

Chapter One

PEACE AND CONFLICT STUDIES: CONCEPTUAL EXPLICATIONS AND TYPOLOGIES

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The Concept of Peace

Introduction

Peace is a *sine qua non* for development, progress and unity. This explains why every society from remembered time desires peace and every religion: including African traditional religion (Afrelism), advocate peace in their doctrines. The term, peace, features prominently in the two leading religions in the world – Christianity and Islam. For example, the salutation ‘*Shalom*’ is as popular among the Christians and Jews as ‘*Asalaam aleikum*’ is among the Muslims. Both terms mean ‘*Peace be unto you*’ (Albert, 2008:33). Therefore as Galtung (2011:3) emphasized in his study, peace is a form of love.

For the past millennia (plural: millennium), philosophers, religious thinkers and political activists have written about and demonstrated for ‘peace’ and they have decried war in all its open and subtle forms (Charles, 2007:4) At present the need for peace in the world has created the “peace industry.” The multiplicity of peace research in tertiary institutions and advocacy agencies, as well as practical NGOs working in conflict zones, have led some to identify a growing ‘peace industry’ (Roger, 2006:12). In African countries such as Nigeria, Ghana, Morocco and South Africa, virtually all non-governmental and governmental institutions and agencies have peace in their agenda or programmes. This existential fact confirmed the summation that there is now a “peace industry” in the world in general and in the African continent in particular.

Without peace we cannot make any form of advancement in education, in our places of work and even in our various homes. A human being cannot make any progress too if he or she does not make peace with himself or herself. Peace must also be made with the environment, except when

absolutely necessary, one should not kill or destroy the fauna (animals) and the flora (plants) in his or her communities. Water bodies (rivers, sea, oceans, and creeks) should not be polluted too. Mountains and other natural formations should be respected.

This means that peace is not a desire but it is a must, it is a foundation for human progress in all ramifications. A popular Hausa proverb put this notion of peace thus: **salama maganin zema duniya** (peace is the forerunner of healthy human existence). In essence therefore, without peace the community cannot have prosperity in any sector, including everyday practices such as planting and harvesting of crops (Albert, 2008:36 and Tim, 2008:78). Consequently, this section will cover the conceptual issues of the term, peace, in all its ramifications.

Definitions of Peace

Like most concepts in the humanities, social and management sciences, the concept, “peace” has different definitions. The huge interest, peace, has attracted in recent times has also open it into divergent analyses and conceptualizations. The traditional definition of peace is the, *absence of war or absence of violent*. However, Richmond, Sharon and Cirecie (2010:8) emphasized that, “peace is more than the absence of war; it involves freedom, justice, conflict resolution, nonviolence, community building, and democratization of authority”.

The Encyclopedia of Violence, Peace and Conflict (1999), defines peace in the following prescriptive and descriptive ways:

Peace: Respite from war; quiet from suits or disorder; rest from any commotion; stillness from riots or tumult; reconciliation of differences; a state not hostile; rest, quiet, content; freedom from terror; heavenly rest; silence; suppression of the thoughts.

Peace: The normal, non-warring condition of a nation, group of nations, or the world.

Peace: An agreement or treaty between warring or antagonistic nations, groups, etc. to end hostilities and abstain from further fighting or antagonism.

Peace: A state of mutual harmony between people or groups, especially in personal relations; the normal freedom from civil commotion and

violence of a community, public order and serenity; A state of tranquility or serenity.

Peace: A compact or agreement made by contending parties to abstain from further hostilities.

Peace: is a state of quiet and tranquility, freedom from disturbance and agitation; calm, quietness, repose, calm, quietness. Peace is also:

- a) Freedom from agitation or disturbance because of infatuation, obsession, etc.
- b) A state of reconciliation between parties at variance.
- c) Public tranquility, quiet order and security which are guaranteed by the laws.

Roger (2006:56) defines peace as the facilitation of non-exploitative, sustainable and inclusive social relationships free from direct and indirect violence and the threat of such violence.

Types of Peace

Peace has been divided into two major types by the “father” of peace and conflict studies, Johan Galtung. According to Galtung (2011), peace can be positive or negative.

Positive peace: is the absence of open or large scale violence or war together with the elimination and the proper management of the factors that causes violence or war such as abject poverty, oppression, marginalization and ignorance. Positive peace to Galtung is the “integration of the human society.” Positive peace is sustained by egalitarian oriented distribution of resources and it fight against anything that compromises basic existence and survival in the country. Therefore, it is safe to conclude that most countries in the world with high numbers of extremely poor citizens are not positively peaceful.

Negative peace: negative peace is just the mere absence of overt or open violence or war: without justice, democracy and social equality in a particular society. A society is said to be enjoying negative peace when psychological and structural violence such as abject poverty and hunger, political and economic marginalization, and other forms of human rights abuses are prominent without any form of open and large scale violence. Negative peace in most of the cases is a temporary state of peace.

The Concept of Conflict

Introduction

Conflict has become a household name. Conflict forms a crucial and unavoidable part of human life (Roger, 2006:56). It is at present very difficult to pin-point any society that is not experiencing one form of large scale conflict or the other. Conflict is not the exclusive reserve of only developing countries such as Nigeria, The Gambia, Togo, Ghana and Zambia. The materially developed nations such as the USA, UK, Canada, and France have also suffered and are still suffering from various kinds of violent conflicts. This explains why the study of conflict (conflictology) has attracted the attentions of many scholars and others around the world.

Although conflict is not totally a bad phenomenon, because, conflict sometimes stimulates new thoughts; promotes social change; help to define groups' relationships positively; it helps to form sometimes the senses of personal identities within a community; and for many other things we take for granted in our everyday lives. The things we love, as well as those we despise (hates) are in most cases shaped by social conflict (Schellenberg, 1996 cited in Sean, Madonna and Sharon, 2009:11).

It appears that currently, large scale destructive violence is becoming a prominent characteristic of the materially underdeveloped countries in Africa, Asia and Latin America. Millions of innocent people have died in conflicts in Africa and other countries that are preventable or could have been resolved to a large extent early; if the knowledge of peace and conflict resolution is made available to many of the major stakeholders. This section is slated therefore to deal with the definitions, characteristics and the factors that cause conflict in Africa generally and in Nigeria particularly. Chapter two, will consequently, deal with conflict, its management and resolution methods comprehensively.

Definitions of Conflict

As noted in the introduction, conflict has attracted a lot of interrogations because of its rampant occurrence and the damaging ways it has affected a lot of individuals and communities all over the world. This perhaps explains why there are divergent definitions of the term conflict

in the literature. Godwin (2006:13) in a study provided comprehensive definitions of conflicts by different authors, according to Godwin:

Different scholars have defined conflict in many ways. Conflict has been defined as the existence of non-compatibility or disagreements between two actors (individuals, groups, organizations or nations) in their interaction over the issues of interests, values, beliefs, emotions, goals, space, positions, scarce resources, etc....Secondly, conflict has been defined as any situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction.... Thirdly, conflict also has been defined as a struggle over values and claims to secure status, power and resources, a struggle in which the aims of opponents are to neutralize, injure or eliminate rivals (Godwin 2006:13).

To Susan (2011:4) conflict occurs when what we want, need, or expect interferes with what another person wants, needs, or expects. It may be a disagreement over data or processes (how things get done); or it may be over resources (where the money and staff will come from to do the job); or it may be about relationships or our identities or values.

According to Sean, Madonna and Sharon (2009:14-15): The Mediation Center at El Centro College in Dallas, Taxes defines *conflict* as “behavior in which people oppose one another in their thoughts, feelings, and/or actions.

Roger (2006:56) opined that conflict is taken to mean systems and actions of exploitation, exclusion, and the limitation of opportunity, as well as direct violence.

Deutsch (1973) in Dean's (2008: 448) study defines *conflict* as incompatible activities; one person's actions interfere, obstruct, or in some way get in the way of another's action. The African Centre for the Constructive Resolution of Disputes (ACCORD 2002:4) defines conflict as: a state of human interaction where there is disharmony or a perceived divergence of interests, needs or goals. There is a perception in all conflict that: interests, needs or goals cannot be achieved due to the interference from the other person(s).

Therefore, conflict is centered on and it is driven by disagreement that is based on competition to get ones' goal or goals achieved on the expense of the other or another person. Conflict in most of the cases must involve more than one person, or entities.

Characteristics of Conflict

A conflict like the concept of peace is usually a process and a continuum. Both conflict and peace are like human beings, they have their specific traits which can be used to recognize them. The following are typical attributes (characteristics) of conflict:

- a) There are at least two parties or people (distinct units or entities) having some minimum degree of "contact" and "visibility" to each other;
- b) There is mutually exclusive and/or mutually incompatible values that are oppose to each other or each party's interests, and control values, based on "resource scarcity" or "opposition scarcity";
- c) There are behaviours designed to destroy, injure or thwart the other person, party or nation;
- d) A relationship in which the parties can gain (relatively) only at each others' expense;
- e) There are mutually opposing actions meant to win or bring down the other person, party or society;
- f) There are attempts to acquire power (to gain control of scarce resources and positions) or to exercise power (i.e. to affect behaviour in certain directions) or the actual acquisition or exercise of power (Godwin, 2006:13).

Another set of characteristics of conflict are:

- a) **Problem:** there must be a problem to solve, an issue for both parties to resolve;
- b) **Disagreement:** there must be a disagreement, a direct or indirect exchange of conflicting views;
- c) **Contest:** parties involved in a conflict must be in a contest for a tangible or intangible issue; and
- d) **Intractable situation:** parties, persons or communities in a conflict must covertly (openly/directly) or overtly (secretly/indirectly) disagree or fight for some known period of time. However, the duration of some conflicts can also last for a very short time (Susan, 2011:49).

Causes of Conflict

No conflict occurs in a vacuum. There are always factors that cause conflict or trigger a conflict in any society. The factors that majorly cause conflicts vary from one society to another. And what causes a conflict in a particular society may not cause or trigger conflict in another. Below are the major factors that cause conflicts in most societies or communities in the world:

- a) communication gap or failure
- b) values or cultural differences
- c) methodological or procedural differences
- d) lack of respect and cooperation
- e) Roles differences or conflicting responsibilities
- f) Non-compliance with rules and regulation
- g) Lack of respect for other people's religions and religious values
- h) Personal differences
- i) Goal differences
- j) Poor or substandard performance of assigned roles in an institution, etc
- k) Leadership style differences
- l) Struggle for or competition over resources
- m) Envy or jealousy
- n) Abject poverty in the midst of plenty
- o) Gossips and rumours
- p) Stereotype and prejudice
- q) Political marginalization
- r) Favouritism (in the home, in the office, in the distribution of government legacies, etc)
- s) Re-writing of or distortion of generally accepted history
- t) Disrespect for other people's heroes and heroines
- u) Lies
- v) Political differences and the competition for political leadership and appointment
- w) Revisions of gender roles and sex differences
- x) Lack of respect for other people's, groups' or communities' culture
- y) Ignorance
- z) Hatred

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Chapter Two

CONFLICT: TYPES, MANAGEMENT AND RESOLUTION STRATEGIES FOR PEACEBUILDING

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Introduction

Like most contemporary predicaments such as terrorism, corruption, and illegal migration that have different forms, characteristics and idiosyncrasies that mankind is working hard to resolve, conflict also have many types, characteristics and categories. The categorization of conflict in most cases is predicated on the factors that underline or trigger the conflict. What distinguishes conflicts from mere disagreement is the expression of overt or explicit attitudes of violent/aggression because one party in a disagreement perceived that the other party is taking action at his or her expenses. Some examples of expressions of conflicts are threats, beating, appropriation, insurgency, skirmishes, and interstate or intrastate wars (Reuveny 2007:656 cited in Urmilla and Salome, 2010:9-10)

So far no list that has enumerated the types of conflict in the literature is exhaustive. Most of the typologies of conflict that have been so made were based on the prevailing circumstances and the environment of the enumerator or the expert. Sometimes a particular conflict can take different dimensions, for instance, when a conflict has the angles of ethnic and religious colourations that conflict becomes an *ethno-religious* conflict. When a conflict has social, political and economic motivations and reasons it becomes a *socio-political and economic* conflict. The major aim of this chapter is therefore to dissect the concept of conflict through the praxes of conflict management, transformation and resolution to enable peacebuilding. The aim of peacebuilding, is to prevent conflict from occurring or re-occurring in any community

Types of Conflict

At present the commonest types of conflicts in Nigeria and other African nations are:

- a) Personal Conflicts
- b) Domestic Conflict
- c) Ethnic Conflict
- d) Religious Conflict
- e) Political Conflict
- f) Economic Conflict
- g) Cultural Conflict
- h) Ideological Conflict
- i) Environmental Conflict
- j) International Conflict
- k) Gender Conflict
- l) Identity (Settler-Indigene) Conflict
- m) Relationship Conflict
- n) Direct And Indirect Conflict
- o) Educational Conflict

As it has been indicated in the introductory section of this chapter above, these types of conflicts sometimes overlaps. Therefore, sometimes, what is an environmental conflict to some persons and communities can be economic or cultural conflict to others. Oyedolapo, et al (2013: 47-50) also classified conflict according to the following sub-themes:

- 1) **Intra-personal conflict:** This type of conflict occurs within an individual. Examples of this type of conflicts are: the use of time, choice of partner, moral questions, goals and aspirations.
- 2) **Inter-personal conflict:** This refers to conflict between two or more individuals over an issue.
- 3) **Intra-group conflict:** This refers to conflict between individuals, or faction within a group.
- 4) **Inter-group conflict:** This refers to conflict between groups such as clubs, class versus class, and family versus family.
- 5) **National conflict:** This refers to conflicts within a nation, involving different groups within the nation. This could be inter-ethnic, inter-religious, or competition for resources.
- 6) **International conflict:** This refers to conflicts between nations. This could be for ideological reasons, territorial claims, and political competition.

Egwu (2006:408) cited in Zartman (1985) categorization of conflict in Africa is also very germane here. According to Zartman conflict in the continent of Africa can be classified as follows:

- a) Decolonization power struggle conflicts;
- b) Conflicts from "leftover" liberation struggle;
- c) Conflicts over "ill-defined territory";
- d) Structural rivalries over "distribution of power" conflicts;
- e) Conflicts from "new independent consolidation"; and
- f) Conflicts from "runaway means" (appropriation of goods and services).

To Chazan, et al (1988) cited also by Egwu (2006) the below mentioned types of conflicts are common in Africa:

- a) Elite conflict;
- b) Factional conflict;
- c) Communal conflict;
- d) Mass and popular conflict;

Stages of and Circle of Conflict

Conflicts do not just occur. Conflicts develop in stages. There are four established stages of conflict according to Ifeanyi (2006:1). The understanding of these stages will help to enable us adequately appreciate, examine and manage or resolve conflicts deeply in our communities. These stages are:

- 1) **Dispute (or latent) stage:** when there is a bitter argument, but no fixed position taken. Conflict situation exists, but not yet recognized.
- 2) **Polarization (or perceived) stage:** When bitter arguments still go on and fixed positions are becoming discernible. We say conflict situation is recognized at this stage.
- 3) **Segregation (or tension) stage:** When the disputants have taken fixed positions that cannot be compromised and they are ready to fight to maintain their positions.
- 4) **Destruction (or manifest) stage:** The disputants take steps which are usually violent, to maintain their positions.

Below are different (various) stages of conflict according to Oyedolapo, et al (2013:70-71).

- 1) **The formation stage:** This is the first stage of conflict whereby a problem emerges and acts or things, or situations that were previously ignored or taken for granted now turn to serious issues. The obvious antagonists shifts their attitude and behaviour patterns that show a clear indication of the early warning signs of conflict formation, which need to be addressed if further escalation is to be avoided.
- 2) **The escalation stage:** This stage is characterized by the formation of enemy images. People begin to take sides, positions harden, communication stops, perception becomes distorted and parties begin to commit resources to defend their positions, leaders begin to make inflammatory public statements regarding their positions and street demonstrations intensify in most of the cases.
- 3) **The crisis stage:** At this stage, parties in conflict begin to use physical barricades to demarcate their territories. Attempts to defend or expand territories or interests lead to direct confrontation and eruption of violence. Stockpiled weapons or arms are now freely used in an attempt to dominate or have upper hand leading to breakdown of law and order and essential services are virtually disrupted and people begin to experience discomfort due to lack of water, food, electricity and other essential goods and services.
- 4) **De-escalation stage** This is the stage in which parties in conflict begin to experience gradual cessation of hostility arising from conflict weariness, hunger, sanctions or external intervention.
- 5) **Improvement Stage:** At this stage, stakeholders begin to have a rethink, shift ground and needs for dialogue are recognized and efforts are made towards attaining relative peace.
- 6) **Transformation Stage:** All causes of conflicts have been removed at this stage and reconciliation has occurred. This stage is the most difficult stage to attain in any conflict situation, although it is desirable, attainable and accomplishable (if the mediators and the leaders of the warring factions are sincere).

Conflict Circles

Akin to the stages that every conflict must go through to fruition, conflict also has its circle. The understanding of a conflict circle like the stages of conflict helps us too to do a proper analysis of the conflict for an

acceptable win-win solution or solutions. To Oyedolapo, et al (2013:81-2), every conflict goes through these circles or phases:

- 1) **Latent Phase:** This is the first phase of the conflict cycle where a conflict is hidden and barely expressed or let out in the open by the both sides. At this phase the conflict experts can easily address the issues to prevent the conflict. Latent phase of any conflict is always characterized by these indicators: inequality, growing poverty, frustrated expectation, mass unemployment, pollution and a growing tendency to view problems in "us versus them-terms,"
- 2) **Manifest Phase:** manifest means, open or very clear. At this phase therefore, conflicting parties express their demands and grievances openly and ask the authorities to address them. The consequences of the non-fulfillment of the demands from both sides are also let out in form of threats. Conflict resolution experts can easily settle the conflict at this phase.
- 3) **Violent phase:** this phase is the phase of the introduction of direct physical attacks and confrontations leading to spilling of blood and loss of lives of both conflicting parties and innocent people.
- 4) **Escalation phase:** this stage of violence is characterized by the use of arms and ammunitions. In this phase both factions are after the total destruction or annihilation of each other. Only intervention forces can be sent in to stop the blood-letting at this phase of any conflict.
- 5) **Contained phase:** escalation comes to a halt in this stage, because of the fact that both conflicting parties may have temporarily exhausted their supply of weaponry and others. Negotiators can take advantage of this phase to settle the conflict.
- 6) **Mitigation Phase:** mitigation means improvement or easing of a bad something or situation. Every conflict gets to its mitigation state as a result of war weariness and other factors. At this phase the causes of the conflict remain in place, but the conflict behaviour and attitude will significantly change with reduced or less violence and more political and arms mobilization. Conflict resolution practitioners can easily come in at this stage to resolve the conflict.
- 7) **The Resolution Phase:** This phase is the most critical phase of the circle as success or failure of post-conflict peace-building will

determine whether the conflict will flare up again. For a tangible and enduring or sustainable success to be accomplished, both the remote and immediate causes of the conflict and the results must be addressed. This must include issues like power-sharing, property-sharing and payment of compensations. The external supporters of the conflict like the internal and external backers and sponsors of both warring factions must be included when settlement is taking place in this phase. Disarmament, demobilization and reintegration of former combatants, including child soldiers, must be done in this phase too.

Conflict Management

Introduction

Because not all conflicts can be resolved (solved or settled amicably) almost immediately, the art and science of managing conflicts becomes very paramount. Some conflicts also erupt suddenly too and therefore, they needed to be managed until resolutions strategies are crafted. Management is the process of organizing, using, and controlling human activities and other resources towards specific ends (Hartzell, 2008:250). This chapter will focus on the definitions of the concept of conflict management and the strategies that can help anybody (and every student) to manage conflicts in his or her institution, places of work and other environments.

Definitions and scope of conflict management

Conflict management is the process of reducing the negative and destructive capacity of conflict through a number of measures which also include: working with and through the parties involved in the conflict. The term (conflict management) is sometimes used synonymously with "conflict regulation" which covers the entire area of handling conflicts positively at different stages to finally settle or resolve it. Conflict resolution also like conflict management encompasses conflict limitation, containment and litigation (Shedrack, 2009:95).

Conflict management emphasizes is the recognizing of potential value of conflict for driving change and innovation. This means, knowing when to confront, and when to avoid a conflict and understanding the issues around which a conflict revolves. It also means looking for those win/win

solutions and seeking agreement on a solution while eliciting commitment to making it work effectively.

Conflict management is centrally after making an ongoing conflict less damaging to the parties directly engaged (in the conflict or war). Conflict management also often originates from a concern on the part of a third party to contain the conflict's damaging and destabilizing effects on those who are partially involved or to non-involved parties (horizontal escalation) as well as containing the conflict so that it will not ascend to become a violent conflict which disturbs the goals and the properties (vertical escalation) of others. Finally, conflict management operates from the premise or position that the escalation or intensification of a conflict is not inevitable. The main goal of conflict management is to deny 'victory' to the aggressor(s), or perhaps more accurately, to deny the utility (usefulness) of aggression (Michael, 2009:14)

Conflict management deals with how to control or manage an existing conflict so that it does not escalate, thereby leading to chaos, crisis and war. Conflict management must ensure that conflicts do not degenerate and become destructive, in which case they will be difficult to manage (Ifeanyi, 2006:2)

The scope of conflict management is to therefore make sure that conflicts do not escalate to an uncontrollable level when it occurs. Conflict management is not actually (majorly) after the prevention of conflicts. Conflict management is not also after the final and ultimate resolution of conflicts. Conflict management is just after the best ways to manage, to reduce, the effects of conflicts when they arise or when they are developing.

Conflict management mechanisms/methods/strategies/techniques

Below are the well-known conflict management mechanisms or methods or strategies or techniques that the experts have developed (Eric, 2014:1). The best situations or conditions to apply these strategies of conflict management and the advantages and disadvantages of these strategies are also highlighted beneath.

Collaborating

Collaborating is also sometimes called win-win strategy or problem confronting or problem solving method. Collaboration involves an attempt to work with the other person to find a win-win solution to the problem in hand. This approach sees conflict management as an opportunity to come to mutually beneficial results. As a conflict management tool, the objective of collaboration is to find creative solutions that are acceptable to everyone involved.

Examples of situations when collaborating may be appropriate are:

- 1) When the agreement and commitment of the other person or parties is very important
- 2) When it is required to manage the interests of multiple stakeholders
- 3) When there is a high level of trust
- 4) When a long-term relationship is important
- 5) When you need to manage hard feelings, animosity, or suspicious sentiments
- 6) When you do not want to take full responsibility of the outcomes of the decisions or the events.

Merits or advantages of collaborating:

- 1) Leads to a win-win results
- 2) Build and encourages mutual trust and respect
- 3) Builds a foundation for effective collaboration in the future
- 4) Shared responsibility of the outcome
- 5) Users of this approach earn the reputation of good negotiator
- 6) It is less stressful to all the parties involved

Demerits or disadvantages or caveats:

- 1) Requires a commitment from all parties to look for a mutually acceptable solution
- 2) May require more effort and more time than some other methods/strategies/mechanisms. It is not always easy to find a win-win solution(s)
- 3) Collaborating may not be practical and possible when timing is crucial and a quick solution or fast response is required
- 4) Once one or more parties lose confidence and trust in the other party or parties, the whole process breaks down.

Compromising

Compromising looks for an expedient and mutually acceptable solution that partially satisfies both parties. The compromising strategy typically calls for both sides of a conflict to give up elements of their position in order to establish acceptable or agreeable solutions. Situations when compromise may be appropriate:

- 1) When the goals are moderately important and beneficiary to all concerned
- 2) To help reach temporary settlement on complex issues
- 3) To reach convenient solutions on important issues
- 4) As a first step when the parties do not know each other well or have not developed sufficient trust for each other.
- 5) When one of the parties involved is weak.

Merits or advantages of compromise:

- 1) It is a faster conflict management technique.
- 2) Compromising is more practical and useful when time is a factor
- 3) Can provide a temporary solution as both parties search for a win-win solution
- 4) Lowers the levels of tension and stress that comes out of the conflict

Demerits or disadvantages or caveats of using compromise:

- 1) May result in a situation when both parties are not satisfied with the results of the issues raised that led to the conflict (a lose-lose situation then arises)
- 2) Does not contribute to building trust and confidence in the long run
- 3) May need close monitoring and control to ensure the agreements are met

Avoiding or withdrawing

This is when a person does not pursue her/his own concerns or those of the opponent. He/she does not address the conflict; he or she simply sidesteps, postpones or withdraws from the conflict. The avoidance strategy seeks to put off conflict indefinitely. By delaying or ignoring the conflict, the avoider hopes the problem will resolve itself without a confrontation.

Examples of when withdrawing or avoiding may be appropriate:

- 1) When the issue is trivial or very minor and not worth the effort
- 2) When more important issues are pressing, and you do not have enough time to deal with it or waste to solve the conflict
- 3) In situations where postponing the response to a conflict is very advantageous to you, for instance:
 - a. When it is not the right time or place to confront the issue
 - b. When you need time to think and collect information before you act (that is you are unprepared or you are just taken by surprise)
- 4) When you see no chance of getting your concerns or views met or you are sure your efforts will be wasted.
- 5) When you would have to deal with or you are face with hostility or violent aggression
- 6) When you know you cannot handle the conflict (because you are too emotionally involved or you believe others can handle it better than you)

Merits or advantages of withdrawing:

- 1) When the opponent is using force or he or she is attempting to use aggression, you may choose to withdraw and postpone your response until you are in a more favourable circumstance or condition to confront him or her.
- 2) Withdrawing is a low stress approach when the conflict is short
- 3) Gives someone the ability and time to focus on more important or more urgent issues
- 4) Gives you time to better prepare and collect information before you act

Demerits or disadvantages or caveats of withdrawing:

- 1) May lead to weakening or losing your position; not acting may be interpreted as an agreement.
- 2) Using withdrawing strategies negatively affecting your own position
- 3) It makes people to regard you as a weak and foolish person.
- 4) When multiple parties are involved, withdrawing may negatively affect your relationship with a party that expects you to act or show some actions.

Accommodating or Smoothing

Smoothing is accommodating the concerns of other people first of all, rather than one's own concerns and views of the issue at stake in the conflict. The accommodating strategy essentially entails giving the opposing side of what is at stake. The use of accommodation often occurs when one of the parties wishes to keep the peace or perceives the issue as minor.

Instances when accommodation or smoothing may be appropriate:

- 1) When it is important to provide a temporary relief from the conflict or buy time until you are in a better position to respond/push back or fight back
- 2) When the issue is not as important to you as it is to the other person
- 3) When you accept or know that you are wrong
- 4) When you have no choice or when continued competition would be detrimental or profit-less

Merits or advantages of accommodation or smoothing:

- 1) In some cases accommodation or smoothing will help to protect more important interests while giving up on some less important ones
- 2) Gives an opportunity to reassess the situation from a different angle

Demerits or disadvantages or caveats of accommodating or smoothing strategy:

- 1) This can be abused; your opponent(s) may constantly try to take advantage of your tendency toward smoothing/accommodating.
- 2) May negatively affect your confidence in your ability to respond to an aggressive opponent
- 3) It makes it more difficult for you to go for a win-win solution in the future
- 4) Some of your supporters may not like your smoothing or accommodating responses and may leave your camp or they may stop supporting you.

Competing or Forcing

Competing or forcing conflict management strategy is when an individual firmly pursues his or her own concerns despite the resistance of the other

person. This may involve pushing one viewpoint at the expense of another person. The act of or maintaining firm resistance to another person's actions. The act of competition operates as a zero-sum game, because only one party will win and other must lose. Highly confident personalities often fall back on competition as a conflict management strategy.

Examples of situations when competing or forcing may be appropriate

- 1) when all other, less forceful methods, do not work or are ineffective
- 2) When a person need to stand up for his or her own rights or to resist aggression and pressure from another person or parties.
- 3) When a quick resolution is required and using force is justified (e.g. in a life-threatening situation, to stop an aggression)
- 4) As a last resort to resolve a protracted conflict.

Merits or advantages of competing or forcing:

- 1) It provides a quick resolution to a conflict
- 2) Increases self-esteem and attract respect when firm resistance or actions is used to respond to an aggression or hostility
- 3) It sends a message to others who are also interested in causing conflict

Demerits or disadvantages:

May negatively affect your relationship with the other party or parties subsequently

- 1) May cause the other person(s) to react in the same way, even when he/she did not intend to be forceful initially
- 2) It prevents the user of this approach from benefiting from the good ideas or sides of the other person's or parties' position(s)
- 3) Taking this approach requires a lot of energy and sometimes resources and everybody can use this approach.

The conflict management strategies enumerated and explained above were taken (with some modification) from the websites of the American Association of Management (1995) and from the study of Eric, (2014).

Conflict Resolution

Introduction

Conflicts of all categories needed to be finally resolved so that they will be prevented from re-occurring. Conflict resolution and transformation is the ultimate focus of all experts and students of peace and conflict studies. The concepts of conflict resolution will be therefore comprehensively treated in this chapter. The different types of conflict resolution strategies will be given due attention after the definitions and the scope of conflict resolution are dealt with.

Definitions and scope of conflict resolution

Some people think that conflict resolution and conflict management are one and the same thing. Conflict resolution refers to the resolution (final settlement) of underlying incompatibilities (differences) in a conflict and mutual acceptance of each party's existence while conflict management refers to the measures that limit, mitigate (bring down) and or contain a conflict without necessarily solving or resolving it (Godwin,2009:87).

Conflict resolution according to Miall (2001:3) cited in Godwin (2009:86) is about how parties to a conflict can move from zero-sum (total destructive patterns of conflict to a positive-sum constructive outcomes.

Conflict resolution is the addressing and the solving of the deep-rooted sources or cause of conflict in such a way that parties in a conflict are all satisfied and change their behaviours to support peace (Shedrack, 2009:94). Conflict resolution to Ifeanyi (2006:2) deals with settlement of conflict that may have already taken shape.

Conflict resolution implies that the deep-rooted sources of conflict are addressed, so that the behaviour of the actors in the conflict is changed and they no longer resort to violent, and the structures that support violence are also modified. The process of conflict resolution must include: awareness of a conflict, diagnosing its nature and applying appropriate strategies in order to:

- a) Reduce and stop the negative emotional energy involved.
- b) Enable the disputing parties or persons to understand and resolve their differences.

- c) Resolve the differences so as to achieve solutions that are not imposed, but address the root causes of the conflict.

The scope of conflict resolution is therefore in the realm of peacefully and finally settling conflicts of all types and in all stages to the benefit of all stakeholders. Conflict resolution is far comprehensive and involving [more] than conflict management. Like conflict management, conflict resolution has its strategies too.

Conflict resolution strategies or methods or mechanisms

Because the resolution of conflicts is very important, there are several strategies that have been developed to do it. Sometimes conflict management tools that have been explained above are deployed to resolve conflicts [temporarily]. The following are the major conflict resolution strategies, methods or mechanisms in the literature:

1) **Negotiation:** Shedrack (2009: 105) gave the following definitions of negotiation by different authors. (a) Negotiation is a structured process of dialogue between conflicting parties about issues in which their opinions differ. (b) Negotiation is the process whereby the parties within a conflict seek to settle or resolve their conflicts. (c) Negotiation is a communication usually governed by pre-established procedures between representatives of parties involved in a conflict or dispute. (d) Negotiation is a direct process of dialogue and discussion taking place between at least two or more parties who are faced with a conflict situation or dispute. Therefore, negotiation strategy, when adopted, helps to bring parties in a conflict to the table (for dispassionate discussion) for final settlement.

2) **Mediation:** mediation is a process in which an impartial third party helps the disputants resolve a dispute, but does not have the power to impose a binding solution (Godwin, 2009:91-2). Mediation is assistance by a third party where the parties to a conflict admit that they have a problem which they are both committed to solve which made them to allow a mediator to manage the negotiation process without giving the mediator the right to impose a solution on the parties involved (Shedrack, 2009:107). The major duty of a mediator is to amicably settle a conflict to the delight of all the conflicting parties. Mediation is one of the commonest means of settling marital and inter-communal conflicts.

3) **Adjudication:** the "Osborn's Concise Law Dictionary" (1993:14), defined adjudication as a judgment/decision of the court of law. Adjudication is the use of the courts and the litigation processes to resolve a conflict (Godwin, 2009:109). This is the settlement of a conflict through and only in the court of law. The decision or the judgment of the court is the final resolution of the conflict and it is binding on all the disputants. Land and international conflicts are usually resolved through this strategy of conflict resolution.

4) **Arbitration:** arbitration is the determination of disputes by the decision of one or more persons called arbitrators. According to Leslie and Sheila (1993). Arbitration is a legally effective adjudication (settlement) of a dispute out of the courts system. Arbitration is the use of a neutral third party (called the arbitrator) in a conflict, which hears the evidences from both parties, and thereafter renders a decision to settle the conflict. The arbitrator can be selected by the disputants or by the court (that is by a judge).

5) **Conciliation:** conciliation is different from mediation. In mediation, the person settling the conflict brings the parties involved together in the same room or place during the settlement. Usually conciliation is used in the place of mediation and this is wrong, although they (mediation and conciliation) share similar characteristics to some extent. Conciliation generally refers to a process of dispute resolution in which the parties in dispute usually are not present in the same room. The conciliator communicates with each side separately in the process of resolving the conflict (Godwin, 2009:93). While in mediation, the warring factions, together with the mediator, must physically be involved in a discussion during the processes of the resolution of the conflict.

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Chapter Three

PEACE POLICY, ADVOCACY AND ALTERNATIVE DISPUTE RESOLUTION IN NIGERIA.

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Introduction

One of the cardinal beliefs of Nigeria as a nation is Peace. It is set along four cardinal beliefs such as poverty alleviation, gender equality, climate change, and food and water security (Garcia, 1994). These five beliefs have produced advocates which champion their courses for the betterment of the nation and its citizenry. This seems to explain why peace advocacy is given a priority attention as a thrust of the nation.

To understand the meaning of peace policy advocacy, it is important to understand first some basic concepts that concerns peace. These ideas are inter-related with one another. It is a matter of connecting one to the other toward a synthesis of ideas in order to form one unified construct. Peace and peace advocacy is clear enough to transform everyone to advocate of peace initiatives.

If every nation, would consider the value of peace in its life, it will forever live in harmony with itself, with its neighbours, with members of the community, and eventually with the world as a whole (Castro, 1989). Tolerance is one single virtue that leads to understanding and unification of thoughts and emotions. More recently, advocates for radical reform in justice systems have called for a public peace policy adoption of non-punitive, non-violent restorative justice methods. All these leads to the adaptation of nonviolence dispute resolution system in different nations, states and communities. Therefore, the aim of this chapter is to x-ray the nexus between peace, peace policy advocates and alternative dispute resolution practice as enshrined in the laws,

Peace

The term 'peace' according to Harry, (1962) originates most recently from the Anglo-French *pes*, and the Old French *pais*, meaning "peace".

reconciliation, silence, agreement. But, *Pax* itself comes from the Latin *pax*, meaning "peace, compact, agreement, treaty of peace, tranquility, in absence of hostility, harmony." The English word came into use in various personal greetings from c.1300 as a translation of the Hebrew word shalom, which, according to Jewish theology, comes from a Hebrew verb meaning 'to restore' although 'peace' is the usual translation, however, it is an incomplete one, because 'shalom,' which is also cognate with the Arabic *salaam*, has multiple other meanings in addition to peace, including justice, good health, safety, well-being, prosperity, equity, security, good fortune, and friendliness. At a personal level, peaceful behaviours are kind, considerate, respectful, just, and tolerant of others' beliefs and behaviours — tending to manifest goodwill (Wilmerding, 1936).

This latter understanding of peace can also pertain to an individual's introspective sense or concept of her/himself, as in being "at peace" in one's own mind, as found in European references from c.1200. The early English term is also used in the sense of "quiet", reflecting calm, serene, and meditative approaches to family or group relationships that avoid quarrelling and seek tranquility — an absence of disturbance or agitation. In many languages, the word for peace is also used as a greeting or a farewell, for example the Hawaiian word aloha, as well as the Arabic word *salaam*. In English the word peace is occasionally used as a farewell, especially for the dead, as in the phrase *rest in peace* (Harry, 1962).

Religious beliefs often seek to identify and address the basic problems of human life, including the conflicts between, among, and within persons and societies. Among pagan faiths, worship of personified Peace was organized in antiquity under the name Eirene ("Peace") in Greek-speaking areas and as Pax ("Peace") in Latin-speaking ones. Her idols depicted a full-grown woman, usually with a horn of plenty and sceptre and sometimes with a torch or leaves. Many Christians call Jesus of Nazareth the "Prince of Peace", and see him as a 'Messiah,' (which, when transliterated, means Anointed One), the "Christ", who manifested as the Son of God on Earth to establish God's Kingdom of Peace, wherein people, societies, and all of Creation are to be healed of evil (Montemayor, 2002).

In Islam, Muslims believe that only Almighty ALLAH, or God is the source of peace and in the remembrance of Oneness of Almighty ALLAH do hearts find peace. Muslims must remember and obey Almighty ALLAH the God so that they can go in the higher floor of Heavens which Almighty ALLAH promised them, which is a very peaceful abode. Buddhists believe that peace can be attained once all suffering ends. They regard all suffering as stemming from cravings (in the extreme, greed), aversions (fears), or delusions (Montemayor, 2002). To eliminate such suffering and achieve personal peace, followers of Buddha adhere to a set of teachings called the Four Noble Truths — a central tenet in Buddhist philosophy. Many different theories of "peace" exist in the world of peace studies, which involves the study of conflict transformation, disarmament, and cessation of violence. The definition of "peace" can vary with religion, culture, or subject of study.

Peace is a state of balance and understanding in you and between others, where respect is gained by the acceptance of differences, tolerance persists, conflicts are resolved through dialog, people's rights are respected and their voices are heard, and everyone is at their highest point of serenity without social tension. Although peace is widely perceived as something intangible, various organizations have been making efforts to quantify and measure it (Eckhardt, 1988).

The Global Peace Index produced by the Institute for Economics and Peace is a known effort to evaluate peacefulness in countries based on 23 indicators of the presence/absence of violence. The last edition of the Index ranks 162 countries on their internal and external levels of peace. According to the 2015 Global Peace Index, Iceland is the most peaceful country in the world while Syria is the least peaceful one. Fragile States Index (formerly known as the Failed States Index) created by the Fund for Peace focuses on risk for instability or violence in 178 nations. This index measures how fragile a state is by 12 indicators and sub indicators that evaluate aspects of politics, social economy, and military facets in countries.

The 2015 Failed State Index reports that the most fragile nation is South Sudan, and the least fragile one is Finland. University of Maryland publishes the Peace and Conflict Instability Ledger in order to measure

peace. It grades 163 countries with 5 indicators, and pays the most attention to risk of political instability or armed conflict over a three-year period. The most recent ledger shows that the most peaceful country is Slovenia on the contrary Afghanistan is the most conflicted nation (wolfgang, 2006).

For Schleicher (1992), peace is a means to or condition of national security. This is based on the non-political nature of the war. On the other hand, Morgenthau (1997) distinguishes political power from force in the sense of action of physical violence such as in the form of police action, capital punishment, or war. These forms of force are, by themselves, military or pseudo-military power instead of political power. In other words, peaceful measure as a means to or condition of national security does not make use of any form of force. *The peace we seek is not a mere absence of physical violence; it is the tranquil fruit of freedom, social justice, and human development under the rule of law, truth, and love for one another. It is a state of society marked by respect and reverence for the life and rights of every human being. It is the positive feeling people have about their safety and security as individuals and in their community. It is the gratifying feeling of being in harmony with one's self, family, fellowmen, nature and God; and the empowering feeling of solidarity and oneness* (Wolfgang, 2012).

The culture of peace is all the values, attitudes and forms of behaviour that reflect respect for life, for human beings and their dignity and for all human rights, the rejection of violence in all its forms and commitment to the principles of freedom, justice, solidarity, tolerance and understanding among peoples and between groups and individuals (Manifesto 2000).

The UNESCO, believes that the future generations could reap the rewards of this culture of peace if people can (1) encourage education for peace, (2) protect and respect all human rights, without exception, and combat all forms of discrimination; (3) promote democratic principles at all levels of society; (4) live in tolerance and solidarity; (5) combat poverty and ensure providing everyone with the quality of life that is consistent with human dignity; and (5) protect and respect the environment.

The UNESCO sees that the culture of peace is seen as a long-term endeavour that must be guided by a coherent act of objectives, priorities and approaches reflecting the historical, political, economic, social and cultural context in which each individual lives. It is up to every individual to put into practice the values, attitudes and forms of behaviour, which inspire the culture of peace. For each individual can act to that end in the family, the community, town, region and country by practicing and promoting non-violence, tolerance, dialogue, reconciliation, justice, and solidarity in everyday life.

UNESCO, enjoins everyone to pledge to (1) respect the life and dignity of each human being without discrimination or prejudice; (2) practice active non-violence; (3) share time and material resources; (4) defend freedom of expression and cultural diversity; (5) promote consumer behaviour that is responsible and development practices that respects all forms of life and preserve the balance of nature on the planet; and (6) contribute to the development of the community.

Promoting peace and stability in Nigeria

The Nigeria government through many organizations is working hard to reduce violent conflict and promote stability, peace and reconciliation. It encourages non-violent conflict resolution and reduce the impact of violent conflict on the most vulnerable, including women, girls, young people and persons living with disability. It support actors and institutions at the federal, state and community levels to address key drivers of conflict, improve co-ordination and accountability, and provide mediation support in some of the state's worst affected by violent conflict (Muyot, 2012).

Most of the works of the Nigerian government are in four inter-related areas namely:

Security and Governance: Strengthen the performance of and public trust in the way Nigeria manages violent conflict by supporting security and peace-building institutions to become more co-ordinated, participatory, inclusive and accountable.

Economic and Natural Resources: Address grievances around employment, economic opportunities and the distribution of resources, especially over land and water use.

Women and Girls: Reduce the impact of violence against women and girls and increase their participation and influence in peace building.

Research, Advocacy and Media: Provide impartial, independent research and analysis to assist Nigerian decision-takers and policymakers develop and implement policies to build sustainable peace. This includes working with the media to help report conflict more sensitively.

Dispute Resolution and the Practice of Arbitration

In the world of human interactions and commercial transactions, disputes generally arise as a result of disagreements between the parties involved. When these disputes arise, the need to resolve them as quickly as possible often arises and the common method employed by disputants is litigation in court (Sala, 2002).

The traditional method of resolving such disputes where the transaction fails is by litigation. Globally, this traditional method of dispute resolution is gradually giving way to alternative dispute resolution techniques such as, negotiation, arbitration, conciliation and mediation. These methods have become expedient especially in this electronic age. If it were practicable, businesses would desire an electronic resolution of all disputes!

According to Sala (2002), two major under-currents lead to this global growth of Alternative Dispute Resolution (ADR). The first relates to dissatisfaction with the costs, delays and uncertain outcomes of the litigation systems; the second relates to a deeper social transformation involving our search for systems, which can adequately match the speed, responsiveness, customer orientation and globalization of business and technological change. Another reason, which makes litigation unattractive to a vast number of businesses, is the fact that some disputes are of a sensitive and confidential nature and commercial entities may be unwilling to accept the determination of their rights in the full glare of the public.

The submission of a dispute to an unbiased third person or panel designated by the parties to the controversy who agree in advance to comply with the award (a decision to be issued after a hearing) at which

both parties have an opportunity to be heard is referred to as Arbitration. Arbitration is a well-established and widely used means to end disputes. It is one of several kinds of Alternative Dispute Resolution which provides parties to a controversy with a choice other than litigation. Unlike litigation, Arbitration takes place out of court: the two sides select an impartial third party or panel, known as an Arbitrator; agree in advance to comply with the Arbitrator's award; and then participate in a hearing at which both sides can present evidence and testimony. The Arbitrator's decision is usually final and the courts rarely re-examine it.

Arbitration is often used for the resolution of commercial disputes, particularly in the context of international commercial transactions. Traditionally, labour and commerce were the two largest areas of arbitration. However, since the mid-1970s, the technique has seen great expansion. The use of arbitration is also frequently employed in consumer and employment matters, where arbitration may be mandated by the terms of employment or commercial contracts.(muyot,2012).

Arbitration can be either voluntary or mandatory – although mandatory arbitration can only come from a statute or from a contract that is voluntarily entered into, where the parties agree to hold all existing or future disputes to arbitration, without specifically knowing what disputes will ever occur; and can be either binding or non-binding. Non-binding arbitration is similar to mediation in that a decision cannot be imposed on the parties. The traditional model is voluntary and closely linked to contract law where parties often stipulate in contracts that they will arbitrate, rather than litigate, when disputes arise. For example, unions and employers almost always put an arbitration clause in their formal negotiations, known as collective bargaining agreements. By doing so, they agree to arbitrate any future employee grievances over wages, hours, working conditions, or job security – in essence, they agree not to sue if disagreements occur. Similarly, a purchaser and a provider of services who disagree over the result of a business deal may submit the problem to an Arbitrator instead of a court.

However, the principal distinction is that whereas a Mediator will try to help the parties find a middle ground on which to compromise, the (non-binding) Arbitrator remains totally removed from the settlement process

and will only give a determination of liability and if appropriate, an indication of the quantum of damages payable. By one definition Arbitration is binding and so non-binding Arbitration is technically not arbitration. In its strict sense, Arbitration is a proceeding in which a dispute is resolved by an impartial adjudicator whose decision the parties to the dispute have agreed, or legislation has decreed, will be final and binding. There are limited rights of review and appeal of Arbitration awards.(sala,2002).

In theory, According to Garcia (1994) arbitration has many advantages over litigation. Efficiency is perhaps the greatest. Proponents say arbitration is easier, cheaper, and faster. Proponents also point to the greater flexibility with which parties in arbitration can fashion the terms and rules of the process. Furthermore, although Arbitrators can be lawyers, they do not need to be. They are often selected for their expertise in a particular area of business. Significantly, arbitrators are freer than judges to make decisions, because they do not have to abide by the principle of *stare decisis* (the rule of courts to follow principles established by legal precedent) and do not have to give reasons to support their awards (although they are expected to adhere to the Code of Ethics for Arbitrators).

These theoretical advantages do not always hold up in practice. Even when efficiency is achieved, some critics argue, the price is a lower quality of justice and it can be made worse by the difficulty of appealing an award. Some Arbitrators agree that as Arbitration has become increasingly formal, it sometimes resembles litigation in its complexity. This may not be an inherent problem with the process as much as a result of flawed use of it. Parties may undermine arbitration by acting as lawyers do in a lawsuit; excessively demanding discovery (evidence from the other side), calling witnesses and filing motions.

Ultimately, the decision to use arbitration cannot be made lightly. Most arbitration is considered binding and parties who agree to arbitration are bound to that agreement and also bound to satisfy any award determined by the Arbitrator. Courts in most jurisdictions enforce awards. Moreover, they allow little or no option for appeal, expecting parties who arbitrate to assume the risks of the process. In addition, arbitration is subject to the

legal doctrines of Res Judicata and Collateral Estoppel, which together strictly curtails the option of bringing suits based on issues that were or could have been raised initially.

Res judicata means that a final judgment on the merits is conclusive as to the rights of the parties and their privies and as to them, operates as an absolute bar to a subsequent action involving the same claim, demand, or Cause of Action. *Collateral estoppel* means that when an issue of ultimate fact has been determined by a valid judgment, that issue cannot be relitigated between the same parties in future litigation. Often, the end is truly in sight at the conclusion of an arbitration hearing and the granting of an award.(Montemayoy,2002).

Some grounds on which a court may vacate or overturn an award by arbitrators:

- a) Where the award is the result of corruption, fraud, or undue means;
- b) Where the Arbitrators were evidently partial or corrupt;
- c) Where the Arbitrators were guilty of misconduct in refusing to postpone the hearing or hear pertinent evidence, or where their misbehavior prejudiced the rights of any party; and
- d) Where the Arbitrators exceeded their powers or imperfectly executed them so that a mutual, final, and definite award was not made.

The growth of arbitration is taken as a healthy sign by many legal commentators. It eases the load on a constantly overworked judicial system, while providing disputants with a relatively informal, inexpensive means to solve their problems.(Garcia,1994).

The practice of arbitration in Nigeria

Due to the size of the Nigeria economy, coupled with its commercial, business and investments activities which include the domestic and international dimensions. The various sectors of the economy range from Oil and Gas, Energy, Banking and Finance, Development Projects, Construction, Transportation, Reconstruction of the Railways, Port and Airport Concessions, Aviation and International Trade that ultimately dictates the level and size of economic activities. All these active sectors

of the Nigerian economy are usually involved in international trade and commercial transactions in one form or the other resulting in negotiations, drafting and interpretation of international contracts and commercial agreements and dispute resolution (Donald, 2013).

Operators of these sectors are competing for prime relevance in the Nigerian economy and are often faced with many obstacles in the conduct of their businesses. These obstacles include unforeseen change in government policies, delay in the execution of contracts, inevitable variation of terms of commercial agreements occasioned by inflation and other factors, lack of performance by the parties etc.

From time to time, business and commercial decisions are made which often result in breach of the terms of commercial agreements between parties. The breach in turn leads to dispute between the parties and consequent invocation of Arbitration Clauses. Domestic and International Commercial contracts, of necessity, contain Arbitration Clauses.

Arbitration clauses are therefore a sine qua non and an integral part of most contracts entered into by parties in Nigeria, either domestic or international. It must however be noted that small time businessmen do not bother about the inclusion of Arbitration Clauses in contracts or commercial agreements, if one is executed at all.

It is the arbitration clauses that stipulate what steps are to be taken, how it is taken and by whom, in the event of a dispute arising in the course of executing the contracts or commercial agreements between parties. Arbitration clauses come in different ways, depending mostly, on the Rules, International Chamber of Commerce (ICC Rules), London Court of Arbitration Rules (LCIA), American Arbitration Rules, The International Centre for the Settlement of Investment Dispute Rules (ICSID).

There exist different forms of Arbitration in Nigeria which includes Commercial Arbitration (domestic, international, ad hoc or institutional) which is the most popular means of Alternative Dispute Resolution in Nigeria. Construction Arbitration ranks next followed by Investment Arbitration and lastly, the relatively young Maritime Arbitration.

The resolution of commercial disputes is obviously a very crucial aspect of the operation of the national economy and of the judicial system." This is evidenced in the gradual rise in the practice of Arbitration in Nigeria; the consciousness is now growing, owing to the fact that it is a cheaper and more flexible avenue for business people to settle commercial disputes, which in the long run affects our economy positively. The relevant law which forms the legal basis of modern commercial arbitration and alternative dispute resolution mechanism in Nigeria is the Arbitration and Conciliation Act Cap A18 Laws of the Federation of Nigeria (2004) – (ACA 2004).

Arbitration and other alternative dispute resolution methods: mediation, conciliation, etc, in Nigeria, are not without historical antecedents. In the traditional setting – villages, hamlets, settlements and towns – dispute resolution is almost as old as the tradition and customs of the people. Alternative Dispute resolution is therefore an age-long cultural phenomenon in Nigeria as it is in most African Countries.

The first indigenous Statute on Arbitration and Conciliation was enacted in 1988, by a military Decree. It was known as the Arbitration and Conciliation Decree 1988 (ACA 1988) and came into effect on 13th March, 1988. Today this Decree has now been re-enacted as The Arbitration and Conciliation Act Cap A18 Laws of the Federation of Nigeria (2004) – ACA 2004

The Act is described in its recital as:-

An Act to provide a unified legal framework for the fair and efficient settlement of commercial disputes by arbitration and conciliation: and to make applicable the Convention on the Recognition and Enforcement of Arbitral Awards (New York Convention) to any award made in Nigeria or in any contracting State arising out of international commercial arbitration.

The future of arbitration practice in Nigeria is bright but there is so much that needs to be done in the development of this alternative to dispute resolution. More people need to be enlightened as to how it works, thereby easing the load on our nation's judiciary and also aiding the

growth of the nation's economy when commercial disputes are quickly and easily resolved (Donald, 2013).

Conclusion

Peace is between social groups and characterized by lack of violence or conflict behaviors, and the freedom from fear of violence. Commonly understood as the absence of hostility and retribution, peace also suggests sincere attempts at reconciliation, the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare. The establishment of arbitration as alternative for peace and conflict resolution is an important vehicle for peace development; therefore, it is imperative that research on way forward should be encouraged by government particularly in Nigeria. So that gender equality, social justice, harmony, human rights, and solidarity, shall prevail in the society.

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Chapter Four

AFRICAN CONFLICT PREVENTION STRATEGIES: A SELECTED STUDY OF THE OAU/AU AND ECOWAS

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Introduction

The Organization of African Unity (OAU, now the African Unity, AU), has always been conscious of the need to be grounded on a foundation that would provide a regional framework for collective regional action and strategic planning in the areas of regional security, peace and stability, as well as the promotion of economic development through economic cooperation and integration. It is to the credit of the founding members of the OAU, that such a framework or principles were firmly entrenched in the Charter of the OAU, signifying the common determination of African leaders to promote understanding among the African people and cooperation among African States. The adoption of the OAU Charter was a celebration of the ideals of what has popularly become known as African brotherhood and solidarity. Against a backdrop of the divisions that challenged the Statesmen and leaders of the early sixties, the coming together of different countries to establish the OAU, now the AU was symbolic of the desire to bring about a larger unity of the African peoples, one that transcended ethnic and national loyalties.

As has often been stated by Salim Ahmed Salim, the OAU was conceived as a framework for collective regional security in the wider sense, and in a more specific sense, as a strategic plan for promoting regional cooperation in the political and diplomatic fields thereby providing the necessary institutional framework to promote security, stability and development in Africa.

It was, therefore, within this context, that African leaders expressed, in the OAU Charter, their determination to coordinate and intensify their cooperation and efforts, for the sole purpose of achieving better life for the peoples of Africa. Moreover, the leaders also took cognizant of the fact that in order to effectively address the issue of how to sustain better living conditions for the Continent's population, there was an imperative

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need to defend their sovereignty and territorial integrity and to promote international cooperation, in a manner that is consistent with the Charter of the United Nations.

It also seems clearly plausible that the ultimate objective of the founding fathers of the OAU, in establishing the Organization, was to provide the then fragile African States, emerging from colonial rule into a better organized international political and economic environment, some degree of a sense of collective security through the minimization of individual vulnerability in their relations with their erstwhile colonial powers. In a sense therefore, the OAU Charter could be described as some have done, as "a covenant for regional security and mutual survival" (Akinrinade, et al, 1998).

OAU's experiences in promoting regional stability and mitigating the negative impacts of conflicts in Africa have been as varied as the membership of the Organization itself. During the first decade of its existence, the OAU was more preoccupied with ensuring a reduction of conflicts and the defusing of tension between its Members' States, particularly, tension arising from boundary disputes, territorial claims and ideological confrontations. Undoubtedly, and although its many critics refuse to concede this, the Organization achieved some degree of success in dealing with such problems.

The introduction is fairly extensive in order to underscore the fact that the OAU, has in the past, been involved in the resolution of conflicts (especially, inter-State conflicts) even if it had done so on an ad-hoc basis. It is a well-known fact that the Charter of the Organization provides for a Mechanism for Mediation, Arbitration and Conciliation. Notwithstanding the fact that this Commission has remained largely dormant, its inclusion in the Charter, was by itself a fundamental recognition of the need for such a facility. Reasons revolving essentially around perceptions and the narrow interpretation of sovereignty, have of course, created difficulties during past efforts to formulate procedures for the resolution of conflicts between OAU Member States.

These difficulties notwithstanding, there were innovations to the procedures and mechanisms for conflict resolution introduced by the Ad-Hoc OAU. Such innovations have included the creation of Committees of wise men to handle specific problems, as was the case in

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Western Sahara, Chad/Libya and the Senegal/Mauritania conflicts. The Institution and Office of the Current Chairman, as well as individual Heads of State, with insights, into specific problems, were mandated to intervene in conflict situations on behalf of the OAU Assembly of Heads of State and Government. Additionally, sub-regional organizations, as is the case of the Economic Community of West African States (ECOWAS) in Liberia, the Inter-Governmental Authority on Development (IGAD) in Sudan and Somalia and the Southern African Development Community (SADC) in Lesotho, have also been used to promote the settlement of specific and localized conflicts. In addition, the quiet but effective role of the Secretary-General of the OAU, now AU, has undergone a qualitative change thereby proving him with a framework to take initiatives to intervene personally or, through special Envoys, to promote the pacific settlement of conflicts.

This study is therefore interested in examining the conflict prevention, management and resolution strategies that the OAU/AU has adopted in some selected countries to bring about the much needed peace in the continent.

Review of OAU/AU's Involvement in Some Conflict Situations in Africa

Contrary to the uniformed misguided impression that the OAU/AU has been absent from many conflict situations in Africa, it is true even if less publicized, that the OAU/AU has done a lot within the context of the Mechanism in Conflict Prevention, Management and Resolution. Indeed, even in those cases where the OAU/AU has not played a direct role, it had been instrumental in galvanizing opinion and support, as well as sensitizing the rest of the International Community to act. It is however, appropriate at this juncture to examine some of the efforts that have been deployed by the OAU/AU to facilitate the maintenance of peace, security and stability on the Continent.

Burundi

In Burundi, the OAU/AU for over two years deployed a multi-disciplinary team of military and civilian personnel, which worked with the people of that country to facilitate the process of dialogue, peace and national reconciliation. After the very tragic events in Rwanda in 1994, the challenge to the OAU/AU in Burundi, was how to effectively help, not

only to defuse the tension there, but working in tandem with the rest of the International Community, to prevent a repetition of the sordid events that we witnessed in Rwanda.

As is now well known, the coup d'etat of 25 July 1996, among other factors, complicated all the efforts to bring about a quick end to the conflict in that country. Indeed, it is true to state that the coup temporarily reversed the little progress that was achieved in that country. Today, the situation inside Burundi is characterized by the deliberate destruction of the country's infrastructure, a low intensity guerilla warfare by rebels and opponents of the Government, a slow motion genocide which claims hundreds of lives every month, major population displacements and worst of all, the unfortunate absence of political consensus on the part of the military and political elite, in a country where there is a clear ethnic division and intense mutual fear, suspicion, acrimony and conflict along ethnic lines.

The problem in Burundi, though mainly political, should be viewed from a multi-dimensional perspective. Clearly, the crisis being experienced by that country, has everything to do with lack of recognition for the democratic process, intense competition for the allocation of wealth and scarce resources, dislocation of the population, as well as inadequate or nonexistent social services like education and employment for a great majority of people.

Naturally, in this setting, economic problems have tended to exacerbate political conflict. Burundi remains a divided country. Mutual suspicions and recriminations (where the Hutus fear and distrust the predominantly Tutsi military establishment and the Tutsis in turn, fear the prospects of genocide of the kind that took place in Rwanda), have fed on the fears of both sides of the political divide. The consequence has been the emergence and strengthening of the forces of extremism, while the voices of moderation have all but been drowned. The twin principles of democracy and security for all Barundis, must remain the foundation for a peaceful resolution of the conflict in Burundi.

Additionally, in the environment of conflict and instability, very little attention is paid to the urgent need for a real and sustainable program of socio-economic reconstruction and development. In the prevailing climate

of the politics and economics of exclusion, insecurity feeds on the distrust and fears of a majority of the population and provides a recruitment ground for the extremists on both sides of the political divide.

The lack of security in many parts of the country makes it difficult to track down the population even for humanitarian assistance, because a majority of that population is constantly on the move, except for the occasional recourse to the policy of regroupment by the Government of Burundi, which the International Community continues to frown upon. This situation is increasingly endemic and acute in the north and central areas of the country, as well as in Bujumbura and some previously stable areas in the south of the country. Border areas in Tanzania, have also been affected. Access to many of the worst affected parts of the country has become increasingly difficult. Regrettably, apart from Burundis, international aid workers and OAU/AU personnel have been victims of the instability in Burundi.

Due to the problems in Burundi and the DRC, the fate of the Great Lakes Region as a whole, had become inextricably tied with the fate of the Barundis and of course the Rwandese, who live outside their countries of origin, at least until the recent developments that unraveled the Democratic Republic of Congo.

Traditionally, the region has been a generous host to refugee populations. However, 1995 saw a growing frustration on the part of asylum countries and the rights of refugees in the region challenged as never before.

The OAU/AU continues to maintain its Mission in Burundi (OMIB) under the overall responsibility of a Special Representative of the Secretary General. OMIB currently has only its civilian component in the country, after the withdrawal of the military component. As part of efforts to promote national reconciliation in Burundi, the Secretary-General remains in active consultation with the leaders of the Region while the OAU fully supports the efforts of these leaders and the Arusha Peace Process which was facilitated by the late former Tanzanian President, Mwalimu Julius Nyerere. As this paper was being finalized, intensive consultations were underway to choose a new facilitator for the peace process. The complex and myriad challenges facing Burundi will require the sustained and full support of the OAU and the rest of the International Community. There is a need to continue to support the efforts of the countries of the Region

aimed at bringing about an enduring peace, stability and national reconciliation in that country.

Sudan

The OAU/AU has continued to support the mediation efforts of IGAD, over the internal conflict in Sudan. It is unfortunate that the process remains intractable in spite of recent efforts by the government of the Sudan, the SPLA and its NDA partners, countries like Libya, Egypt and the OAU/AU to name but a few. The protracted conflict in Sudan remains a major cause of concern, particularly, in terms of its humanitarian and socio-economic implications for that country. The OAU/AU is also concerned not just over the increasing number of Sudanese refugees and displaced populations, but also over the problems between that country and its neighbors. This is most worrisome, when there are so many allegations and counter allegations of destabilization and support for terrorist activities directed at some neighboring countries, and vice versa. The OAU/AU continues to appeal to the leaders and people of Sudan to work towards finding a lasting solution to the conflict inside that country, as well as problems with its neighbors. The OAU believes that the solution to all of these problems could be found if there is political will on the part of the leaders. Ultimately, only the Sudanese people can act to end the conflict in their country. But, the support of the OAU/AU and the International Community is imperative, to bring about reconciliation, peace and security in that great African country. In this regard, the IGAD Declaration of Principles remains a viable framework for dealing with the problem in the Sudan in a definitive manner.

Angola

The OAU/AU has, over the years, expressed its support to the United Nations in its efforts aimed at implementing the Lusaka Peace Protocol. Recently, the OAU/AU has been seriously concerned about the collapse of the Lusaka Peace Process leading to a renewed outbreak of war between the two Parties. The OAU/AU, in keeping with the declarations made by SADC, has clearly apportioned blame on the National Union for the Total Independence of Angola (UNITA) for its failure to live up to the commitments it entered into with respect to the Lusaka Protocol. It is within this context that the OAU/AU has consistently urged UNITA to comply with the provisions of the Protocol and to ensure the full demobilization of its forces and the demilitarization of territories under its

control. The OAU/AU also supports UN Security Council measures aimed at compelling UNITA to comply with its commitments.

But the truth of the matter is that the Organization has only been symbolically and peripherally involved in efforts to end the war in Angola. This factor has led to a lot of criticism by the countries in the region.

In order to address this problem, the OAU/AU is moving to ensure a more sustained involvement of the Organization in efforts to bring peace to Angola. In that regard, and as a matter of priority, the OAU/AU intends to implement the Algiers Decision on the reactivation of the OAU/AU Contact Group on Angola, made up of the Presidents of Zimbabwe and Cape Verde, as well as the Secretary - General; and considering ways and means of an effective implementation of the UN Committee on Sanctions.

The OAU/AU will also continue to monitor developments in that country and make further proposals to its Policy Organs on the role that the Organization could play in the efforts aimed at ending the conflict.

The Comoros

The Federal Islamic Republic of the Comoros has been engulfed in turmoil since August 1997, following a so-called declaration of independence by a separatist Movement in Anjouan. Since the eruption of the crisis, the OAU/AU has been fully engaged in efforts aimed at finding a peaceful and negotiated solution that respects the unity and territorial integrity of the country and takes into account the legitimate aspirations of the Islands and their inhabitants. These efforts have culminated with the conclusion of the Antananarivo Agreement of April 23, 1999. It is, however, a matter of regret that today, the process of returning Comoros to security, stability and peaceful coexistence is in a total stalemate: on the one hand, the Anjouanese Party, despite the formal commitment it made in Antananarivo, Agreement of April 23, 1999.

It is, however, a matter of regret that today, the process of returning Comoros to security, stability and peaceful coexistence is in a total stalemate: on the one hand, the Anjouanese Party, despite the formal commitment it made in Antananarivo, still refuses to sign the Agreement and persists in its usual delaying tactics; on the other hand, the coup d'Etat of April 30, 1999, has undermined the political consensus in

Grande Comore and further complicated the situation. Col. Azali has so far shown no inclination to respond positively to the demands by the countries of the Region, which have been mandated to follow-up the failed to respond to the crisis in a cohesive and pro-active manner, and herein lies the reason of the OAU/AU failure to achieve its objectives. The Organization has lost most of its credibility vis-à-vis the Comorian Parties, and, as long as these problems are not addressed, there is little hope to make headway in the search for a solution.

In view of this situation, the OAU/AU intends to devise strategies on how best to engage the region for it to take the appropriate measures to put an end to the crisis. Within this framework, the Central Organ at its meeting of countries of the Region could be convened to map out a strategy, which is clear and action-oriented, and set up deadlines for the attainment of OAU's objectives. Such meeting could also define the terms of reference of the delegation that the countries of the region are expected to dispatch to the Archipelago, pursuant to the decision of the Council of Ministers in Algiers in July 1999.

The Central African Republic

Thanks to the presence of MISAB and, later on MINURCA, peace and stability have been restored in the Central African Republic. The legislative elections of 22 November and 13 December 1998 and presidential elections of 19 September 1999 went rather smoothly. However, many issues pertaining to the implementation of the Bangui Accords remain unresolved, in particular with regard to the restructuring of the Army. The OAU/AU continues to follow closely the situation in that country.

The Democratic Republic of Congo

After months of efforts by African leaders, particularly those in the region, to find a peaceful solution to the war in the Democratic Republic of Congo, a cease-fire agreement has been finally signed in Lusaka on 10 July 1999 by the States Parties, on 1 August by the MLC and on 31 August by the DRC. This means that the cease-fire agreement is in effect since 1 September 1999.

The involvement of the OAU/AU in the implementation of the cease-fire Agreement in the DRC is as follows:

- a) A general responsibility, along with the United Nations, in the implementation of the Agreement;
- b) A specific responsibility consisting of:
- c) Facilitating the establishment of the Joint Military Commission (JMC), and
- d) Assisting the DRC Parties in choosing a Neutral Facilitator for the inter-Congolese political negotiations.

The OAU/AU has taken the lead in the installation and operationalization of the JMC, the Chairman was appointed by the Secretary General and is supporting it financially and providing the required human resources. As this paper was being finalized, the OAU/AU deployed the first contingent of neutral investigators in Kabinda, to monitor compliance with the Ceasefire Agreements. These regional JMCs and neutral investigators from Nigeria, Malawi, Senegal and Algeria will be deployed subsequently in the other areas.

Ethiopia and Eritrea

The dispute between Ethiopia and Eritrea, which erupted in May 1998, is one of the major challenges and preoccupation of the OAU/AU. The efforts deployed by the Organization resulted in the Framework Agreement (accepted by Ethiopia in November 1998 and by Eritrea in February 1999), the modalities for the implementation of the Framework Agreement (accepted by both sides in Algiers in July 1999) and, finally, the Technical Arrangements for the implementation of the Framework Agreement and the Modalities. While Eritrea accepted the latter document, Ethiopia requested for clarifications. These clarifications were forwarded to Ethiopia in August,. Consultations are ongoing.

Guinea-Bissau

It is to be recalled that the Algiers ministerial decision on Guinea-Bissau "called on the OAU/AU Secretary-General with a view to embarking on joint action aimed at the consolidation of peace and national reconciliation in Guinea-Bissau. In addition, the Summit's decision on unconstitutional changes of Government... requested the Secretary-General to be actively involved in developments in those countries and assist in programmes

intended to re-establish constitutional and democratic governments in the countries concerned". Since the Summit, the Secretary General has been Special Envoy to the country to explore how best the OAU/AU can support and facilitate the transition process in Guinea-Bissau. The OAU/AU is in the process of fielding an Observer Team to monitor the conduct of the forthcoming elections. Earlier, the Organization had made a financial contribution to the Government in support of the transition process.

Liberia

The major preoccupation for the OAU/AU in Liberia is to support the country's post-conflict reconstruction, reconciliation and development efforts. In this regard, the OAU/AU continues to monitor developments in Liberia with a view to preventing the possible relapse of the country into conflict. In addition, the OAU/AU will work closely with the ECA, UNDP, ECOWAS and other actors within the framework of the proposed integrated programme for post-conflict reconstruction in the Mano River Union.

Niger

Like in Guinea-Bissau, Niger is making efforts to return to constitutional order. Recently, the Secretary - General; dispatched H.E. Amb. Mamadi Diawara, the Ambassador of Guinea to Ethiopia and Permanent Representative to the OAU/AU to Niamey, to consult with the leaders of Niger and offer the assistance of the OAU/AU to the transitional process as requested by the Algiers Summit. The first round of the presidential race went smoothly on 17 October 1999, with the presence of OAU/AU observers. The OAU/AU action will continue to focus on two aspects: first, to make the necessary preparations to monitor the electoral process – the second round of the presidential race and the legislative elections are both scheduled on November 1999; stability of the situation in the country to prevent a recurrence of the crisis, as was the case following the Presidential elections of 1993.

Sierra Leone

The conflict in Sierra Leone commenced in March 1991. However, the International Community did not become seriously involved in efforts to resolve it until December 1994, when the United Nations sent a

preliminary fact-finding mission to the country. The OAU/AU's own efforts began in February 1995 and since then it has worked closely with individual countries of the region and ECOWAS, as well as with the United Nations and the International Community at large, to find a lasting solution to the conflict. In July 1999, a third peace Agreement on Sierra Leone, the Lome Agreement, was signed following negotiations between the parties in which the OAU/AU participated. Like the Abidjan Agreement, the OAU/AU has been designated as one of the Moral Guarantors in the implementation of the Lome Agreement. The main focus of the OAU/AU at this time remains how to facilitate the implementation of the Lome Agreement, in conjunction with the other Moral Guarantors.

Accordingly, the OAU/AU continues to:

- a) Monitor, on a daily basis, the ongoing developments in Sierra Leone, especially as they impact on the implementation of the Lome Agreement, through maintaining contacts and liaising with leaders of the parties to the conflict and with key countries of the West African Region, the ECOWAS Secretariat, the United Nations and the Commonwealth; and undertaking fact finding and/or mediation missions to Freetown, Abuja, Lome, Abidjan, Accra, Monrovia, where appropriate.
- b) Attend regularly, the statutory meetings of the Joint Implementation Committee and the ECOWAS Ministerial Committee of Seven, to both of which the OAU/AU is a key member and both of which are the lead international borders in the implementation of the Lome Agreement.
- c) Advise, on the basis of the programme to be developed together with the ECA/UNDP/ECOWAS on integrated post-conflict peace building in the three Mano River Basin countries of Sierra Leone, Liberia and Guinea. The OAU/AU envisages that this programme will build on its own initiative to dispatch an OAU/AU/ECA Needs Assessment Mission to Sierra Leone.
- d) Work closely with the OAU/AU Commission for Human and Peoples' Rights on human rights issues arising from the implementation of the Lome Agreement, including in particular the establishment of an internal inquiry by the RUF on atrocities committed during the war, as well as the establishment of a new Sierra Leone Human Rights Commission and a Truth and

Reconciliation Commission as prescribed by the Lome Agreement.

- e) Focus on the organization of the forthcoming elections in Sierra Leone, which could lead to a consolidation of the peace process.
- f) Mobilize international donors to provide funds for the post-conflict reconstruction and rehabilitation of Sierra Leone.

Somalia

The issue for immediate action on the agenda of the OAU/AU programme for Somalia is dispatch of the Fact-Finding Mission requested by several OAU/AU Council of Ministers sessions. In preparing for the fielding of this mission preferably before the end of 1999, considerable information collection and planning are being undertaken to ensure its success. Such information collection and planning will be achieved through:

- i) Continuing to monitor developments in Somalia and consulting in Addis Ababa with key Member States and organizations of the Standing Committee represented in Addis Ababa;
- ii) Consulting with Somali leaders resident/represented in Kenya, the United Nations Political Office for Somalia (UNPOS) and other members of the Standing Committee;
- iii) Maintaining contacts with the IGAD Secretariat and, as part of the above mentioned preliminary mission, visit the IGAD Secretariat in Djibouti as well as the Djiboutian authorities (Djibouti is Current Chairman of IGAD);
- iv) Maintaining contacts with the League of Arab States.

It is expected that the OAU/AU Fact-Finding Mission to Somalia will be undertaken sometime in December 1999, after which the results of the Mission will be analyzed and recommendations submitted to the Secretary General and through him, to the Policy Organs of the Organization, for action.

Western Sahara

The OAU/AU has deployed observers to work with the UN Mission (MNURSO) for the organization of a referendum in Western Sahara. The resolution of this crisis is important, not only for the people of Western Sahara, but also in the general interest of stability, security and cooperation of the Maghreb region, with clear ramifications for the continent as the deliberations of the Ouagadougou Summit on this issue

clearly indicated. The OAU/AU will continue to monitor and report regularly on the progress made with regard to the implementation of the UN Peace Plan for West Sahara.

Practical Problems Encountered in Conflict Management by the ECOWAS.

Structural Problems: Sub-regional economic organizations, founded for economic and development purposes, are now required to play significant conflict management roles. The countries in the region can ill-afford the costs of erecting other organizations for the sole purpose of conflict resolution. Thus, the existing organizations, albeit with original purposes other than conflict management and resolution, have had to respond to the conflict situations around them. They have done this at different levels and with varying degrees of success. One of the issues that have become apparent is that the structures of many of these organizations are unsuited for the conflict management roles they have assumed. As an organisation's level of mediation and other diplomatic activities, such structural problems are less noticeable than when a major peacekeeping or enforcement operation has been initiated.

ECOWAS, for example, was without a section such as the UN Department of Peacekeeping Operations (UNDPKO), and this invariably affected its ability to co-ordinate the ECOMOG operations effectively. The problem was recognized by the organization and in its new treaty, and through its new mechanism for conflict prevention; such structural flaws have been given greater attention.

Political divisions and partiality

One of the main issues that have emerged – particularly in a Post Cold War situation where countries within a region or sub-region only are willing to resolve crises in their own neighbourhoods – is that it is difficult to find neutral and impartial actors. This has been apparent in Liberia and the DRC. In Liberia in 1990, Nigeria, Cote d'Ivoire and Burkina Faso were seen to be supporting different sides in the conflict. This invariably impacted on the ECOMOC operation, when one of the conflicting parties perceived Nigeria as a partial actor. The other two did not participate in the peace operation at the time. This issue also created

political divisions within ECOWAS and served to emphasize old Anglophone and Francophone rivalries.

Human and Financial Resources

Perhaps the most serious problem that regional and sub regional organizations face, is the dire lack of resources to meet the challenges presented by escalating regional conflicts. Many organizations cannot face, is the dire lack of resources to meet the challenges presented by escalating regional conflicts. Many organizations cannot mount a straightforward and predictable traditional peacekeeping operation, let alone the more complex peace support operations that are required to bring stability to the present conflict areas. Thus, regional or subregional organizations are more likely to respond to conflicts when there is a lead nation – a country with the human and material resources to take the lead in the initiation of such operations. For example, even where smaller, less endowed states are willing, they may not have the human resources to conduct the kind of operations that would normally be required to manage difficult conflicts. In 1990, prior to ECOMOG's deployment in Liberia, some countries did not have enough senior ranking soldiers to contribute to the force. The need for bigger and richer states to contribute to peace support interventions may create another problem – what is sometimes seen as the problem of regional hegemony, which is discussed below.

Regional Hegemony

These powerful actors are considered to be a 'necessary evil' in many regions. On the one hand, smaller states are reluctant to accept the leadership of bigger and better endowed states for fear that they will always seek hegemony in their neighbourhood. On the other hand, these big states are relied upon in times of conflict to provide the resources that produce the vital lifeline of peace operations. Thus, countries like Nigeria in ECOWAS and South African in SADC may find themselves challenged to take a leading role in their regions in times of crisis. Both countries, thus far, appear to have responded differently to the challenges confronting them. While Nigeria has whole-heartedly accepted the leading role in the West African sub-region, the opposite has tended to be the case with South Africa, which is reluctant to play the role of 'superpower' in Southern Africa. Where hegemony powers are willing and able to initiate and participate in regional conflict resolution efforts, these may mean the difference between arrested collapse and complete destruction, human

suffering and anarchy. Sub-regions without such lead nations are the ones likely to suffer more in times of crisis, especially where no power outside the neighbourhood is willing and able to intervene. The harm that might have been prevented in Rwanda, had there been an actor willing and able to act 'quickly' in response to the situation on the ground can only be left to the imagination.

Despite their advantages, however, regional hegemony powers are themselves become stumbling blocks in a conflict resolution process if they are seen as being partial, as having too much vested interest in the conflict, or indeed, if they are not inclusive in their approach. Nigeria faced deep suspicions from a combination of some ECOWAS member states and one of the conflicting parties in Liberia, for various reasons. Most of all, however, the greatest challenge that Nigeria faced, was the perception of partiality.

Legitimacy and Legal Relationship with the UN

Regional organizations face a problem of legitimacy if they are perceived to be acting without the approval of the UN, particularly where the action entails the use of force. The ECOMOG operation initially suffered when its legitimacy was challenged on a number of levels. The operation only received the blessing of the UN retroactively. However, there has been a shift in thinking in recent years. In difficult humanitarian emergencies, action has been taking unilaterally or collectively by a group of states that then receive approval retroactively from the UN. Thus, some analysts are already raising questions whether this reflects emerging customary international law.

Operational Problems:

In responding to deadly conflict in subregions, local peacemakers have encountered specific operational problems. African organizations and their representatives are often required to bring about peace in environments where the conflicting parties are barely identifiable and numerous, and where the control of territories occupied by them is constantly changing hands. The force that is mandated to create stability in such an environment has to struggle with the differences in orientation among the different contingents in the multinational force. Such differences range from training and doctrine to the provision of logistic support and language. Thus, ECOMOG commanders had to contend with language barriers, the effects of differences in training and doctrine

between francophone, and even among Anglophone continent and the irregular provision of logistics including, variations in the amounts of operational allowance.

African Traditional Conflict Resolution

African is represented by a diversity of cultural and religious practices. This diversity affects the approaches to dispute and conflict resolution in the traditional setting. Generally, the approach would tend to differ from the African itself, the approach may also differ from one culture to impacted on the approaches used in African in the same ways they have impacted on the culture of the people. In Islamic societies, for instances, the religion comprehensively prescribe the way conflict involving believers are to be resolved. In that case, per- methods of disputes resolution would be significantly eroded as typified by the situation in the Hausa community of north Nigeria.

The approaches also differ as on moves from one level of conflict to another. There are variations in conflict involving property, land family, marriage, communities, as well as those between Muslim parties on the one hand then Muslim and non - Muslim parties on the other. In some African societies, the university religion has nearly completely displaced the traditional method of dispute resolution. In others, the principles of Islam and Christianity have affected parts of the tradition redefined and reshaped others, and left some intact. This topic is the subject of another chapter of this book and need not delay us here. Broadly speaking, we may identify two categories of social formation in African there are first those characterized by centralized authority and states system, headed by paramount king and chief , most of them dating back centuries or decades before the inception of colonial rule in Africa. Such authoritarian states system existed in different parts of Africa. For instance , the emirates of Northern Nigeria , the ancient Yoruba kingdoms the ancient Ashanti kingdom of Ghana, the ancient Benin kingdom of Nigeria, the kingdoms of East, Central and Southern Africa, etc. in other parts of Africa, there are paramount traditional leaders known as chiefs or by some other names, as well as sub-chiefs. It is also possible to have conglomerates of ethnic groups.

In this first category of political and social formation,* because of the powers conferred in the king, or the paramount traditional political leader, the dispute resolution system is rigid. It takes the form of judicial arbitration. There is little negotiation and mediation as understood in the Western sense. Typical examples are to be found in the Igbo and Tiv societies of Nigeria. Here, there is the absence of a centralized authority, and decisions are taken at family, clan and age grade levels. Councils of elders usually made up of the most elderly and senior members of the community may also exist to decide individual and community disputes. In this setting, dispute resolution is informal, with an air of democratization in the process and outcome. The community feels and owns the process. Dispute resolution is seen closely as a system of justice, to which the community, rather than individual leaders, is at the centre.

The second category of state system in pre-colonial Africa may be classified as the segmented system, otherwise called the 'egalitarian' political system. Some elements of the process are described below.

Setting: The setting for dispute resolutions in the segmented system would normally be a neutral ground such as the village square, or an open hut. Where boundary dispute between individuals, families, clans or villages is the issue, the boundary in contention could be the venue of the meeting. In some instances, there could be deep spiritual dimensions, and therefore, the need to invoke ancestral spirits to buttress the links Africans maintain with their ancestors. The venue for the resolution of conflicts could also be village or community adjudication centres such as the village square, market square etc. Those that have religious and spiritual dimensions, and which require ancestral intervention may be conducted at a traditional community shrine. The choice of the venue highlights the fact that the community is being placed and considered above any other individual or social unit. Simply put, African ADR attaches more premium to community interests than individual needs and interests.

Gender: Typically, women are kept out of African shrines. Participants at African ADR would normally, but depending on the sensitivities and peculiarities of each community, be adult males. Decisions taken, however, are meant to include, and affect, women and children also. In most cases, the best awards and decisions favour adult males.

Process: The African ADR process would normally begin with general preparation. This involves consultations, invitations sent to the appropriate persons, the gathering of materials for rituals such as sacrificial animals, local brew for libation and for others to consume thereafter, selection of a date that does not clash with events like market days or farming, etc. the assemblage of the right caliber of participants is followed by a call for silence, which either the town crier, or an elderly member of the community would make. Silence is a representation of the sanctity and dignity of the people, the community, leadership, and the process itself. If the society is a religious one, as most African societies are at the moment, there is invocation of pledges, or reference to ancestors and ancestral spirits, the pouring of libation, sacrifice of a live animal, etc. In Yoruba society, the spirit of gods such as Ogun (god of iron), sango (god of thunder and storm) or shampona (god of small pox) could be invoked to wreak calamity on guilty persons who want to lie or interfere with the process, or on enemies that may invoke the wrath of the gods against the community as the case may be, and should that be necessary. Christianity, Islam and modernization are beginning to affect these processes, and it is typical now to have either Christian or Muslim prayers, or both, said that the beginning of such sessions. In some countries like Ghana, it is a combination of the Christian, Muslim and African traditional religion prayers. Suffice it to add, however, that the saying of prayers of the universal religions may imply that the resolution may be conducted using their tenets. In yet some other settings, there is toasting of local wine, or the breaking of kola by the most elderly persons. The Igbo society of Nigeria is a key example where the breaking of kola, among other rites, conducted by the very senior male members of the community, symbolizes the commencement of any such event.

Icebreakers and introductory sessions are also part of the African ADR process. These would normally comprise of wise sayings, words of wisdom from elders and ancestors, reference to the ancestors' good deeds, and proverbs. For instance, it is said, "The words of our elders are words of wisdom. The wise man (and woman?) hears and gets wiser". This helps to create links between the present and the past. Disputants may thereafter swear to oaths and state their cases, to the hearing of the elders. Other members of the community present also listen to the stating of the cases by disputants.

At the end of the listening, the elders have the duty to give their verdict. They sometimes receive input from other members of the community present. Whether or not such input is received, and the extent of the input, will depend on the degree of masculinity in the community, and how gerontocratic the community polity is. The focus is to pass a verdict that promotes community solidarity, but with emphasis on non violence. At the end of the process, there could be other activities that follow. If the event is at a shrine, the sacrificial lamb or chicken (black or white) will either be cooked or roasted, and eaten by the most senior men. Similarly, the men will drink the wine or local alcohol that accompanies the process, and such drink will be brewed by women. The peace deal is then assumed to be completed and sealed.

It is not in all cases that guilt must be established. In certain family disputes, third party interveners anxious to find solutions to a situation may be required to look for solutions without blaming either party. The aims will be to reconcile parties having swept most of the issues in the conflict under the carpet. This instance has been documented by Uwazie (2000) in a study of dispute resolution in Igbo society of south-eastern Nigeria.

Openness: The African ADR is conducted in the open also, as a means of ensuring that subsequent generations in the community learn the process and value systems of ADR. In other words, it is a socialization process for the younger generations. This is why younger persons do more of listening and observing of the seniors than participate or contribute. Indeed, young people are typically not to be heard.

It can be seen that the African ADR differs significantly from the Western ADR, because it combines negotiation, arbitration, adjudication and other methods put together. It also does not have other elements of Western ADR such as confidentiality, the right and freedom to disagree with the mediators, flexibility, emphasis on a win-win outcome, gender sensitivity, trained and professional mediators, assurance of neutrality on the part of mediators, tackling emotional issues, signing of agreements, etc.

Instead, the African ADR is in many cases open to every male member of the community. Some communities may tolerate the presence of female members. Its focus is the community rather than individual disputants, employing spiritual and community powers and traditions, gender specific

orientation, elders playing a critical role, and a verdict passed on who is wrong and who being right is that of the deciding authority and not reached by parties themselves etc.

William Zartman captures the mediation process in the African setting in the following words:

In traditional African mediation, the agent is a neutral and powerless third party, armed with personal characteristics such as wisdom and integrity but without the means for providing inducement and –sanctions – a moral mediator rather than a mediator with muscle, or in more standard times, a mediator as formulator but not as manipulator. The mediator functions much as an ombudsman, intervening between authority and citizen, tempering justice with mercy and sentences with reintegration (Zartman, 2000:22).

As a matter of fact, Zartman seems to get it wrong in the sense that traditional African ADR is scarcely an individual's job. It is predominantly a community responsibility. Even in structured societies, the chief presides over problem-solving along with others that support him. A leader may only facilitate the process, but it is most typically a group responsibility (Shedrack, 2006).

Conclusion

It is true that many African States have opted for home -grown democratization processes. These processes, have all the elements of universally accepted democratic values such as: the creation of a political climate that tolerates the right of dissent, accountability to the public, transparency of Government activities, independent and honest judiciary, enforcement of rules and regulations, provision of social and economic services, press freedom, curbing militarism, nurturing a culture of tolerance, safeguarding human rights, ensuring peace, stability and economic development. Governments need to be encouraged to persevere along this path.

There is also an increasing awareness, as the Secretary – General has consistently maintained, that economic development cannot take place in an environment of conflicts. Increasingly, it is being accepted that good

governance must imply that African Governments should facilitate conflict resolution between national, ethnic and regional groupings.

On the concept of sovereignty, which many have expressed concerns over, there is currently at the OAU, a very dynamic interpretation of this principle currently taking place. Indeed, the commitment African leaders entered into during the adoption of the 1990 Declaration and the 1993 Declaration establishing the Mechanism for Conflict Prevention, Management and Resolution, are clear indications that our leaders are willing to allow for a greater involvement of the Organization in issues which were hitherto to regarded as the sole preserve of States. Additionally, the fact they adopted the Treaty Establishing the African Economic Community and working for the integration of their economies, and the recent development in Sirte, Libya, where the leaders decided to establish an African Union and an African economic integration and prosperity without stability. It was this thinking that led to the protocols on non-aggression (1978) and mutual assistance in defence, 1981.

Even so, the security threat facing the subregion was perceived to be largely external. Much thought was not given to the need to prevent internal security threats or the escalation of internal conflicts, through a change in the system of governance and the use of accountability, rule of law and respect for citizens' human rights as conflict prevention strategies. It is not surprising that West African leaders did not (officially) give much thought to this, as more than two-thirds of the sixteen member states of ECOWAS were under dictatorial or authoritarian regimes. They therefore missed the opportunities for early warning, conflict prevention or avoidance, or indeed early mediation. Thus, when Liberia was flung upon ECOWAS, it had to improvise in many respects. Indeed, its experience in Liberia, over time illustrated many of the problems that confront subregional organizations in conflict resolution.

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Chapter Five

RESPONDING TO CONFLICTS IN WEST AFRICA: THE ROLE OF THE ECOWAS

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Introduction

The Economic Community of West African States (ECOWAS) was founded by 15 West African States in 1975 to pursue market integration goals in the sub-region. However, the outbreak of violent conflicts in Liberia and other West African countries in the 1990s and their transnational underpinnings which threatened sub-regional security compelled ECOWAS to pay increasing attention to peace and security matters. It is currently implementing a Mechanism on peace and security which includes the establishment of a conflict early warning database that would monitor the conflict situation in the sub-region to inform the design of effective early response strategies.

The Mechanism is strengthened by a supplementary protocol on Democracy and Good Governance underlying violent conflicts. As the primary security instrument that outlines the security architecture and strategy for the sub-region, the Mechanism and its supplementary protocol address the requirement of Article 58(3) of the Revised Treaty of ECOWAS (1993) which states that "detailed provisions governing political cooperation, regional peace and stability shall be defined in the relevant protocols".

Regarding the recognition of civil society organizations (CSOs) in this context, a United Nations report describes CSOs as "the prime movers of some of the most innovative initiatives to deal with emerging global threats." Again, the preamble of the Constitutive Act of the African Union (AU) mentions, among other things, that the AU would be "guided by our common vision of a united and strong Africa and by the need to build a partnership between governments and all segments of civil society, in particular women, youth and the private sector, in order to strengthen solidarity and cohesion among peoples". Furthermore, Article 24 of the AU's Common African Defence and Security Policy (CADSP) of 2004,

highlighting the roles of its implementing organs, states that the AU's "Peace and Security Council shall encourage non-governmental organizations, and community-based and other civil society organizations, particularly women's organizations, to participate actively in the efforts aimed at promoting peace, security and stability in Africa; and that when Security Council ECOWAS has since 2001, taken steps to operationalize its conflict early warning system by soliciting the technical expertise of relevant CSOs. However, the implementation of the ECOWAS Early Warning System has not translated into the attainment of a sub-regional capacity to respond promptly to emerging conflicts or stop on-going ones. While the system is able to gather the needed early warning information, certain structural hurdles continue to frustrate the anticipated complementary relationship between early warning information and the design and implementation of early response strategies in the sub-region.

This paper assesses the partnership between ECOWAS and civil society organizations in the implementation of the early warning system. It explores options for strengthening this partnership to facilitate early response, contending, among others, that the role of civil society should go beyond early warning information gathering to include a recognized responsibility endorsed and supervised by ECOWAS to intervene (via mediation and/or conciliation) in community and national level conflicts. This point is made in recognition of the fact that in the context of early warning, "attracting attention to low-profile conflicts is problematic (while) shifting from macro-level political early warning to micro citizen-based warning and response systems has been slow. However, given the peculiar circumstance of West Africa, there is potential utility in the mediation role of sub-regional CSOs both on their own merit and as informal conflict prevention instruments of ECOWAS at the community level.

ECOWAS Early Warning and Early Response: The Role of Civil Society

One proactive development of ECOWAS early warning system is the involvement of civil society organizations in its establishment especially when funding for The System remains a major drawback. This has been the result of early agitation by civil society as it was "local communities

that felt most acutely the results of deterioration and decay in the quality of public institutions and services that accompanied economic distress in many parts of Africa in the wake of failed development and structural adjustment programmes" of the 1980s. The AU has conceded its lack of in-depth analyses of conflicts which would have provided it with sound basis for taking decisions on intervention, and has called for training support for civil society organizations in Africa. Two CSOs considered in this regard are the West Africa Network for Peacebuilding (WANEP); and the West African Civil Society Forum (WACSOF). **West Africa Network for Peacebuilding (WANEP):** WANEP was conceived in 1998 as a coordinating structure for collaborative peacebuilding in West Africa, with the ultimate aim of building sustainable peace as a foundation for development in the sub-region.

Over the years, it has facilitated the creation of a coalition of peacebuilding civil society organizations, spearheading their synergistic relationship with ECOWAS in sub-regional peacebuilding. WANEP operates as a peacebuilding network organization, with a sub-regional headquarters in Accra, Ghana; and 12 national network secretariats in 12 ECOWAS countries. The countries are; Benin, Burkina Faso, Cote d'Ivoire, The Gambia, Ghana, Guinea-Bissau, Liberia, Nigeria, Senegal, Sierra Leone and Togo. It continues to work to cover Mali, Cape Verde and Niger.

The WANEP secretariat based in Accra, provides guidance and support to national networks in strategic planning and process management, and promotes information sharing among its members and associated institutions. Its peace-building activities are in the areas of conflict prevention/early warning and response initiatives, capacity building, network development, conflict intervention, and active non-violence education.

The following programs constitute the vehicles through which WANEP undertakes the above-mentioned activities: West Africa Early Warning and Response Network (WARN); capacity Building and the West Africa Peacebuilding Institute (WAPI); WANEP National Networks; Women in Peacebuilding Network Program; Intervention and Special Initiatives with ECOWAS dates back to 1999 on issues of conflict prevention. However, the adoption of the ECOWAS Mechanism in that same year led to its

formal commissioning by ECOWAS to conduct an assessment of ECOWAS' "conflict prevention capacity including its training needs with a view to operationalizing the 1999 Mechanism." (WANEP, 2007).

In specific reference to early warning, however, the involvement of WANEP in sub-regional early warning began in 2000 when it established the WARN to institutionalize a culture of prevention by building the capacities of communities and CSOs in the early detection of nascent violent conflicts that will bring about early warning as a basis for an informed early response. This initiative was strengthened by a five-year partnership it forged with the Catholic Relief Services (CRS) in 2001, to promote preventive peacebuilding by developing local and regional capacities for conflict prevention and peacebuilding. With substantial financial support from USAID, the WANEP – CRS partnership is undergoing a two-phase implementation. Phase I, also known as the Capacity Building for Conflict Prevention and Good Governance – popularly referred to as Capacity Building Programme (CBP) – ended in 2004. Under that project, WANEP played the part of a sub-regional organization with technical expertise in conflict early warning and response as well as peacebuilding (CEWR/PB). Its expertise was sought to strengthen the capacity of ECOWAS and CSOs in West Africa to carry out work that reduces conflict and strengthens conflict mediation and peace at local and national levels.

Under this project, WANEP was to develop the conflict prevention capacity of ECOWAS; identify and strengthen the capacity of peacebuilding civil society organizations in the sub-region; link the two; and foster a better management and prevention of on-going and emerging conflicts in the sub-region. Specifically, the operationalisation of the ECOWAS Observation and Monitoring System was the prime focus regarding the service that WANEP was to provide for ECOWAS. Part of the project challenge was the development of a joint early warning database with indicators to monitor security threats in the sub-region.

A memorandum of understanding signed in this context between ECOWAS and WANEP in February 2004 committed WAEP to 'provide training, technical assistance and on-site technical support to ensure that appropriate structures are in place to establish and strengthen linkages between CSO networks and ECOWAS, to increase the conflict prevention

capacity and effectiveness of ECOWAS; and increase the OMC's capacity to collect and analyze data on conflict issues.

The above-mentioned MOU enjoined the ECOWAS office of the Deputy Executive Secretary for Political Affairs, Defence and Security (now Commissioner of Political Affairs, Peace and Security), in charge of the ECOWAS Mechanism to assist in getting access to relevant documents and key personnel; ensure ECOWAS' political support to the program; and facilitate civil society participation throughout the duration of the program.

Through this project, WANEP, among others, assessed the training needs of ECOWAS and peacebuilding CSOs in the sub-region; hired a Liaison Officer stationed at the ECOWAS Secretariat to facilitate the WANEP – ECOWAS partnership; organized three consultative meetings between ECOWAS and CSO staff to develop action plans; trained some ECOWAS 14 zonal bureau coordinators in the development of early warning reports; developed a list server of sub-regional CSOs; and organized a sub-regional civil society forum at which key conflict indicators were identified. So far, a coalition of more than 450 peacebuilding CSOs has been formed in the 12 national networks of WANEP. With these range of activities, sub-regional CSOs acting through the national network secretariats of WANEP, were to become the civil society organizations on the ground to support the work of the zonal bureau heads in early warning information gathering.

While ECOWAS displayed a hesitant involvement in the initial stages of CBP 1, a process review of the project revealed two major weaknesses worth mentioning: First, there was no provision in the design of the project that linked the activities of the WANEP national network coordinators with the zonal bureau heads of ECOWAS; and there was no clarity regarding how ECOWAS would use the information gathered – something that the review report described as a “key weakness in the design” of the project. Under phase II of the WANEP – CRS partnership (July 2005 – June 2007), a follow up project known as the Enhanced Conflict Prevention Framework for ECOWAS and Civil Society Organizations”, was implemented.

This focused on the establishment of community level early warning system in seven countries. ECOWAS is working with WANEP in the

development of the ECOWARN database – an online database reporting system designed to capture data collected from the field by both ECOWAS Member – States monitors and WANEP's network of monitors as a way of monitoring issues in the sub-region that impact on peace and security. Thus in each country, there is a pair of WANEP early warning monitor and ECOWAS Member-State Monitor all trained by WANEP. In essence, the information gathering reach of the ECOWAS early warning system has been widened.

West Africa Civil Society Forum (WACSOF): WACSOF was founded in 2003 as the result of a joint initiative by International Alert, ECOWAS and the Centre for Democracy and Development, to give capacity building support to the ECOWAS conflict management mechanism and devise a framework for institutionalizing on ECOWAS – civil society interface that addresses broad human security issues in the sub-region, taking into account, the provisions of the African Union Constitutive Act of 2002; the NEPAD Mechanism of 2001; and the ECOWAS Mechanism of 1999. With funding from the UK Department for International Development (DFID), initial consultative meetings in Abuja, Nigeria, on 30 May – June 1 2003, produced a communiqué that became the action plan that led to the birth of the West African Civil Society Forum – an umbrella organization which brings together sub-regional civil society organizations and other stakeholders to promote a range of activities geared towards the pursuit of democracy, peace and security, the rule of law, human development and integration in the sub-region.

Its membership reflects the emerging relationship between civil society and the state in post-conflict or fragile societies (i.e a critical friendship). Operating in all 15 member ECOWAS countries, WACSOF is open to individuals representing civil society organizations as well as other stakeholders who are co-opted as associate members or observers 38 15

The operational areas that define the focus of the work committees of WACSOF are: food, agriculture and environment; ECOWAS and CSO relations; gender issues; governance, democracy and human rights; health, HIV/AIDS and education; Media, telecommunications, and information technology; peace and security; policy research and database; regional integration, economic development, trade and investment; and youth. The

undertakings in these areas are expected to promote among others, democratic principles and institutions, popular participation and empowerment of the people, good governance, human rights, freedom and social justice and the promotion of ECOWAS and sub-regional integration in all the member countries.

WACSOF also undertakes election monitoring and observation throughout the sub-region. As a sub-regional CSO whose formation was collaborated by ECOWAS, WACSOF enjoys official recognition by ECOWAS as a regional civil society body. WACSOF is noted for its Peoples Forum – its highest organ/activity held annually (but lately altered to become a biennial affair) to analyze the human security situation in the sub-region from a civil society perspective and make recommendations to the Meeting of ECOWAS Council of Ministers which serves as the major preparatory event for the ECOWAS through the recommendations of the Peoples Forum to the ECOWAS Council of Ministers Meetings. As a focal activity, WACSOF engages in election observation as it believes, most conflicts in the sub-region are triggered by the way political leaders are elected. Part of its challenge is to ensure improved dialogue between the State and Civil society in peacebuilding.

As a pointer to the potential contribution of civil society to early response to conflicts in the West Africa sub-region, Mr. Emmanuel Bombande of the WANEP comments that “an underlying assumption in Early Warning and in this context ECOWARN is that Early Response must be generated from Early Warning. Whereas in West Africa, the partnership between CSO and ECOWAS in ECOWARN is working towards this end, the results indicate significant progress in this direction. Civil Society analysis and recommendations on Guinea for example was well appreciated output in the sub-region such that the security of journalists as well as the rights of the people to accurate and educative information is simultaneously guaranteed.

While there should be a training program for media personnel –sensitizing them on early warning and response issues – there should be a conscious attempt to encourage sub-regional leaders to adhere to the aspects of the ECOWAS supplementary Protocol on Democracy and Good Governance that relates to plural media regime as well as increased training for media practitioners in early warning.

Article 37 of the ECOWAS Supplementary protocol on Democracy and Good Governance, for instance, states that each member state shall work towards ensuring pluralism of the information sector and the development of the media. It adds that “Each Member State may give financial assistance to privately owned media” and that the distribution and allocation of such assistance should be done by an independent body freely instituted by the journalists themselves. However, in many of the countries in the sub-region, journalists with critical views are persecuted for the slightest criticism of the state.

Engaging traditional authority: In terms of the maintenance of law and order, the limited reach of many African States to the remote parts of their respective territories necessitates the resort to traditional practices and custom as a means of dispensing justice and maintaining order by traditional leaders to complement the work of the weak local authorities. It places these leaders at the heart of local level governance though their roles are under-estimated. Experience shows that the burden of responsibility on primary data collectors is great. The most difficult challenge is how to make them convey local practical and cultural knowledge they take for granted in a formal early warning and early response system. Although the growth of modern sovereign statehood on the continent appears to have diminished the prestige and authority of traditional leaders, many of them still wield tremendous social, economic and political influence within member states. In Ghana, chiefs are the primary custodians of land and this underpins the numerous localized disputes in the country. Mobilization for the anti-colonial struggle in the Ivory Coast was spurred on by chiefs who eventually joined the first generation of interest-led conservative political elites whose resistance to reforms in the 1990s partly explains the current state of affairs in that country.

Thus given their immense contribution to governance at the local levels, traditional authority can be a source of peace and it can be destructive as well. Its relevance to sub-regional conflict prevention initiatives is as crucial (if not more) as the States themselves. The cooperation of traditional leaders in the implementation of early warning and response systems is important. While there is the need for closer focus on traditional level governance for early warning purposes, there is an equal

need for intensified training for traditional authority regarding their roles in early warning and response.

The Strengths and Weaknesses of the ECOWAS – CSO Partnership

Seen as the most potent and recognized inter-state organization in the sub-region, the ECOWAS CSO partnership reflect the emerging conceptual shift in orientation regarding state – CSO relation in fragile societies. The partnership reinforces the need for an inclusive handling of security at various levels of governance in the emerging era. Community ownership of security interventions can guarantee sustainability.

As Thelma Ekiyor suggests, ECOWAS must explore the possibility of building on the existing collaboration with CSOs to address other human security issues such as the promotion of basic rights and fundamental freedoms (Ekiyor, 2006). CSO involvement in the development of ECOWARN is cost effective as much can be done with less financial input.

However, funding is also a challenge to most community-based organizations. But the correlation between security and development in the sub-region suggests that ECOWAS consider funding joint training for CSOs in early response strategies reform, conflict-sensitive development, election monitoring, gender equality and post-conflict reconstruction.

While CSOs have been involved in formal conflict prevention initiatives, they remain underused by the Economic Community of West African States (ECOWAS) and national governments. ECOWAS and national governments should incorporate CSOs working at community, national and regional levels as partners in formal conflict prevention frameworks and initiatives. At the same time, civil society itself needs to become more organized and professional.

Civil Society in West Africa has played key roles in preventing violent conflict in a number of ways:

- CSOs have played a pivotal role in the regional early warning and response framework. For example, the West African Network for Peacebuilding has been instrumental on the ground monitoring for the ECOWAS early warning system.
- The advocacy efforts of CSOs on small arms and light weapons (SALW) have raised awareness on SALW proliferation issues.

They have also yielded successful policy outcomes, such as the ECOWAS Convention on SALW.

- Many CSOs have involved themselves in peace talks. They have helped to create the right conditions for talks, build confidence, shape the conduct and content of negotiations and influence the sustainability of agreements.
- In post-conflict situations, CSOs have helped to promote reconciliation, enhance local ownership of peacebuilding initiatives and contribute towards democratization processes.
- Grass-roots women's groups have formed networks to spread information on attacks and safe routes, reducing the impact of violence. Women's works have brought about advances in women's participation in peace processes.
- Civil society has worked closely with ECOWAS in implementing conflict prevention mechanisms civil society provides a credible bridge between policymakers and their constituencies.

While civil society plays a pivotal role in conflict prevention in West Africa, it nevertheless faces a number of persisting challenges:

- There has been a significant shift in recognition of the importance of CSO involvement in conflict prevention at ECOWAS level. However, most national governments view civil society conflict prevention initiatives with suspicion.
- There is a tendency to see NGOs as representing all of civil society. This narrow categorization often sidelines the contributions of important actors such as community-based organizations and traditional leaders.
- Collaboration among CSOs is weak. Competition for donor funding among CSOs undermines cooperation, leading to duplication of efforts and initiatives.
- There is a shortage of personnel skilled in conflict prevention. CSOs can intervene in conflict situations without the requisite skills, worsening tensions.
- The extent to which CSOs' conflict prevention initiatives inform or influence 'conflict prevention policy is intangible and in many cases not measured. Due to limited resources, most CSO activities are not strategically aimed at influencing policy.

- The contribution of civil society to conflict prevention remains largely unknown due to the absence of a documentation culture among CSOs.

Conclusion

Although ECOWAS has invested heavily in establishing an indicator-based early warning database, a corresponding investment in manpower will yield a better impact. The OMZs and the OMC should ensure that persons within the early warning and response continuum have the requisite skills to monitor, analyze, catalogue and prepare reports for policy makers. The main weakness of ECOWARN has been its inability to generate early response.

The concern that the early warning system is incapable of picking up conflict issues on its own needs to be addressed. CSOs should be well trained to intervene in intra-state conflicts. Out of the ECOWAS – CSO collaboration is emerging a potent framework with the capacity to detect and predict security threats in the sub-region. The collaboration is born out of the decision of West African States working together towards sub-regional security.

The 1999 Mechanism presents a security blue print for enhancing sub-regional capacity for conflict prevention. While far-reaching steps have been taken towards its implementation, the prevalence of new and on-going conflicts suggests that more work needs to be done. This system is an innovation that reflects global recognition of civil society in building peace and security. So far, the partnership has led to the establishment of an early warning system that has its strength in information gathering.

What is lacking is ECOWAS' ability to link early warning to early response. Here again, the major hurdle is how to circumvent the obstacles posed by state sovereignty which presently affects when and how to intervene emerging conflicts and report on their success or failures so that information about large-scale conflicts can be known even as they escalate. Within the framework of this proposal, a further suggestion is that early warning-based CSOs must be given early response training. And there should be increased transnational collaboration among CSOs in early warning and response work.

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Chapter Six

PEACE AS A VEHICLE OF UNITY AND DEVELOPMENT IN NIGERIA

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"Let us not accept violence as the way of peace. Let us instead begin by respecting true freedom: the resulting peace will be able to satisfy the world's expectations, for it will be a peace built on justice, a peace founded on the incomparable dignity of the free human being". - Pope John Paul II.

Introduction

The desire of every society is to advance year after year beyond its previous state of both infrastructural and capital capacity development and levels. This goal is best achieved when peace strive in that society, as there is little or no apprehension that will warrant any form of fear and worry. Businesses strive and foreigners feel free to establish more in that environment because they are sure of peace and prosperity. This has made it necessary for a proper understanding of peace and its relevance to the academic nurturing of future leaders.

The origin of 'peace studies' (including conflict studies) as an academic discipline can be traced back to the late 1940s. The first academic peace studies programme was established in the United States of America in 1948. Soon thereafter, the field of peace research developed as a "science of peace" in the 1950s to counteract the science of war (Harris, 2008 and Steinberg, 2006). As Richmond (2005) notes, "Where theorists do attempt to engage with peace as a concept, they often focus upon units such as states and empire as its main building blocks, thus broadly discounting the role and agency of individuals and societies in its construction and sustainability." Therefore, one of the main objectives of this chapter is to look at how individuals and agencies can help to bring about peace in our communities.

A major frontier to African's backwardness is the continuous spate of war and crises among many others. This has made the continent to struggle

behind in development when compared to the western world. For instance, in Nigeria, the devastating state of the three years' Biafra-Nigeria civil war, communal clashes and the recent terrorist activities in the north eastern part of the country; have all impacted negatively on the development of the country. Funds that would have been channelled to improve infrastructural development in the country are used for under-developed. This places the need for peace as a golden choice to be accepted by all, which is why above all; this study will encourage students to seek for peaceful resolution on all issues. Therefore, this chapter seeks to outline the role of peace in promoting unity and development in Nigeria.

The Meaning of Peace

The term "peace" is a commonly and liberally used word in every spheres of human endeavour as well as in the international arena. Peace is a key term for education, because it deals with the basis of political, societal and human existence. The idea of having a universal definition of peace is quite difficult because it is an abstract term that encompasses not only a concept but also a plethora of human behaviours and conditions that could be necessary all the times.

Etymologically "peace" as a term originates from the French word "*paix*" which itself comes from the Latin word "*pax*", meaning "peace". The most common definition of peace states that peace is the absence of war or protracted conflict. Peace can also be seen as an attitude, behaviour, specific relation among people or quality of relations (Waterkamp, 2006). The concept of peace has evolved throughout history as a result of changes in the world order and modifications in a state of existence. Moreover, in the modern world, understanding of peace varies significantly within cultural and geographical contexts.

A more accurate definition of peace is necessary to avoid semantic confusion and for using the term in an academic research context. Johan Galtung (1969), one of the best known theorists of modern peace research, defines peace through social goals as a major part of a scientific strategy. The terms peace and violence are closely linked to each other, where peace is regarded as an absence of personal (direct) and structural (indirect) violence (Johnson & Johnson, 2010a).

Harris and Morrison (2003) elaborate that peace is concerned with different forms of violence and it functions at multiple levels of human existence. Traditionally, peace is associated to nations and their ability to settle disagreements. However, the perception of peace and war being correlative can be misleading. The absence of peace is often a war, although not always. The state of absence of war can be understood as peace, but may not necessarily be peaceful. Violence can be expressed not only in a direct manner (e.g. physical confrontations) but also through structural violence (e.g. circumstances that limit life, discrimination, deprivation of basic human needs, economical oppression). Peace is a concept that motivates and inspires imagination, indicating more than the absence of violence. It implies cooperation, respect for life and human rights, and the dignity of each human being without discrimination or prejudice (Bajaj, 2008; Burns & Aspeslagh, 1983).

Prisca. Kandagor & Kiprono (2012) summarized the perspectives of peace from a selection of youths' views in Kenya. These views which can also serve as definitions are:

- a) Where there is harmony, good relationship, togetherness, brotherhood, co-existence, cohesion, unity and discipline, absence of hostility and lack of disturbance.
- b) The state of calmness for example where there is no war or conflict.
- c) Emotional, psychological and environmental stability.
- d) Where people understand each other, are open and listen to each others' views.
- e) Where there is no disparity in opinion.
- f) Freedom to live and move anywhere in the country without fear and feeling threatened.
- g) Where people have peace of mind.
- h) The state of lack of worry, despite disparity in ethnic groups and social classes

Peacebuilding

Peacebuilding was associated with post-conflict activities that aimed at consolidating peace. Boutros-Ghali, (1992) stated that peacebuilding included the following activities: "rebuilding the institutions and infrastructures of nations torn by civil war and strife; and building bonds

of peaceful mutual benefit among nations formerly at war" as well as addressing "the deepest causes of conflict: economic despair, social injustice, and political oppression".

In addition, peacebuilding would encompass such activities as "disarming the previously warring parties and the restoration of order, the custody and possible destruction of weapons, repatriating refugees, advisory and training support for security personnel, monitoring elections, advancing efforts to protect human rights, reforming or strengthening governmental institutions, and promoting formal and informal processes of political participation" (Boutros-Ghali 1992).

Peacebuilding could no longer be limited to keeping warring parties from returning to conflict, but also addressing the root causes of conflict including promoting development since underdevelopment became increasingly linked with violent conflict in low income countries. This was later linked to security and terrorism, particularly, in the so-called "collapsed states", "failed states" and "weak states" (Boutros-Ghali 1992).

On the other hand, peace building also entails all the efforts individuals, governments and non-governmental agencies carry out to stop conflicts that are likely to occur as a result real or perceived oppression in any given society.

Richmond (2005) identified four main strands that have emerged from the debates in international

Characteristics of Peace

Johnson & Johnson (2010) stated that the following are the characteristics of Peace.

- a) Peace is a connecting variable that is an interwoven relationship and not a trait: Peace is not just a mere independent factor rather peace is a shared relationship between persons or group of people. The extent each person may seek peace among persons or group may differ, as it may be easier for some people, groups, and nations to maintain peace than others.
- b) Peace is a changing ever-revolving process: This simply means that peace is not fixed as it is human related that cannot be predicted or said to be static over a period of time. The extent of peace gradually changes with the actions of parties in a group.

- c) It is an ongoing process that is never ending encompassing steps to building and maintains it to remain active regularly.
- d) It is difficult to establish peace but it is very easy to destroy it over little irrelevant issues. Peace may last for less time than it will take to get it established.
- e) Peace is better assured when it is freely entered by parties without any coercion.

Strands of Peace

Theory and different historical contexts in his conceptualisation of liberal peace. These four strands of the liberal peace include *victor's peace*, *constitutional peace*, *institutional peace*, and *civil peace*. Richmond pointed out that *victor's peace* is a peace that is dependent on military victory and upon the domination or hegemony of a winner. However, the *victor's peace* may result in political resistance. The second strand is the *constitutional peace* which is derived from the Kantian argument that peace is an outcome of democracy, trade and a set of cosmopolitan values based on individualism. Richmond observes that the "constitutional peace struggles with those who do not want to share power, and who do not want the certainty of domestic legal structures that might outlaw their activities (Richmond, 2005).

→ The third strand is an institutional peace which is a result of normative and legal institutional arrangements among states in which these states multilaterally agree on ways of behaving and enforcing or determining their behaviour. This can be found in international institutions such as the United Nations (UN) as well as regional organisations such as the European Union (EU), the African Union (AU), the Arab League (AL) and sub-regional organisations such as Economic Community of West African States (ECOWAS) etc. These international regimes and organisations regulate behaviour of member states. The institutional peace discourse "often fails to communicate with those involved at the civil level or to receive their feedback on its overall project (Richmond 2005).

* The fourth strand, the civil peace emphasises participation, citizens, human rights and civil society as significant in peacemaking. Unlike the other three strands of the liberal peace, individual agency rather than state or international agency is present within it. The civil peace has not had huge support from states and multilateral organisations. As such, it has not

received a central place in their thinking about peace. As Richmond notes, "The civil peace discourse often struggles to be heard, even though it is often propagated by non-state actors motivated by human security and social justice, who blame the state for war, or liberal states for self interest" (Richmond, 2005).

Types of peace

Galtung (1964) attempted a distinction on the types of peace that may exist; he confronted the temporal understanding of peace and conflict as discourse of direct violence. He also made a distinction between negative peace and positive peace. 'Negative peace' is identified by a lack of direct violence while society might still be dominated by an outside actor (such as another country) or its own government, whereby the freedom and welfare of the population is limited.

On the other hand, 'positive peace' "denotes the simultaneous presence of many desirable states of mind in society, such as harmony, justice, equity, etc". (Webel, 2010) Positive peace is a set of characteristics that allows people to be free, encourages them to develop, and permits the achievement of independence and happiness. However, positive peace can take two basic forms which are direct positive peace and structural positive peace.

Direct positive peace is a compilation of all pleasant things which happen to the body and mind, and are derived from self or/and other. It includes well-being, basic survival, freedom and identity (Galtung 2003). Freedom is not only to be understood as unhindered from restraints, but enjoying the opportunity to pursue activities beyond basic survival. These are activities such as gaining education (which impacts the future), planning for the future, executing hobbies and generally feeling satisfied with life. Structural positive peace is a compilation of all positive things that happen in a society, including sustainable development, welfare of all citizens and a lack of violence. Any kind of conflict is seen as something which threatens stability in the society.

Peacebuilding through sustainable development and eradication of poverty

The concept of sustainable development can be tied to some economic areas of interests in all nations. The phrase 'sustainable development'

gained popularity after the World Commission on Environment and Development's report was published in 1987 (Zablocki 2002). At this time, the role of sustainable development was described as meeting "the needs and aspirations of the present without compromising the ability to meet those of the future" (UN 1987). Later the concept was also supported and developed by the UN during the 1992 Earth Summit in Rio de Janeiro. It was created as a response to the rapid development of humans, which have the capacity to destroy the natural ecosystem and make future provisions either uncertain or impossible. This also reflects the general opinion that humans are not only creators of ecosystems, but first and foremost direct inhabitants and an integral part (UN in Zablocki 2002).

Destroyed ecosystems can only be considered harmful to humanity. Thus, this novel direction in thinking forced the creation of solutions to the newly-identified problems laid out by the idea of sustainable development. Not only was it necessary to plan how to manage the environment sustainably, but also to identify who should be responsible for specific actions and areas. The ecologist Garrett Hardin coined the phrase 'tragedy of the commons' (Hardin 1986). His concern revolved around common goods and how to effectively manage them, so they do not descend into ruin. The main point of the theory is that if something belongs to everyone, then no one feels the individual need to take ownership of it. Yet for their own private purposes, people will freely exhaust these public resources without concern. A focus on sustainable development should result in preventing such situations by making people feel a global responsibility.

Aside from integrating sustainable development policies into government, there are two major solutions that may be utilised in order to manage the commonwealths of each nation such as Nigeria. Economists consider privatization to be one of them. If commonwealth are sold to private owners, it is in the owners' best interest for those goods to remain sustainable in the long term in order to generate constant income. The second solution is based on new institutional economics, and demands changes in the previous ways of managing the commonwealth. The main tool here is participation, which allows local communities to be involved in development projects which are currently being implemented in their territories (Zablocki 2002).

Peace and Sustainable Development in Nigeria

Sustainable development is considered an integral part of the positive peace theory. According to Fisher (2010), development in a positive peace level builds "a life-sustaining economy at the local, national and global no peace without development and no development without peace, necessary for development, but also for democracy". As Galtung states, there is "because violence insults all needs" (Fisher 2010). Not only is peace

Galtung (2003) elaborates on the relationship of democracy to peace and development in the appropriately titled, Democracy, Peace and observations regarding development. One of these goes back to the importance of nature: "development is the progressive satisfaction of the needs of human nature, starting with those most in need" (Galtung 2003). The second observation states that "development is economic growth, but at nobody's expense" (Galtung 2003). The importance here lies in the distinction between development and economic growth. If economic growth does not meet the needs of both humans and nature, it cannot be called development, and is most certainly not sustainable development.

Galtung's development theory connects his positive peace theory and sustainable development once again. According to the development theory, sustainable development should lead to the welfare and happiness of a population, a balanced society and empowered minorities. This revolutionary concept goes on to say that there is no one recipe for successful, sustainable development: each community must find its own 'code' to the 'unfolding' using the resources that they have.

In this context designed by Galtung, the term 'code' refers to the measures taken to enhance development, and the term 'unfolding' is a way to reference the actual development. Ngambi (2011) states: "no country ever achieved high levels of development through imitation or through using resources that are not indigenous". This theory perfectly fits within the frames of nature conservation in order to improve people's lives. Communities which are encompassed by nature are encouraged to find ways to develop socially and economically without crossing the borders of their pre-defined habitat.

A determinant to national unity is based on the “code” that is in focus in the country, as it must be anchored on peace in all sense. Peace makes it easy for unity to exist in a given environment, such as Nigeria, that is blessed with enormous human and material resources; peace propels the initiative to make use of resources for the greater good of all. The unity helps create an atmosphere where all can think positively without fear and respect for each other's opinion and perception to issues that affect them, thereby making it easy to identify key area of interest that may have a large contribution to the development of both human and infrastructure in the country. For example the rare peace or the lack of security in Nigeria has done more harm to the development of the country than good. The civil war took the country distance miles backward and affected the unity that once existed in the country; leaving fears and suspicion among every ethnic group. After the war the country had years of reconstruction and reconciliation using funds that would have helped solved other national issues to revive the regions affected critically by the war. This affected Nigeria's rate of development, this actually also causes the underdevelopment the country is currently battling with to overcome. Surely, therefore, all the current crises (the war on terror in the northern part of the country, the Niger Delta crisis, the Wukari crisis, the Fulani and farmers' crises, etc) in Nigeria will also affect her rate of development in the future. This simply means that, together, as a people, we must shun violence and embrace peace in all ramifications.

Conclusion

From the quote cited above, that was made by the Pontiff of the Roman Catholic church, in the beginning of this chapter, there is need for all, not to see violence, as a way to achieve peace. This is because in every violent strategy that is applied, development is affected. Therefore, we must all embrace peace, speak for peace, work in peace and above all maintain a deep sense of internal peace inside of us.

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Chapter Seven

PEACE EDUCATION AND PEER MEDIATION

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Introduction

Humans have reached a critical point in history when solving the problems of its kind has become a matter of survival. Finding sustainable solutions to these problems has never been more pressing, as population, pressure, violence, and environmental degradation are on the rise. We are alive at a unique time in human history, a time that calls on humanity's creativity, ingenuity, and compassion to solve our greatest problems.

There are a myriad of approaches to try to solve these problems, but ultimately, the roots of these problems are related to human consciousness, world view, and culture. Taking the cultural approach, our current predicaments are related to the culture of war and violence, which is a global human phenomenon permeating all aspects of life. In order to solve our problems, we must transform the culture of war and violence into a culture of peace and nonviolence, which is the goal of peace education.

According to the founding charter of The United Nations Educational, Scientific and Cultural Organization (UNESCO), the preamble tells us that "Since wars began in the minds of men, it is in the minds of men that the defenses of peace must be constructed." If this is true, then it is through changing our minds – our consciousness and our worldview, which are rooted in our culture – That transformation needs to occur in order to move from a culture of war to a culture of peace. Albert Einstein said, "The problems we have cannot be solved at the same level of thinking that created them." The goal of peace education is to raise our level of thinking to be able to solve these problems.

In keeping with its mission, UNESCO began the Culture of Peace Program and it saw the potential of the program to become a global

movement. The Declaration on a Culture of Peace was eventually adopted by the United Nations General Assembly in 1999. What is a culture of peace? The Declaration (UN, 1998) states that "a culture of peace is a set of values, attitudes, traditions, modes of behavior and ways of life that reflect and inspire:

- respect for life and for all human rights;
- rejection of violence in all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation;
- commitment to full participation in the process of equitably meeting the needs of present and future generations;
- promotion of the equal rights and opportunities of women and men;
- recognition of the right of everyone to freedom of expression, opinion and information;
- devotion to principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals.

This therefore means that deliberate effort must be made to ensure that everyone is educated and enlightened about peace and youths made vanguards of peace. Youths world over often indulge in wars and violent acts of which they have little or no knowledge about. Most African countries that have suffered conflicts like Angola, Mozambique, Liberia and Sierra Leone use children as soldiers. In Nigeria, the recent Boko Haram incidence in the north east, social unrest in Plateau State, the activities of youths in Niger Delta are a few incidences of youth militancy that are gaining roots in Nigeria. Rather than seek more peaceful means of resolving differences and challenges of the time, citizenry, youths particularly, engage in military maneuvers to the utmost danger of degrading the society and reducing it to an unsafe environment and consequently retarding development of all kinds.

Peace education sets out to redress this culture of violence and aggression and to inculcate values of non violent change among youths and adults alike. It opens up people's eyes and minds to see and understand actions taken and their consequences. Children and youths have to know what peace is and guard themselves against embracing or being used to create violence.

Galtung (1996) opines that early peace education is vital in making it life-long for all citizens of all ages in all countries of the world. Experience is the best teacher so the saying goes; but our youths must not be exposed to war and violence to be able to learn to live in peace. According to Kwakpovwe (2016) experience is good but discovery is better, while to an existing truth. Life is a teacher, the more you live, the more you learn. We have lived long enough to know that violence is not the best way to settle our differences. Through peace education, human beings could be taught to suppress their intrinsic nature of being violent and instead strengthen their spirit-oriented nature so that it becomes dominant. Youths are doorways to a peace continuum (field). (Gumut 2006).

The state of insecurity that pervades the globe and Nigerian nation in particular is a matter of concern to all and sundry. It is our focus in this chapter to discuss the concepts of peace education, Types of peace education and the use of school subjects for the promotion of peace education as well peer mediation.

What is Peace Education?

Peace education according to Aja (2007) is the process of pro-active enlightenment on the knowledge and skills of observing and responding to early warning indicators. It extends to helping people appreciate how appealing cooperation or peaceful co-existence is, how to analyze conflict and its dynamics, how to make, resolve and manage conflict situation.

Peace education is the process of acquiring the *values*, the *knowledge* and developing the *attitudes, skills, and behaviors* to live in harmony with oneself, with others, and with the natural environment. (Gawagas 2007)

Gumut (2006) views Peace education as the deliberate attempt to educate children and adults in the dynamics of conflict and the promotion of peacemaking skills in homes, Schools and communities throughout the world, using all the channels and instruments of socialization.

Peace education concerns itself with human and social dimensions of peace. Global governance is also of great concern to peace education which creates the concept of global civil society. On the whole, peace education is an investment in the younger generations, and attests to the

tact that by educating younger minds in the virtues of peace, the skills of conflict analysis and management, identification of conflicts and sources of conflict, etc., a more peaceable future could be secured for humanity. (Bentley 1996)

Gumut (2006) believes that peace education openly acknowledges its purpose as education to facilitate the achievement of peace and related sets of social values, largely through learning to recognize, confront, and practice alternative multiple forms of violence.

Mayor (2005) asserts that, peace education is problem-posing education that attempts to build in every person the universal values and behaviors on which a culture of peace is predicated, including the development of non-violent conflict resolution skills and a commitment to working together to realize a shared and preferred future

According to the peace education Working Group of the United Nations Children's Fund (UNICEF, 2004) peace education is "the process of promoting knowledge, skills and values that will bring about behavioral changes that will enable children, youths and adults to prevent conflict and overt and structural violence; to resolve conflict peacefully; and to create the conditions conducive for peace, whether at intrapersonal, interpersonal, inter-group, national or international level."

Peace education therefore covers such topics as anti-racism, conflict resolution, multiculturalism, cross-cultural training and the cultivation of a generally peaceful outlook.

Peace education is an integral part of the work of the United Nations. Through the harmonizing process of teaching and learning, peace education is out to enlighten students and adults concerning the ills that confront the human race on daily basis. These dehumanizing ills which are caused by men and women's inhumanity to humanity among others include discrimination on the basis of sex, race, religion, poverty, prejudices, violence and war among others, but peace education will create a culture of peace based upon fundamental scientific and ethical principles.

Many homes are either violent or dysfunctional. Children raised in these homes need adult care and compassion to help them develop a sense of security. By teaching about the problems of violence, peace educators

provide young people with an understanding of some of the most troubling features of modern life. Ignoring these problems in schools can contribute to despair on the part of youth preoccupied with problems of violence in their lives.

Students need to be taught the right part to love, harmony and peace, for peace begins in our hearts and begins from you and I.

Understanding Peace Building

It should be noted at the outset that there are two distinct ways to understand peace building. According to the United Nations (UN) document "An Agenda for Peace," peace building consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Peace building is a long-term process that occurs after violent conflict has slowed down or come to a halt. Thus, it is the phases of the peace process that takes place after peacemaking and peacekeeping.

Many non-governmental organizations (NGOs), on the other hand, understand peace building as an umbrella concept that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping. In this view, peace building includes early warning and response efforts, violence prevention, advocacy, work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones.(Bitel and Rolls 2000).

In its narrower sense, peace building is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution, building, and political as well as economic transformation. This consists of a set of physical, social and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation.

It is generally agreed that the central task of peace building is to create positive peace, a "stable social equilibrium in which the surfacing of new disputes does not escalate into violence and war." Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination, and self-sustainability. Moving towards this

sort of environment goes beyond problem solving or conflict management. Peace building initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and wellbeing.

To further understand the notion of peace building, many contrast it with the more traditional strategies of peacemaking and peacekeeping. Peacemaking is the diplomatic effort to end the violence between the conflicting parties, move them towards nonviolent dialogue, and eventually reach a peace agreement. Peacekeeping, on the other hand, is a third-party intervention (often, but not always done by military forces) to assist parties in transitioning from violent conflict to peace by separating the fighting parties and keeping them apart. These peacekeeping operations not only provide security, but also facilitate other non-military initiatives.

Some draw a distinction between post-conflict peace building and long term peace building. Post-conflict peace building is connected to peacekeeping, and often involves demobilization and reintegration programs, as well as immediate reconstruction needs. Meeting immediate needs and, handling crises is no doubt crucial. But while peacemaking and peacekeeping processes are an important part of peace transitions, they are not enough in and of themselves to meet longer term needs and build a lasting peace.

Long-term peace building techniques are designed to fill this gap; and to address the underlying substantive issues that brought about conflict. Various transformation techniques aim to move parties away from confrontation and violence, and towards political and economic participation, peaceful relationships, and social harmony.

This longer-term perspective is crucial to future violence prevention and the promotion of a more peaceful future. Thinking about the future involves articulating desirable structural, systemic, and relationship goals. These might include sustainable economic development, self sufficiency, equitable social structures that meet human needs, and building positive relationships.

Peace building measures also aim to prevent conflict from reemerging. Through the creation of mechanisms that enhance cooperation and dialogue among different identity groups, these measures can help parties manage their conflict of interests through peaceful means. This might include building institutions that provide procedures and mechanisms for effectively handling and resolving conflict. For example, societies can build fair courts, capacities for labor negotiation, systems of civil society reconciliation, and a stable electoral process. Such designing of new dispute resolution systems is an important part of creating a lasting peace. In short, parties must replace the spiral of violence and destruction with a spiral of peace and development, and create an environment conducive to self-sustaining and durable peace. The creation of such an environment has three central dimensions: addressing the underlying causes of conflict, repairing damaged relationships and dealing with psychological trauma at the individual level. Each of these dimensions relies on different strategies and techniques. (Faletti 2010)

Purposes of Conflict Resolution Education

To fulfill their mission of educating youths and preparing them to function effectively in adult society, schools must first be safe places. Our schools are challenged to provide an environment in which: Each learner can feel physically and psychologically free from threats and danger and can find opportunities to work and learn with others for the mutual achievement of all. The diversity of the school's population is respected and celebrated. Conflict resolution programs can help schools promote both the individual behavioral change necessary for responsible citizenship and the systemic change necessary for a safe learning environment.

Davis (2005) asserts that there are compelling, valid reasons for every school to implement a program to teach youths conflict resolution: The problem-solving processes of conflict resolution (negotiation, mediation, and consensus decision making) can improve the school climate.

- Conflict resolution strategies can reduce violence, vandalism, chronic school absence, and suspension.
- Conflict resolution training helps students and teachers deepen their understanding of themselves and others and develop important life skills.

- Training in negotiation, mediation, and consensus Decision making encourages a high level of citizenship activity.
- Shifting the responsibility for solving nonviolent conflicts to students frees adults to concentrate more on teaching and less on discipline.
- Behavior management systems that are more effective than detention, suspension, or expulsion are needed to deal with conflict in the school setting. Conflict resolution program can help schools create their governance structures, develop policies, identify goals, make curriculum decisions, and plan for assessment of learning. Faculty and students work and learn together while supporting one another.

When conflict resolution is practiced by all, respect, caring, tolerance, and community building become “the way we do things.”

- Conflict resolution training increases skills in listening, critical thinking, and problem solving—skills basic to all learning.
- Conflict resolution education emphasizes seeing other points of view and resolving differences peacefully—skills that assist one to live in a multicultural world.
- Negotiation and mediation are problem-solving tools that are well suited to the problems that young people face, and those trained in these approaches often use them to solve problems for which they would not seek adult help.

The use of School Subjects, for teaching Peace Education

Paramount in teaching is the pedagogy, which is unique to some subject discipline. This is primarily directed toward developing the students' capacity for critical thinking, inquiry, and reflective skills that enable

Geography: All human beings share basic fundamental things which have been endowed by nature. This is clearly seen in the ability of all humans to live on earth, share the beauty and resources of the earth and protect it for its sustainability and the good of generations yet unborn. This is regardless of which part of it one lives on. Variety, they said is the spice of life, meaning that people differ but should be able to learn from each other's cultures, background, exposure or the lack of it, without prejudice.

History: Historically, we should respond to the various historical events in the past which have tended to divide rather than unite us. In this case, our experience should not be the best teacher but rather, we should learn from the mistakes of others. History has too many lessons of the inhumanity of human kind propelled by violent conflict. West Africa is a case study. The violence unleashed on innocent civilians in the Nigeria civil war, the conflicts in Liberia, Sierra Leone, Ivory Coast, Guinea and the insurgency in the North East among others, can constitute rich case studies for the teaching of peace education.

The lessons of history as part of peace education should be to expose the ills in the past, and draw attention to the potential good in non-violent alternatives. Science, music and fine arts are other subjects through which peace education can be taught.

Types of Peace Education

According to Gumut (2006), it is possible for people to live in harmony with one another, and with the planet. People cannot remain passive to achieve peace, but active participants in the quest for peace. Participation can be:

- As a long-term broad-based program focused on important

including religion, geography, history, science, social studies, literature, drama, music, art and mathematics. In formal peace education, the following programs are emphasized.

1. **Knowledge:** there is a saying that, "knowledge is power" students are to note the following about: themselves and others, learning about your society and cultures around you. The poor and the rich should understand that the distribution of wealth to different stratas of our society is not the same. Our environment and the world in future, knowledge of our history, geography and ecology is important.
2. **Attitudes:** positive attitude are very necessary for the attainment of peace, such attitudes affect our responses to conflict and the

language more peace sensitive (Galtung 1996, Gawagas 2007, Gumut 2006)

The Peace Education Foundation

The Peace Education Foundation (PEF), offers a -specific, classroom-tested curriculum. The curriculum has a unified scope, sequence of knowledge and skills that equips individuals with the ability to use a nonviolent, constructive approach when dealing with life's inevitable conflicts. PEF focuses on children and the adults who facilitate children's social, emotional, and intellectual growth. Since much of this growth occurs in schools, PEF's goals are to make schools safe and more disciplined, improve school climate, make it easier for teachers to teach, and

a written agreement. The mediator neither gives advice nor imposes a solution; responsibility and control rest with the participants.

Mediation Program: A conflict resolution education program in which selected individuals (adults and/or students) are trained in the principles and foundation abilities of conflict resolution and in the mediation process in order to provide neutral third-party facilitation to assist those in conflict to reach a resolution.(Bitel and Robert 2003)

Conflicts are a normal and inevitable part of our lives. Students are bound to have conflicts with peers over the course of their school careers. But it isn't inevitable that these conflicts have to be unproductive, ruin relationships, take time away from academics, or lead to violence. A peer mediation program is an effective way for schools to decrease violence and empower students to better deal with the difficult situations they experience at school, and later as members of society.

Peer mediation is a voluntary process in which a student trained as a neutral third party helps other students in conflict get clear about their concerns, better understand one another, and come to a mutual agreement about how they want to handle their issues. Using conflict resolution skills and the peer mediation process, students can begin to see conflict as an opportunity for growth and learning, rather than something that fuels anger, frustration or even violence.

Peer group mediation has been identified as a potent instrument for the promotion of peace education among young persons. This is against the feeling that young person's can do a lot among themselves when properly guided, and better understand themselves. The lessons and principles of peace promotion and non-violence can then be enhanced.

A peer is a person who is approximately the same age as another. In most cases, peers are heavily influenced by others of their age bracket at school or in the community. Their actions are usually done in groups, which are known as peer groups. A peer group is a social relationship beginning with the preschool years. The relationships becomes increasingly sophisticated which influences the children's value and behavior.(Gumut 2006).

Peer group mediation is a concept that stems from the belief that children and young persons may prefer to confide in other children their age than adults. Since conflict is inevitable and can either be productive or disparaging, depending on how it is handled, there is need to confront it, sometimes through peer mediation. Peer mediation works because it empowers young people who are usually vulnerable to being used for conflicts, to resolve their own disputes themselves. This is done by equipping them with skills that remain with them long after the resolution of the dispute.

For this to work, it has to be built on positive relationships, trust, support, open communication, mutual respect and tolerance, co-operation and readiness to work through problems.

Peer mediation cannot work in atmospheres of negative relationships, mistrust, lack of support, avoidance of conflict, disrespect, intolerance, secrecy, aggressive confrontation and dictatorial management or teaching. When young people of the same age bracket co-operative by pair work, small group work and whole group work and communicate to produce an end result of self-esteem. The result is reduced anxiety, assertiveness, reduced aggression, greater insight into relationship; confidence and willingness to try things out learn from past mistakes, reduced disruption and raised standards of achievement.

Goals and Objectives of Mediation

The goal of peer mediation is to help a school become a more healthy, positive, and safe learning environment by empowering students to manage conflict, transform relationships and enhance school climate. Program objectives can include: reducing the rates of office referrals, suspensions and expulsions; creating a stronger sense of community by bridging differences; and instilling valuable, lifelong skills that prepare students to become productive citizens.

Specifically, peer mediation:

- Empowers students with the skills and strategies for dealing with conflict;
- Develops communication and decision-making tools that influence choices in the future and increase leadership potential;
- Helps students gain perspective and understanding of themselves, others and their issues;

- Improves school climate by building relationships;
- Reduces the alienation, disenfranchisement and powerlessness that many students feel;
- Builds a strong sense of cooperation within the school community in order to address disputes that interfere with learning.

The Mediation Process

Mediation is a process in which one or more mediators serve as neutral facilitators to help disputants negotiate an agreement. In this process, the mediator creates and maintains an environment that fosters mutual problem solving. During mediation, the mediator uses the six problem-solving steps of conflict resolution:

- Set the stage—establish ground rules for problem solving.
- Gather perspectives—listen to each disputant's point of view.
- Identify interests contributing to the conflict.
- Create options that address the interests of both disputants.
- Evaluate these options according to objective criteria.
- Generate an agreement satisfactory to each disputant.

Although the mediator controls the process, the disputants control the outcome. Participation in mediation is voluntary, and the mediator does not judge, imposes an agreement, or force a solution. Mediation is powerful because conflicts can only be resolved if the disputants choose to resolve them. Disputants can judge best what will resolve the conflict and are more likely to execute the terms of an agreement if they have authored them.

Peer Mediation Programmes

Peer mediation programs are among the most widely chosen types of conflict resolution programs in schools. Young people can become effective mediators because they understand their peers, make the process age appropriate, empower their peers and command their respect, and normalize the conflict resolution process. Young people can connect with their peers in ways that adults cannot. Peer mediators can frame disputes in the perspective, language, and attitudes of youth. Young people perceive peer mediation as a way to talk out problems without the fear of an adult judging their behavior, thoughts, or feelings. Peer mediators are respected because they uphold the problem-solving process and honor the

disputants in the way they conduct the mediation sessions. The self-empowering process appeals to youth and fosters self-esteem and self-discipline. When young people solve their own problems, they feel they are in control and can make a commitment to the solutions they have created.

The mediation process is a mechanism for resolving conflicts that can be used within schools, the community, youth-serving organizations, and juvenile justice settings. Within these settings, mediation programs are established to:

- Reduce the number of disciplinary actions, such as detentions, suspensions, and lockdowns.
- Encourage more effective problem solving.
- Reduce the time adults or youth leaders spend dealing with conflicts between youth.
- Improve school or agency climate.
- Provide youth and staff with an alternative forum for problem solving.

Mediation programs can help manage and resolve conflicts between young people, and adults, and between adults. The principal, teachers, or other adults can be trained as mediators to help young people and adults resolve their disputes. For example, an adult mediator can assist adults in resolving conflicts such as work problems between staff members, disciplinary actions disputed by parents, and disputes over the development of appropriate programs for children with special needs. Youth mediators help resolve disputes between peers involving jealousies, rumors, misunderstandings, bullying, fights, personal property, and damaged friendships. In addition, youths and adults may co-mediate conflicts such as personality clashes, issues of respect and behavior, and other conflicts that damage youth-adult relationships. Youth-adult mediations are usually an outgrowth of established peer mediation programs or adult mediation programs.

Conclusion

Peace can be built outside of classrooms and formal education settings. Whenever we reflect on the nature of peace, it is usually in relation to considerations of the factors that bring about its absence or loss including

such critical issues like insecurity, social injustice, economic inequality, political and religious radicalism, and acute nationalism. Education can assist mankind to overcome the attitudes and practices in our culture that threaten peace and also explains how lasting peace could be accomplished in our society. The inclusion of peace education and peer mediation in the curriculum of institutions of learning is a laudable decision.

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Chapter Eight

GENDER, PEACE AND CONFLICT IN AFRICA

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Introduction

The past three decades have witnessed a growing awareness of the gender gap in social, political, economic equity, and a broader access to fundamental human rights, improvement on nutrition, basic health and education. An overarching view of women as subordinate to men in the above areas has seriously been challenged by the movement to bridge the gender gap.

African feminism is quite distinct from Western feminism because of the peculiar circumstance of the former. The social context and dialectical existence of the African woman make the differences. Dayo (2006) affirms that in spite of the Beijing Declaration on *affirmative action*, women in Africa are not yet in the mainstream in the political, social, economic, and as well as peace and conflict related issues.

The genesis of Beijing conference was the feeling of woman that they were socially maltreated. A strong case is therefore made for *gender equality* on the continent, especially in the peace and conflict resolution sector. This is because the vast majority of those affected by any armed conflict, including refugees and internally displaced persons (IDPs), are women and children. Besides, women represent more than half of the world's population. Factoring in women's talent and insights would lead to responses to peace and conflict resolution issues that are more people-centered and therefore more sustainable. The mechanism for achieving the desired mainstreaming is clearly spelt out.

In order to work towards mainstreaming it is important to conduct gender analysis hence highlight how conflicts and even how negotiated peace processes affect men and women differently. Gender equality varies according to society and culture but overall, traditionally men have had a stronger position than women world over. This existing gap has caused

the women to be in a disadvantage position. Gender mainstreaming is therefore focus on women empowerment.

Armed conflict today is more likely to occur within states than across national borders. Since the collapse of the Soviet Union, the number of intrastate conflicts has proliferated worldwide. The escalation in the number of intrastate conflicts is even more pronounced in Africa due to the level of poverty and weak democratic institutions as a result of the long period of military rule in most of these countries. Economic disintegration, political upheaval, and competition for scarce resources have open a Pandora's box of long-suppressed ethnic, religious, and regional tensions that have erupted into violent conflict. How do we tackle this conflict in the continent?

The issue of conflict resolution, peace keeping and peace building should not only be the concern of those that participate directly in war or armed conflicts, who are mostly men, but the presence of women at peace negotiation tables has always been, and continues to be marginal. Women contribute important skills, perspectives and insights into conflict resolution and peace-building activities. The direct participation of women in decision-making is necessary. (Jibo 2001)

Any peace process that ignores the needs and roles of women is unnatural, and therefore inherently unstable. During post-conflict transitions, the empowerment of women is crucial to re-launching social and economic development. Women, like men, are victims and actors in wars and armed conflicts but usually in different ways and different fields. During wars, women participate in new activities and assume new roles, often taking no more responsibilities. Despite these changes women are often marginalized in post-conflict peace-building, both in the societies emerging from conflict, and in the formulation and implementation of peace-building strategies by international peace operatives (Norwegian Institution of International Affairs, 2001).

What is Gender?

The term gender is viewed as the psychological and socio-cultural definition of masculinity or femininity based on the expected behaviors for males and females. What are the prevailing cultural stereotype about masculine, feminine gender roles, those behaviors associated with males or females? Traditionally, males are expected to be strong, dominant,

independent, competitive, assertive, logical, decisive, confident, and unemotional, females have been expected to be warm, nurturant, caring, sensitive, supportive, emotional, passive, submissive, and dependent.

According to Mutunga (2006) gender refers to social attributes that are acquired or learned during socialization and define activities, responsibilities and needs connected to being a male or female and not to biological identity associated with masculinity and femininity. Such learnt or acquired attributes are expressed as power, roles, resources and identity through which roles are assigned at different levels and which can differ according to culture and can be changed by circumstances such as conflict.

The term gender describes socially constructed roles, behaviors, activities and attributes of women and men which a particular society consider appropriate. The word gender is used to describe those characteristics of male and female which are not biological but culturally determined. Gender describes the way male and female are expected to behave, dress, the work they should do, attitudes, interests, leisure activities and their status in a particular society or culture.

Nnachi (2011) believes that in some part of the world, the issue of gender has extensively settled the problem of obnoxious traditional practices in such a manner that males and female could feel at ease. In some other places, the issue seems to have marginalized men in such a manner that the issue of gender becomes erroneously related to women and girl child affair alone. In such places men are hardly permitted to participate in brain storming activities relating to gender. In such areas, institutes and department of gender and women affairs are established and they are controlled and headed by female alone.

Conflict and Gender Relations

During the past few years, there has been an increasing recognition by government, international organizations, and civil society of the importance of gender equality and empowerment of women in the continuing struggle for equality, democracy and human rights, as well as for poverty eradication and development (El-Bushra, 2000).

In nearly every country and region of the world, there has been progress on achieving gender equality and women's empowerment, although this progress has been uneven and the gains remain fragile. A great challenge facing the world today is the growing violence against women and girls in armed conflict. In today's conflict, they are not only the victims of hardship, displacement and warfare, they are directly targeted with rape, forced pregnancies, and assault as deliberate instruments of war. Women are deeply affected by conflicts, which they have had no role in creating in most cases.

In almost all societies, especially African countries, the female gender is usually referred to as the weaker gender. On the basis of this classification, women have been given the required or expected position. The men have always appropriated themselves the position of leadership of the society. Such approval has led to unequal treatment of both genders.

Women and gender relations would be examined under three broad categories;

1. Social and Psychological; physical security in post conflict societies is a critical issue for women. Formal peace agreement end overt hostilities end between combatants but do little to contain the overflow of violence into communities. Women are especially vulnerable to low-level violence during the early stages of post-conflict transition. Fear of violence and sexual abuse trap women in their homes and prevent them from engaging in important economic activities. This stress exacerbates the trauma experience by women during the conflict.

Recent conflicts have highlighted the use of rape as a tool of warfare. In Rwanda, women were raped as a means of ethnic cleansing, serving not only a terrorized individual victims but also to inflict collective terror on the ethnic group. In some countries, such as Angola and Mozambique, combatant kidnapped women to use as sex slave-a tactic for terrorizing and dehumanizing young women from particular ethnic groups. The social and psychological impact on conflict has transformed gender relations both during and after conflict.

2. Economic: in the face of extreme hardship, traditional roles are adapted to meet the new realities imposed by conflict. Women assume greater economic responsibilities as head of households. Women take on the responsibility of caring for the many children left orphaned or abandoned during conflict. Domestic violence increases as a result of stress, trauma, and social disorder that emerge during and after conflict. Ethnically mixed families experience especially problems as ethnic cleansing forces people to make untenable choices for survival. The economic impact on intrastate conflict on women is severe. Compounding the general poverty and hardship caused by war is the women's lack of access to the means of production, particularly land. In Rwanda, for example, women have no right to the land owned by their dead husband or parents.
3. Political: impact of conflict many times actually creates opportunities for women to increase their public role of responsibilities. In the absence of men, women take on leadership roles in both civic and political institutions. Women take on exceptionally active and visible roles in peace processes and reconciliation efforts. Following brief periods of disenfranchisement after the signing of peace accords, women dramatically increase their participation in the post-conflict political arena in many Africa countries, the number of women parliamentarians increased, along with the number of women holding positions in national ministries.

Women participation in peace process

Women have continued to be the worst hit in situations of violent conflict and are also affected differently from men in violent conflicts. It is becoming increasingly accepted that women have unique opportunities for conflict resolution due to the unique role they play in the society. Due to the role and their natural affinity toward peace building, women can likely contribute invaluablely in peace process. Excluding them from peace talks is a very serious omission because it is denying the rights of the majority to be heard. There are case studies highlighting the role of women in some of the peace processes in Africa. We shall look at the case of Burundi a situation where women were able to lobby for inclusion in peace process.

Women participation and the Burundi peace process;

Burundi has been experiencing conflict since the 1960s, a conflict that has left hundreds of thousands either dead or displaced, property destroyed

and a country devastated. The crisis escalated to unproportionate levels in the early 1990s following the assassination of President Melchier Ndadaye and as a result, the OAU and the international community committed to a peace process. Former president Mwalimu Nyerere was assigned the responsibility of facilitator and the talks started in 1998 with all 17 political parties.

A characteristic of the peace process was inclusiveness and throughout the negotiations, the questions of inclusiveness were brought to the surface. Other groups also sought to be included such as civil society and women. Although women were not initially given any room in the negotiations, nevertheless were able to prove themselves as a force capable of positively effecting national interests. This was seen when women got together to lobby against a trade embargo placed against Burundi since 1996. The women's plea was that embargo was hurting the wrong and innocent men. The embargo was finally lifted in 1999 and although other factors also came to play in this, the role played by women was very significant factor.

After continued lobby for inclusion in the talks through such leaders as the mediator, Mwalimu Nyerere, President Buyoya and President Museveni, women are initially invited to attend as observers. Mwalimu Nyerere promised to raise the issue of participation of women but recognize the limitations of the facilitator to actually make such a decision. It remained up to the political parties to send their own delegates and of whatever gender. Mwalimu Nyerere, however arranged for meeting between the heads of delegations of the respective parties and the women.

The women made a very strong case but the result was rather disappointing as women were granted seven positions as observers and as only limited to the section that was in progress, Arusha three but remain excluded in Arusha four. The women continued the plea for inclusion as a distinct group though the facilitator, which did not go very well with the delegates who suspected a hidden agenda. Continued lobby at all levels including the international community; African women's organizations, the facilitation team and the donors eventually got them seven seats as permanent observers. Women had thus succeeded in having their presence felt. They were able to appreciate the process and further feed it back to other women's groups.

While the women from the different factions stood for distinctly different political ideals, they chose to optimize the communalities. For instance all women were clear about the need for inclusion of women in the peace talks, which would ensure that the rights of all Burundi women were included in the agreements that were signed. An All-Party Burundi Women's Peace Conference that brought together women from different sides of the conflict and from all walks of life including refugees and IDPs was recognized, and each party was asked to make its own choice of women representatives. The Conference was intended to result in analyzing gender aspect for the agreement and making proposals that would ensure a more gender-sensitive agreement.

Obstacles to the involvement of women in the peace process

As seen in the example of Burundi peace building and conflict resolution process, provisions in peace accords fail to make reference to women as actors and agents of change for peace. The language of the agreement was weak, and deprived women of a political space where they could contribute to the building of peace as recognized partners, not only as mothers or dependants on a male relative. Women are generally defined as members of vulnerable groups, together with the elderly and the handicapped, as part of the category "women-and-children". They are first and foremost considered as hopeless victims unable to take charge of the lives, and this approach deprives them of the agency as responsible.

The following are challenges faced by women in the quest to participate in the Burundi experiences:

- **Lack of political strength and political vision:** Women suffer from "political illiteracy". They lack an ideological framework that could give teeth to a strong position adopted by a collective women's. Peace building as a political activity and therefore requires political strategy for engagement (Rono, 2000).
- **Lack of experience, exposure and skills in negotiation, advocacy and lobbying techniques:** Women have always been kept secluded from the political arena and sphere of decision-making; therefore, in many situations they are unable to participate.
- **Lack of a political platform:** Without a political platform, women are on the margins of action and lack confidence in participating in the peace building process.
- **Lack of visibility:** Women's conflict-resolution activities are confined to the informal sector, very often at the periphery of official

peace negotiation. In addition, even if women contribute to the promotion of peace, they are not invited to participate in formal negotiations.

- **Lack of resources (material and financial):** Most of the time women's groups lack the means to back up their actions. In some instances, they are unable to get across to the media network to enhance their peace campaign because they do not have a budget for multi-dimensional activities. Further, they are not part of main fund raising channels and networks. They work on a voluntary basis at the grassroots levels, pooling their own resources together to get an office, desk, and phone line.
- **Lack of sustainability in political participation:** Representation does not necessarily mean meaningful and recognized participation that has an impact on substantial inputs in peace agreement. In addition, once a peace process is over, women often return to more traditional activities, losing their gains and public presence. These losses make it very difficult for women to return to the public stage later when resolution begins.

Women's engagement in peace building policy

The UN Resolution 1325 recognized the relevance of gender in peace and security matters, and mandated all United Nations member-states to ensure full participation of women at all levels of decision-making in conflict resolution and peace processes. It also called for the protection of women and girls against violence during and after conflict, and for the adoption of a gender perspective to prevent and mitigate impacts of conflict on women. While progress has been made at policy levels, translating the goals of Resolution 1325 into reality in conflict-affected countries remains a challenge.

In the education sector, more efforts must be made by Governments to identify and strengthen the right methodologies for empowering both male and female teachers to create a safe and secure school environment for girls and boys. Synergies must be created between experience and policies.

In 1995, the Beijing Platform of Action recognized education not only as a human right but also as an essential tool for achieving the goals of

equality, development and peace. "Literacy of women is an important key to improving health, nutrition and education in the family and to empowering women to participate in decision-making and society." The issues raised at the UN Beijing Conference remain relevant. The Conference identified twelve critical areas of concern. Each concern revealed that women's human rights are very much compromised and at risk in a prevailing culture of violence, and women remain systematically disadvantaged and discriminated against solely on the basis of gender. The Conference concluded that equality between men and women could not be achieved unless the rights of women are fully respected.

The 2011 EI Conference "On the move for Equality" highlighted that women's civil society organizations are an important vehicle for the promotion of women's participation and gender-friendly policies, both important for long-term peace and democracy. Burundi and Nepal are two post-conflict countries that are notable for the large number of women engaged in civil society. In these countries, women's organizations have been a driving force behind women's engagement in public and political life, and for the adoption of laws protecting women's rights. Yet, the impact and sustainability of these organizations are hampered both by a lack of political will, and by insecure and inflexible funding regimes.

Conclusion

The consequences of conflict vary in scope, intensity, and nature. Conflict has taken immeasurable toll on human lives, leaving people dead, maimed, and displaced either internally or in other nations. In such calamitous situations, women and girls are often exposed to acts of violence which seriously undermine their human rights and deny them opportunities arising from gender inequality. Studies have shown that women are worst hit in situations of violent conflict and are also affected differently from men during these crises. It is becoming increasingly obvious that women have unique opportunities for conflict resolution and peace building due to the unique role they play in society.

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Chapter Nine

THE ROLE OF ECOWAS IN CONFLICT RESOLUTION

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Introduction
The Economic Community of West African States (ECOWAS) was established in 1975, to oversee the economic integration of the West African sub-region. This was sequel to the down – turn in the economic fortune of most States in the sub-region, which at the time had not assumed the dimensions that are today being witnessed. However, achieving meaningful economic integration within the sub-region in the absence of peace has proved intractable. Thus, faced with sustained political and humanitarian emergencies, the Sub-regional Organisation capitulated, What we have on the mesh today included new roles, new expectations, varied agenda setting and reverberating political opinions.

No doubts, there has been a gradual transformation in role expectations of the organisation. The regional body has recommitted itself to security issues, courtesy of the flexibility of the instrument that established it, thus allowing for adequate response to the changing environment in the West African sub region.

Today, one of the cardinal principles and the stated objectives of ECOWAS is the maintenance of regional peace, stability and security through the promotion and strengthening of good neighbourliness, promotion and consolidation of a democratic system of governance, settlement of disputes, inter-state cooperation, solidarity and collective self-reliance, programme integration and policy harmonisation. All these provided the needed leverage for the dispatch of peace-keepers to Liberia for the restoration of peace. The 1990 Liberian peace keeping operation, though ad-hoc and capricious, needed to be fine tuned and formalised.

As a consequence, ECOWAS member states decided to put in place some protocols and agreements which solidified their commitments to collective peace and security in the region. The treaties and protocols are:

- a) The protocol regarding the mechanism for conflict prevention, management, resolution, peace-keeping and security, approved in 1999;
- b) The supplementary protocol on good governance and democracy, endorsed by the heads of states in December 2002; and
- c) The ECOWAS Revised Treaty of 1999.

By far, the most important of these instruments is the protocol relating to the mechanism for conflict prevention, management, resolution, peace and security. It was signed and passed on December 10th 1999 by fourteen West African Heads of States. But this protocol is such a complex document that cannot be operationalized by the Heads of States in the sub region alone since it requires a multi-lateral agglomeration of interventions involving governments of member states, civil society groups, non-governmental organisations, various organs of ECOWAS as well as the international community.

As the exposition dovetails into the proceeding paragraphs, questions regarding the roles of ECOWAS in the attainment of the objectives of the protocol as well as the roles of the legislative arm of government in member states of the Community, in the realisation of the mandate of the Organisation would be answered.

ECOWAS Conflict Management Protocol

Following the intervention of ECOWAS ceasefire Monitoring Group (ECOMOG), in the Liberian 1990 crisis, ECOWAS became more or less a conflict management organisation. With this engagement in 1990, came a political epoch in which sub regional inter-governmental structures began to assume greater responsibility in the task of assisting sovereign States enveloped in complex political and humanitarian catastrophes to resolve such.

Beside Liberia, other countries in the sub region, that have benefitted from this sort of intervention include Cote de' Ivore, Sierra Leone, Guinea Bissau (and very recently), Nigeria—while the Boko Haram protagonists held sway in the North East of the country. There is a rather paradoxical lesson learnt by the United Nations from this sort of initiative of ECOWAS. Now, the body engages sub –regional institutions to handle complex political upheavals in troubled Nations of the world.

It is noteworthy to remark that the organisation has made remarkable achievements over the years. Since the 1990 Liberian interventions, ECOWAS has been making waves in the security sector. The ECOWAS' Protocol regarding the mechanism for conflict prevention, management resolution, peace and security, was established in 1999. pursuant to the precedent set by the Organisation of African Unity (now African Union).

The conflict Prevention, Management, and Resolution mechanism of the union was established in June 1992 at its 28th meeting in Dakar, Senegal. Ostensibly, the mechanism aims at anticipating and preventing armed conflicts within the sub region. In addition, the mechanism aims at facilitating peacemaking and peace building efforts in different parts of the region. Besides, the mechanism provides for post -conflict reconstruction with a view to:

- a) Maintain and consolidate peace, security and stability within the Community;
- b) Constitute and deploy a civilian and military force to maintain or restore peace within the sub-region, when the need arises;
- c) Prevent, manage and resolve intra and interstate conflicts;
- d) Promote close cooperation between member states in the area of preventive diplomacy and coordination of human relief missions;
- e) Strengthen cooperation in the area of conflict prevention, early warning, peacekeeping operations, the control of cross-border crime, international terrorism and proliferation of small arms and anti-personnel mines;
- f) Establish institutions and formulate policies that would allow for the organisation and coordination of humanitarian relief missions.

As earlier noted, making the mechanism workable has been a difficult experience. The reasons are multi-faceted. Firstly, most member states of ECOWAS have been unable to ratify the mechanism on the supplementary protocol on democracy and good governance, thus making the process of domesticating the provision of this mechanism more cumbersome and strenuous. According to the West African Network for Peacebuilding (WANEP), this violent conflict will continue to surprise leaders of West Africa. The other reason has to do with the fact that ECOWAS has been struggling with the problem of incompetent

manpower as well as inadequate financial resources to fully implement the terms of the mechanism. Also worthy of mention is the fact that civil society, groups are not provided for /accommodated within the operational framework of mechanism.

These problems, protracted and inviolate as they seem, have had far reaching implications on efforts directed towards the realisation of the objectives of the organisation. To stem the tide, international development agencies such as the West African Regional Program of The United States Agency For International Development (USAID-WARP), in 2001 floated a relationship with ECOWAS in a bid to strengthen the capacity of the Organisation in conflict prevention and good Governance. Included in the objectives of the USAID-WARP project re the following:

- a) Strengthening the coalition of civil society organisations to effectively promote peace building, conflict prevention and good governance.
- b) Increasing the effectiveness of ECWAS conflict prevention capacity
- c) Building a functional relationship between ECOWAS and civil society organisation (CSOs) in West Africa.

To make these a reality, ECWAS and WANEP (West Africa Network for peace building) agreed to collaborate in supporting each other to promote conflict prevention and good governance in West Africa, with emphasis on the attainment, is the above stated strategic objectives. Also fingered in this collaborate effort is the catholic Relief Services (CRS). The approach abated by WANEP in the realization of these objectives is two-pronged. Two different capacity and training needs assessment studies were undertaken to verify the capacity of ECOWS to implement the mechanism on conflict prevention, management, resolution, peace keeping and security viz-a-viz the supplementary protocol on democracy and good governance. The second study focused on the capacity of CSO's monitor imminent conflicts that are capable of assuming some catastrophic dimensions.

The study threw up a number of revelations. First, it revealed that ECOWAS has not agreed on the type of early warning model to be used by its observatory and monitoring centre (OMC). Equally noteworthy is

the finding that it yet remains unclear what type of conflict the OMC classify as political and are humanitarian in nature. The report also reveals that the observation and monitoring centre does not have the technical expertise and a robust communication infrastructure/data base management system. The report concluded that deadly political and social conflicts remain inevitable (in West Africa), with a propensity to undermine development efforts.

Albert (2008) undertook an assessment of the activities of civil society organisations in 12 West Africa countries and come up with a report that was smashing in terms of its negative impact; on their modus operandi CSOs are weak in the area of early warning, policy advocacy and collaborative actions. Not speared is their coordination and institutional effectiveness which has being categorised as feeble, ineffective and lame.

* The Departure from Peace Keeping to Preventive Diplomacy

ECOWAS' intervention in conflict situations in member states occur at three different levels. According to Lund (2009), these levels are:

- a) Before disagreement degenerates into violent conflagration.
- b) When conflict escalates into armed confrontation
- c) Contributing to post-conflict reconstruction through support rehabilitation of displaced persons, monitoring of election etc.

It must be born in mind that the conflict management protocols of ECOWAS give robust support to preventive diplomacy. This is particularly instructive because the member of lives lost in the crises in liberal, Guinea Bissau, Guinea and cote divorce is higher (and costlier) than what would have been needed to halt one. According to Lund (2009), preventive diplomacy is mid-way between peace time diplomacy and crisis diplomacy peace time diplomacy is the kind of diplomacy conducted by more or less stable states. Stable states are states which might not be fully democratic but are not in turmoil of any sort..

Preventive diplomacy involves a plethora of activities, some of which are politico-institutional, Judicial, ethical, legal, diplomatic, social, economic, military, etc. It employs the use of such tools as mediation, negotiation, democracy building, conciliation, human rights monitoring, economic assistance, military assistance as well as preventive deployments. The tool for the situation on ground. The extent of degeneration of a problem

(approaching a conflict stage) informs the likelihood of the use of the military to regulate weapons use, enter into defence alliance or engage in preventive deployment. The tasks in which they may be engaged are varied, but the larger ones include,

- a) Selective withdrawal of weapons of warfare.
- b) Engagement of parties in dispute by way of negotiation/dialogue.
- c) Strengthening procedures/institutions for negotiations.
- d) Modification of perceptions and mistrust among parties.
- e) Suppressing violence to prevent extremist tendencies.

So much cooperation is required by peacetime diplomacy when there are issues between the state and civil society. One way of sustaining this is to give quality attention to the well-being of the citizenry through education, trade, investment, health, political engagements, commerce etc. The entire process can be further strengthened by military cooperation between states. However, the implication of all these is that people-friendly state institutions are necessary for the enthronement of security in its physical, environment and personal manifestations in West Africa these will further consolidate national, group and individual security for the good of all.

* Conflict Monitoring

Weller (2011), observed that one of the strategies put in place by ECOWAS towards the promotion of preventive diplomacy is the monitoring of sub-regional conflicts. The issues of establishing a sub-regional peace and security observatory system (early warning) in west Africa has been elaborately covered by chapter IV of ECOWAS protocol on conflict prevention and management. The observation and monitoring is done both at the level of the secretariat as well as at the zones. The observation centre collect relevant data, analyze them, and unites reports accompanying them to the executive secretary of ECOWAS. The data collection centres work hand-in -hand with sister organisations like the AU, UN and other relevant institutions and research centres.

The system has four monitoring zones. These are listed in the following order.

Zones No	Countries	Zonal Capital
1.	Cafe verde The Gambia Mauritania Senegal	Bajul Guinea Bissau
2.	Burkina Faso Cote d'ivoire Mali Niger	Ouagadougou
3.	Ghana Guinea Seirra Leone	Monrovia
4.	Benin Nigeria Togo	Cotonou

By virtue of this arrangement, each zone has an office placed under the supervision of the Executive Secretary, through the office of the Deputy Executive Secretary. By this arrangement, the zonal headquarters collect and process data and subsequently prepares a report which accompanies it to central observation and monitoring centre at ECOWAS headquarters in Abuja Nigeria, where, in alliance with the liaison officer for WANEP, the conflicts in the sub region are analyzed.

ECOWAS Conflict Prevention Framework

The mechanism for conflict prevention, management and resolution, peace keeping and security as defined by the initial protocol of December 1999 and subsequently complemented and amended by the 2001 protocol, empowered ECOWAS to further legitimize and structure its intervention in emerging and existing crises in member states. According to Berman (2011), at the level of the assemble of hands of states and governments and at the level of the Executive secretariat, ECOWAS has had to make pronouncements on the quality of electoral process in some member countries as well as on matters bordering on unconstitutional take over of power in member countries. A particular case in point is the situation in Togo after the death of President Gnassingbe Eyebeam in 2005.

Equally instructive were the armed conflict in cote d' ivories the 2nd largest economic power in the community (September 2002), the return of the civil war in Liberia before Charles Taylor's exile in August 2003, the quest for stabilization in sierra Leone, the deteriorating economic and political situation in Guinea (Conakry), the 2005 election in Guinea Bissau as well as the catastrophic resort to drug trafficking, all of which gives no respite to member states of the comity collaterally putting to test the collective resolve of the mechanism. This brought to fore, the need to effectively coordinate the mechanism for conflict prevention and resolution between ECOWAS and the All.

Following series of consultations/ expert meetings, the mediation and security committee adopted on 16th January 2008, a regulation defining ECOWAS conflict prevention frame work (ECPF), a document that clarify the strategy for the implementation of the principles contained in the 1999 and 2001 protocol. At the moment, the ECPE remains the main document which the commission adopts for mobilizing assistance from external partners on issues bordering on peace and security. The EU has as a result undertaken to allocate 119 million Euros of its 10th European Development fund for the operationalization of the ECPF. Other donor partners include the Danish, German and American corporations/agencies.

Conclusion

ECOWAS was conceived on a non-partisan ground to preside over issues militating against the economic prosperity of member states of the Organization. As a child of circumstance, the organization has had to transform into what it is currently conceived, so as to cope with the enormity of responsibilities that beguiles it. Given the crucial role the Organization plays, it is important that heads of governments of member states respond swiftly to their financial obligations to enable the body discharge her responsibilities effectively. Although the establishment of the ECOWAS parliament is a laudable idea, its constitution, as it presently stands, is enmeshed in problems. As an advisory body, it has no legislative powers, nor does it have the sort of independence that the EU parliament has. Thus the commitment of ECOWAS heads of governments to sub-regional issues is not very swift as it supposed to be.

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Chapter Ten

ELEMENTS OF PEACE STUDIES AND CONFLICT RESOLUTION

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Introduction

This chapter, elements of peace and conflict studies is meant to introduce students to the multidisciplinary, multilevel, multicultural, analytic, normative, theoretical and applied perspectives in peace and conflict studies that will enable peacebuilding processes. The contents of the perspectives are drawn from the different academic fields such as political science, international relations, psychology, history, economics, gender and environmental studies. The aim of this work is to help students to be familiarized with the root causes of conflict, methods of peace building, conflict resolution and to develop a holistic view of the issue and the debate about contemporary peace and conflict dynamics in Nigeria.

Peace and conflict studies are characterized by elements which must be invested before any society must be peaceful and prosperous. Students with the knowledge and practical skills to engage in conflict resolution, peace-keeping and peacebuilding in the contemporary global context are the desire of any nation's educational system. The skills and knowledge of peace and conflict studies that students' will so acquired will be relevant, if students are seeking employment in policy making positions in government agencies, private enterprises, non-governmental organizations or international organizations.

Concept Definition

Peace studies is an interdisciplinary academic field that draws its experiences from political science, sociology, history, anthropology, theology, psychology, philosophy, and other fields to: understand the causes of armed conflict; develop ways to prevent and resolve war, genocide, terrorism, gross violation of human rights and build peaceful and just system and societies (Kroc Institute for International Peace Studies 2012). As a multidisciplinary field, peace studies include: the

concepts, methods, and findings of diverse disciplines, while majorly focusing on three general areas of studies and these are:

- a) The causes and conditions that generate and sustain violent conflict;
- b) The mechanisms and models or the resolution of violent conflicts;
- c) And the norms, practices and institutions for building peace.

Peace studies is an interdisciplinary field that analyses the causes of war, violence and systematic oppression, and explores processes by which conflict can be managed so as to maximize the justice while minimizing violence. Peace and conflict studies is a social science field that identifies and analyses violent and nonviolent behaviors as well as the structural mechanisms attending conflicts (including social conflicts) with a view towards understanding those processes which lead to a more desirable human condition.

Element of Peace Studies

Element, according to the Webster Dictionary (2014), is the, basic tenets of an area of knowledge. Therefore, the elements or the tenets of peace studies are all the various ideas, concepts, facilities, tools and so on that need to be in place to create genuine peace that will last over the centuries and millennia as legacy for future generations. And the specific elements of the policies of peace studies may vary from institution to institution, depending on the size, the complexity and other characteristics. Peace studies can be classified as or categorized under: multidiscipline, multilevel, multicultural, analytic, normative and theoretical and applied.

Multidisciplinary aspect of peace studies

Research in peace and conflict studies is said to be, multidisciplinary, or interdisciplinary because peace studies borrowed from economics, political science, international law, history and other disciplines in the social sciences. It means peace studies programme draws on tools and methods from an array of disciplines in order to examine both the sources of conflict and the strategies and institutions that aim to resolve or prevent conflict.

Peace study analyses peacemaking strategies across, vastly divergent scales, from the contributions of individuals and small groups to the work of nations and multilateral organizations and in addition to the social, economic and political dynamics, affecting peace and conflict. The peace

studies programme also investigates the psychological origin of attitudes of reconciliation and cooperation that allow enemies to transcend seemingly intractable conflicts and societies to build bridges across painful and deeply rooted divides in the humanities and art aim to deepen our understanding of the additional causes of conflict that is rooted in the philosophical and human dimensions.

Other areas that peace and conflict is interested in, includes the challenges and strategies involved in promoting the peaceful resolution of conflict, the cost of conflict, the reconstruction of [the] post conflict societies from economic, social, psychological and legal perspectives, the issue of disarmament, and peace keeping.

Multi-Culturalism of Peace Studies

Multiculturalism is a field that tries to provide answers to cultural diversity and to challenge, the construction of differences and prejudices against those perceived as "the others". Galtung (2005) contends that peace is conceived not just as the absence of conflict, but in a positive sense, through, cooperation among individuals and groups in order to achieve security, justice and freedom. Multiculturalism is a term that is understood in different ways, ranging from the simple folklore valorization of cultural diversity to the questioning of the construction of identify and difference, with implications and challenges related to all of those approaches particularly when it is translated into educational practices.

Multicultural and intercultural perspectives major aim is to deconstruct and challenge stereotypes based on race, gender, class and cultural identity in education. Bekerman (2016) posit that multiculturalism may be conceived as one that enables us to confront the paradoxes of a world gone global. Multiculturalism deals with concepts as "culture" and "identity" as they evolve within political spheres of democratic nations particularly with respect to minority majority groups, and education. The nature of the relationships is under attack from variety of ethnic, religious, cultural, and national minorities that accuse nation-state of insensitivity to their particular needs and expectations and failure to accord them significant recognition. Challenges of minorities call for immediate attention, as democratic states are at least rhetorically committed to the principles of equal representation for all citizens.

Mark (2005) observed that no satisfactory method has been found for consistently dealing with multiculturalism in peace and conflict studies. He also observed that broad generalizations and simplistic conceptualizations of culture may work in some cases but may be counterproductive in others. Peace studies also examine different cultures of the people and their ideologies.

Mahatma Gandhi is regarded as an example of peace advocate because of his role in bringing peace to his people in India. However, true multiculturalism remains an aspiration in Africa because most peace studies centers/institutions are located in the West among other reasons. Multicultural ideologies or policies vary widely ranging from advocacy of equal respect to various cultures in a society, to a policy of promoting the maintenance of cultural diversity to policies where people of various ethnic and religious groups are addressed by an authority as defined to the group they belong.

Multi-Level Aspect Peace Studies

According to Julian (2014) Peace studies takes a multilevel approach in its analyses and understanding of peace and violence in order to include the complexity of individual, community, state and intergovernmental levels of political activity – and how they relate.

Peace studies are multilevel in the sense that it is global in its outlook; it does not only focus on colonial and imperial powers but it covers the international and global dynamics between countries, and it also includes the relationship between local and global cultures. Peace studies analysis what is happening now in order to improve our understanding of current conflicts, it also seeks to show how our decisions and actions can contribute to a peaceful world. Peace studies have a close relationship with the theories and practices of other disciplines in most levels.

Peace Studies as Analytic and Normative

As a normative discipline, peace studies involve judgments that are negative and positive to people. Peace studies is both understanding the status quo and at the same time analyzing the situation. Peace studies involve value judgment and analyzing a situation based on the norms of a place. It means maintaining or changing social structure and values of a place in order to bring peace to all concerned.

Peace Studies as both Theoretical and Applied

The theoretical and applied aspect of peace studies cover the attempt at investigating, cataloguing and analyzing issues relating to arms production, trades, and their political impacts (Copper 2006). The acts of mapping out the economic costs of war, or of the relapses into violence after a ceasefire agreement has been reached are supportive elements of the analysis of issues related to peace that have been mentioned above.

Conflict Resolution

Conflict resolution is an academic field that is relatively new. Conflict resolution otherwise known as reconciliation is conceptualized as the conflict and retribution. Conflict resolution may also be used interchangeably with dispute resolution, where arbitration and litigation processes are critically involved. In addition, conflict resolution can be thought to encompass the use of non-violent resistance measures by conflicted parties in an attempt to promote effective resolution (Robert, et al, 2009).

Root Causes of Conflict

The root causes that lead to violence and broken societies are normally diverse and understanding the root causes of conflict and its psychological dimensions are crucial for sustainable peace building. Several dimensions have been identified. Frances (2002) identified poverty, political, social and economic inequalities between groups as root causes of conflict. These root causes of conflicts are universal. However, most conflicts in Nigeria can be traced to these root causes.

Frances (2012) postulates that, eight out of ten of the world's poorest countries are suffering from large scale violent conflict because of the above-mentioned root causes of conflicts. Frances also observed that the cultural dimensions of conflict involves different group of people who fought together that perceive themselves as belonging to a common culture (ethnic or religious) and part of the reason for fighting may be to maintain their cultural autonomy. Other root causes of conflict are boundary issues, bad governance, poor economic development, foreign intervention, ethnic or sectional oriented marginalization, etc (Adeleye 2011).

Conclusion: conflict resolution methods

This chapter has examined the elements of peace studies and the root causes of conflicts in brief that are particularly relevant to undergraduates students. It is a truism, however, that all conflicts, including the intractable ones can be resolved, if the stakeholders are ready, honest and are willing. One of the major elements of peace studies is the conflict resolution strategies. Conflict resolution strategies are important because they enable conflicts to be resolved amicably in a win-win manner most of the times.

The major aim of conflict resolution strategies is the satisfactions of all warring parties through a win-win solution. Conflicts generally can be resolved through, mediation, negotiation, adjudication, arbitration, and reconciliation. Some conflicts can also be resolved through the adoption of a deep sense of forgiveness and tolerance by one of the parties in the conflict.

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