures for deliberations and resolutions of the dispute in relation to this unfortunate incidence leave room for the reconstruction of the entirety of community's social structure, possibly in a negative light because a re-occurrence is eminent and can cause conflict between families whose members may be involved.

Consequences of the Absence of Cooperation

The act of cooperation entails that actors work and act together on shared issues instead of competing. It is important to note here that cooperative behaviour can take place at the same time as violent actions. To avoid violence, people can engage in cooperation. In this way, traces of relational peace can be identified at the community level. When cooperation is not involved in relationships, splitting sets in. Splitting is a term in Melanie Klein's Object Relations theory which helps the human psyche to distinguish between non-pleasurable and pleasurable aspects of an object and detach from the former to attain the full self. Duane Schultz and Sydney Ellen Schultz point out in their *A History of Modern Psychology* that "the most crucial issues in personality development are the increasing ability and need of the person, overtime, to break free from the conflicting object in order to establish a strong sense of self and to develop relations with other objects

(people)" (323). When this cordiality does not exist within Davhana, Beali, and the community, Davhana leaves the Tlabina clan to take "...refuge with a powerful Pedi clan" (118).

The primary person is the one who provides for friendship, emotional and material needs. If the associate is not provided with these, s/he feels frustrated and splits. Initially, the belief is that existence on the universe was based on love and purity because "[t]he universe had a more beautiful dream. It was not the law of the jungle or the survival of the fittest but a dream that had often been the priority of saints – the power to make evil irrelevant" (113). Davhana runs away to another clan to seek peace and love after narrowly escaping an assassination attempt. He does that because as mentioned earlier, cooperation strengthens the realisation of the self. The fact that his brother "...can take all that he desires ... I shall not go back there. I want to live" (118) becomes a resounding introspective phrase for the adoption of peace as a positive purpose of interpersonal relations. The act of introspectively "making elaborate choices between good and evil" (119) becomes a matter of morality legacy; something to do with creating better relationships for human development as can be seen in "The Lovers"

Cooperation also means an acceptance of the existence of the other and a recognition of the fact that the other is deemed to be a legitimate partner to interact with. This suggests a sense of equality between the people in a relationship; breeding a thought of friendship. For instance, the young woman, Tselani, is in difficulty. She has a thorn stuck in her foot and needs help to soothe the pain when removed but if Keaja is to abide by the community regulations, Tselani's pains will remain unattended. When the thorn is removed from her leg, the pain is further soothed as "the young woman looked at his face with interest and marvelled at the ease and comfort she felt in his presence" (142). Keaja is in a paranoid-schizoid position where he is left to determine for himself the good and bad of the situation he is disposed to. He cannot afford to live with the dogmatism spelt out by the community which made young men to "... slid their eyes away uneasily or giggled at

the sight of a woman. The young man [Keaja] did none of this.... They lived the strictest of traditional ways of life" (142- 144). According to Gomez St. Loius, "in the paranoid-schizoid position there is no neutral zone, only good or bad. There is no experience of absence, regret or loss, because absence is simply felt as something bad rather than as something good not there, and relief as good rather than bad" (Gomez 37). It becomes obvious that an important protective mechanism in dealing with the paranoid-schizoid position is splitting. In this instance, parts of the self are kept apart or separated from the violent others and this becomes a way of organizing the world for relationships with others simpler and comfortable. Splitting from the community's ways helps both Keaja and Tselane access a better relationship; an accomplishment of the self in the absence of cooperation.

By examining Keaja's family relations, it also becomes obvious that he has rated his mother a violent 'other' of relations and does nothing in common with her. If he declares that "I don't like my mother" (143), then it is apparent that there is a need that has not been met, and the anxiety arises in sharp contrast to what his father's personality represents. He asserts that "...my father stopped cohabiting with her after I was born. My father and I are alike. We don't like to be controlled and she made his life a misery when they were newly married" (143).

In the first instance, the 'cohabiting' that Keaja mentions reaffirms the apartness and separateness that the young married people hitherto lived. This complements the other factors that Keaja dislikes about his mum. Keaja also dislikes his mum because she controls him and his Dad. This technique of control hampers his personal assertiveness and decisive intuitionism which does not help him realise his personality and the self. Keaja's father also considers her to be vicious and splits from her as the "only way [he] could control the situation was to ignore her completely..." (144). Keaja learns a great deal from his father's splitting tendencies and creates a distance between him and his Mum which helps him in his struggle to realise his self. Keaja "kept silent about the torture he endured from his mother. He

hated her deeply and bitterly.... Like his father, he eluded her. He rarely spent time at home but kept the cattle post as his permanent residence" (144).

As Keaja splits, he begins to feel his personality and his self-entwine. The notions of personal assertiveness and the zeal to pursue personal will emanate in his behaviour. Achieving personal goals that would appeal to his personal peace begin to cloud his mentality. One of such is the rejection of arranged marriages. His dislike for the arranged marriages custom surfaces when he declares that "I don't think I approve of all the arranged marriages we have here" (144). Relating this to his family background, Keaja emphasises this traditional norm to be the causative of the breakdown of the connubial rites between his parents; "my father would have never married her had he had his own choice. He was merely presented with her one day by his family and told that they were to be married and there was nothing he could do about it" (144). Thus, splitting against this and making personal choices becomes Keaja's personal pleasure as he desires to take a wife instead of being given one against his wish.

The mental structures that Keaja puts forward as a protest against the society are strictures that he has lived with throughout his stay in the village and which have created the ambivalence that has developed into a form of protest which he seeks to utilize for individual development. This implies that Keaja has lived a restricted life in a village where

> [t]here was no way in which he could voice a protest against his society because the individual was completely smothered by communal and social demands. He was a young man possessed by individual longings and passions; he had a nervous balance that either sought complete isolation or true companionship and communication, and for a long while all appeared in order with him because of the deceptive surface peace of his personality. (150)

Keaja's longing for the development of the self, spurs from his weariness with the system that he has experienced or is still

experiencing. Thus, his quest for 'isolation' does not leave any facts further from the idea that splitting from the community is his personal pursuit for individual accomplishment of the longings and passions of his life. Without these possibilities, his happiness remains a deceptive one which forms the imagery of tears of a man in the rains. Keaja projects this to his father who does not seem to acknowledge the mental strength of his predicament.

Keaja's unsatisfactory primary experiences during his childhood with his unsupportive mother as his primary love object has probably been, in Klein's idea, the root cause of his failure in his adult relationships and this situation has undoubtedly turned him into an emotionally ravening individual who has been engaged in a memorial search for his internal idealized love object. Experiencing a not good-enough facilitating environment has also impacted Keaja's later interactions, and therefore, he has not been enabled to incorporate a good-enough maternal figure deep in his psyche. Hence, he searches for an equivalent love object to satisfy him emotionally and give him the love and support he has missed all through his early life. This situation in Keaja's life indicates a critical failure of his development from infantile dependency to adult independence.

That is why he is perpetually struggling to seek the idealized loved object (Tselane) – a need developed from unhappy days of stay in the community. It becomes obvious that Head is pointing at the state of Keaja's dependency on Tselane, the loved object, for personal development and accomplishment. Keaja's destitution, desire, and dependency on Tselane as his loved object becomes the source of his continuous search for the loved object. For him,

> [h]e only needed the young girl's pledge and from then onwards he took the initiative in all things. He was to startle and please her from that very day with his forethought. It was as if he knew that she would come at some time that they would linger in joy with their lovemaking, so that when Tselane eventually expressed agitation at the lateness of the hour, he, with a superior smile, indicated a large bundle of

wood nearby that he had collected for her to take home. (155)

Keaja would do anything to have his Tselane because her love and personality reawakens the inner him to better act in peace with others. Thus, the reappearance of the same images of Keaja's disappointing relationship with his immediate community implies that Keaja's psychological disorders and anxieties are dealing with his childhood reminiscence of what he has experienced to be a bad and unsupportive mothering which is basically influencing his level of interactions with others in his adulthood. He is unhappy with the community; with the way he has being raised not to love beings of the opposite sex and revolts this in total. He revolts this practically to a point that he has prepared "...one part of all his planning secure, a safe escape route outside the village and on to a new and unknown life [he] would make themselves" (156). This is invaluable in the sense that it becomes an instance of splitting that would help him develop his self and attain his personality. This splitting is deemed to be a developmental strive which can be viewed as a process of maturation; Keaja is getting matured.

This maturational course that Keaja engages on, can be understood to suggest that Keaja's lack of ego development has its roots in his unsatisfactory childhood anxieties. This is owing to the fact that he has not been enabled to possess, through the lens of Klein, "an internalized good parent" (Klein, 75) or a good enough primary care giver within his psyche to lead him towards maturation. This goes to show that it is mostly this lack of a good facilitating environment, unsatisfactory maternal situations, and absence of emotional assurance that heavily influence most adult repressive reactions. The different instances of Keaja's anxious traits infer that his experiences both during his childhood and adulthood bring to him anxieties and tensions rather than feelings of gratification and happiness. The imagery of Keaja's state of dependency on the love object he searches desperately for and his attachment to Tselane, his yearning for love and emotional satisfaction,

and his need for being accepted and loved by Tselane is perceived and read as an interpretation of an emotionally hungry, dependent child and its desire towards maternal support.

Keaja's craving to establish freedom with Tselane is practically a narrative account of his perpetual search for his idealized lost love object. Thus, in his state of frustration and increased anxiety as a result of their stepping against the boundaries of the community's custom, as Keaja is driven by his instincts to take to flight out of the village, his actions become an attempt towards to gaining his internal idealized object of love and personal peace, as a means of escaping from persecutors. The consequences of not resolving this conflicting arising from the desire to split in order to gain personal satisfaction from the frustration is that a person may be unable to adapt to other sources of comfort inherent in that environment. This in turn hampers the person's inter-relationship with others. This implies that Keaja would not be cheerful in his further relations with other persons. As a result, he will be found looking for a loved object which can or will soothe his raging personality.

Meanwhile, in Tselane's case, family relationships are not as complicated as they seem in Keaja's circumstances as "...their household was polite and harmonious" (144) and Tselane's mother was a trust pole for the women of the community. Both Tselani and the women in the community had given her their trust making her a good object for inter-relations. Tselane places her mother's relationship with her amidst others because "her mother was permanently surrounded by women who confided in her. The whole story of life unfolded daily around her stool; the ailments of children, women who had just had miscarriages, women undergoing treatment for barren wombs – the story was endless" (145).

Head does not just create this instance of the character of Tselane's mother. She does that in complementarity to the character of Keaja's mother who is represented as a bad object and who, in the instance of the personality development, does not stand the chance of being the confidant of her child's (Keaja's) problems. If what Keaja's

mother does is reported in this light, she is perceived not only by her immediate family but the entire village to be of no immense help to the significant others. This also implies that the internal image created by the personality of Keaja's mother represents malevolence, one which can barely support a family's growth. The implication of this is that, Keaja and Tselane's assertiveness of the self are bound to be achieved on different backdrops.

Conclusion

In this paper, it has become obvious that peace seems expensive, but in all ramifications, it is worth the expense. From a relational perspective, it is pertinent to note that recognition of the existence of each other in relationships can be useful in extending respect to one another for peace. At the most basic level, a relational approach to achieving peace is most appropriate in the sense that it builds trust. This points to the interconnectedness of the different minds even in dispute resolutions.

The analysis of the short stories collaborates the fact that achieving peace through peace education has to do with the idea or conception of the relationship between the individuals, communities and the society largely. In attaining peace between (possibly conflicting) entities, the idea of the relational approach is predominantly one of the legitimate means of achieving co-existence. The paper proposes the emphasis and adoption of non-domination relational attitudes, the availing of deliberation opportunities for maintaining peace and cooperation are prominent and vital relational precepts that can nurture peace at individual, interpersonal, and group levels of inter-relationships for development. In the long run, a shift from the hitherto inept theoretical approaches to the attainment and sustainability of peace to the relational concepts is necessary and will attain better results for development.

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