

ROLES OF CULTURE IN CONFLICT RESOLUTION IN NIGERIA: A STUDY OF AKWA IBOM STATE

BY
KINGDOM SUNDAY MBOHO
EMMANUEL ASUQUO NDAYO

Abstracts

This study examined mechanisms for conflict resolution in Akwa Ibom societies with particular reference to different institutions of cultural conflict resolution like family, market, social group and traditional leadership institutions. It also provides an overview of conflicts in the society, sources of conflicts and the roles of culture in conflict resolution. Respondents were selected for sampling using simple random sampling method across the three Senatorial Districts of the State. A total of six (6) Local Government Areas and twelve (12) villages were used as sample areas for the study. The paper observed notes that some of the arbitrators 'are often ignorant of state laws on an issue they may be arbitrating over hence, likely to pass judgment that may be at variance with state laws. There is no formal training that the traditional leaders undergo prior to practicing their leadership role in the community. Since there is an outcry for peace in the country at large and in particular rural communities, ways of improving the efficiency of traditional leaders in conflict resolution has to be devised. It is recommended that traditional rulers should be educated on the cultures of the people as this would help them in dispensing justice equitably and that the people should be properly educated on the norms and traditions guiding the community and this would go a long way in the prevention of conflicts.

Keywords: Culture, Conflict resolution, Institutions.

Introduction

Human experiences show that peace is inevitable for human existence and interaction; yet, conflict especially violent ones come up from time to time destroying peace needed for meaningful development. African societies prior to slave trade era and colonialism had well established mechanism for peace education, peace building, conflict management, conflict prevention and conflict resolution, but the most common and reliable means of conflict resolution is the used of culture, that is norms, values, beliefs, taboos, etc Some institutions and procedures were set out by Africans because they placed great emphasis on peaceful resolution of disputes which was always aimed at resolving social harmony while at the same time upholding the principle of fairness, equity and justice as engraved in their culture. For example, Liu, (2006), reveals that among the Igbo extractions in the Eastern Region of Nigeria, there are strongly held value that disputes should be settled peacefully by persuasion and by resort to the established procedures for settlement,. This unique system abhorred killing and violence in resolving conflicts. Afrobarometer, (2002) in his study of Nigeria confirms that before the arrival of colonial forces and the amalgamation of northern and southern protectorates in 1914, social conflicts were monitored, prevented, managed and resolved through established institutions such as traditional rulers, council of elders, age sects, chiefs, ancestral cults, religious beliefs and others.

Every plural society is bound to experience one form of conflict or the other. What makes a society an ideal polity is the extent to which the conflicting interests and needs in a society are constructively managed, so that violence does not threaten its continued existence. Conflict changes the rational man to think of alternative ways of meeting human needs and interest. What is to be emphasized, therefore, is not conflict per se but the ways man responds to it. If constrictively handled, it can become an agent of growth and development for all parties. To this extent, conflict is not be demonized but confronted with efficient procedures for co-operative problem solving.

The Concepts of Culture and Tradition

Culture has many definitions, and it affects everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behaviour. Culture is not genetically inherited, and cannot exist on its own, but is always shared by members of a society Hussain (2007); and Osaghae (2007) and Myerson, (2009) defines culture as “the collective programming of the mind which distinguishes the members of one group from another”, which is passed from generation to generation, it is changing all the time because each generation adds something of its own before passing it on. It is usual that one’s culture is taken for granted and assumed to be correct because it is the only one, or at least the first, to be learned. Culture can also be referred to as the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. In addition to the above definitions, culture can be seen as a patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action (Ochoche, 2002). On another development, tradition refers to beliefs or customs that are Prehistoric, with lost or arcane origins, existing from time immemorial.

Originally, traditions were passed orally, without the need for a writing system. Tradition can also mean a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. Traditions are often presumed to be ancient, unalterable, and deeply important, though they may sometimes be much less “natural” than is presumed. It is presumed that at least two transmissions over three generations are required for a practice, belief or object to be seen as traditional. Some traditions were deliberately invented for one reason or another often to highlight or enhance the importance of a certain institution. Traditions may also be adapted to suit the needs of the day, and the changes can become accepted as a part of the ancient tradition. Tradition changes slowly, with changes from one generation to the next being seen as significant. Thus, those carrying out the traditions will not be consciously aware of the change, and even if a tradition undergoes major changes over many generations, it will be seen as unchanged.

Conceptual Definitions of Conflict

USAID, (2005), defines a conflict as a state of serious disagreement and argument about something perceived to be important by at least one of the parties involved. According to Sevansson, (2009), conflict can be defined as a disagreement between two or more parties who perceive that they have incompatible concerns. It exists whenever an action by ‘one party is perceived as preventing or interfering with the goals, needs or actions of another party. Conflict can be regarded as a reality of management and organizational behaviour and can be related to power and politics.

Mullins, (2005), sees conflict as behaviour intended to obstruct the achievement of some other person’s goals. According to this author, conflict is based on the incompatibility of goals and arises from opposing behaviours. It can be viewed at the individual, group or organisational level. Conflicts exist whenever an action by one party is perceived as preventing or interfering with the goals, needs, or actions of another party. Conflict can arise over a multiple of organisational experiences, such as incompatible goals, differences in the interpretation of facts, negative feelings, differences of values and philosophies, or disputes over shared resources. As defined above conflict tends to be associated with negative features and situations which give rise to inefficiency, ineffectiveness or dysfunctional consequences. But in some cases, it can actually stimulate creative problem solving and improve the situation for all parties involved.

Conflicts are inevitable. Conflicts are an everyday phenomenon in each organization Laver, (2007) argues that despite this fact peace forms one of the fundamental factors for enhanced productivity with resultant benefits to both the labour and management as well as for the economic development of the country. It will not be out of place therefore, to consider conflict as an inevitable and desirable factor in the work place. Conflict could be viewed as a situation of competition in which the parties are aware of the incomparability

of potential future position in which each party wishes to occupy a position that is incompatible with the wishes of the other.

Conflicts in Traditional Society

Conflict had been prevalent in traditional society mostly among the various ethnic groups in Nigeria, and had often had its origin in many aspects of their cultural life. It is obvious that conflict is a natural phenomenon in human society except that the approach to its perceptiveness, nature and management varied from society to society. Even the pattern and phases of conflict vary from community to community. In traditional societies the understanding of conflict and its corruption was anchored on the disaffection between the humans and the supernatural. Thus, unless an ontological balance is maintained between the two parties, peace conflagration remained uncontrollable. From this point, it is important to stress that conflict, from whatever perspective, is inevitable. The first party to the conflict (human being/Africans imperfect people) and the supernatural (supreme being, deities and ancestors-perfect spirit) as the other part in conflict have quite a significant role to play in dislodging whatever might be responsible for the conflict. Thus, it is established here, not just the inevitability and phenomenology of conflict, but also that highly placed (the supernatural) and the so lowly (human beings) often had occasion for disagreement and disaffection. Beyond the unexplainable sources of conflict (as discussed in the proceeding paragraphs) also do lay the desirability of conflict from the generational point of view. Thus, conflict derived from diverse sources in traditional societies. These included the family, economy, chieftaincy, social and religion as well as breakdown of deplumation relations and personal annoyance over behavioural pattern. (USAID, 2005); Rittele, (2008).

Sources of Conflict

It is significant to note from the onset that the derivative of conflict in Nigeria traditional societies was germane to the cultural activities of the people. Hence, peace and conflict are indices of culture allied to governance and social engineering in indigenous traditional societies. Conflict derived from the families level even though it has been considered as the basic unity of African political culture. The individual in the family had the right of protest showcasing annoyance over many things. This could be over property inheritance, interpersonal relations and marital situation/matter. Afrobarometer, (2002), and Myerson, (2009), have demonstrated, in their works, how conflict originated from the family.

From the economic point of view, it has been found out that conflict also became inevitable in Nigeria traditional societies. This in a way justifies Coser's approach to the phenomenology of conflict even across cultural boundaries of the world, land encroachment, territorial dislocation, house sequestration, trade imbalance and non-payment of tributes or loans can be identified as the *r'asond'etre* of conflict origination in traditional African societies.

Chieftaincy imbroglios are prevalent in African Societies. These as you will find out, have had their origin, from time immemorial, from the inevitability of competing forces to the royal throne especially when the norms and customs have been relegated to the background. This the elements of chieftaincy conflict derived from tussle to the throne, misapplication of custom tradition and impeachment/ dethronement. Again, you will discover that literature abounds on the nature and effects of chieftaincy conflict in African societies (Ochoche, 2002).

Conflict can also derive from the breakdown of diplomatic relations among various African societies. This often led to inter-communal conflict and violence. It is also evident as you will discover that invasion of territories for one reason of the other had often occasion war which Robert Smith would make us believe thus:

It is not in doubt that insult to the supernatural, breaking of communal taboo, breach of sacred sanctions and the defecation of shrines/ sanctuaries / groves have been the derivatives of religious conflict in traditional Africa societies. Earlier on, it was indicated that the infractions of religious ethos often occasioned conflict between the Africans and their deities. The manifestation of such disaffection, and of course a anisomery, had tilted the balance of relationship and power between the sacred and the profane. Africans

cherished their personality and ethos of respect and honour. Thus, you will find out that assault on personality often generated conflict. By the same token, you will discover that breakdown of covenant and the negligence of social responsibilities were obvious ground for generating conflict, cultural norms which often occasioned social engineering, especially during the celebration of festival and other traditional ceremonies also generated conflict in traditional African societies” (Osaghae, 2000).

Roles of Culture in Conflict Resolution

Indigenous conflict resolution in Africa had spectacular features uncommon in the global space. The notable feature of this conflict resolution stood Africans in the vantage position of demonstrating their culture and according it a radiant splendor and flame. This was why in pre-colonial African societies, peace and harmony somehow reigned supreme and often produced unique atmosphere for peace to thrive and development became dynamic. It is important for you to know that the features of indigenous conflict resolution in African societies included performance stance, resolvability of conflict due to the adopted methods/mechanisms, demonstration of the customs and norms, deification of the ethnical framework of the society and the trust of conflict resolution was widespread throughout the society thus creating conducive environment for the facilitation of peace and the enhancement of harmony (Black, 1990).

African conflict resolution model was anchored on the dramatization of the issues involved in conflicts. The performance level of conflict resolution in African societies enabled participants in the ensuing drama to further understand and depreciate that custom and norms bequeathed to them by their ancestors. Historically, the performance as you will get to know had always been stage managed by notable dramatic personae, which included experience elders, priests, age-grades, chiefs and kings in African societies. The stage as set for the drama of adjudication included homes (as family court), markets (as commercial court), streets (as open court) as Palaces (as royal court). Today, the stage now includes the media houses (as public court) and colonial court of heritage (as customary courts). It is pertinent for you to understand that the performers of conflict resolution from African perspective were the likes of African judges and adjudicators, the litigants (complainants and plaintiffs) or parties to the conflict and witnesses were groomed in the tradition from where the stage language and techniques evolved (Afrobarometer, 2002).

The dramaturgical device always involved a systematic radiation of all sides (scenes) to the conflict (drama). In a sense, the party to the conflict (litigants) normally resorted to adopting flashback (mnemonic memory) with a recitation model. The asides to the conflict were stage-managed by the witnesses who adequately provided the knots of denouement for the responding schemes of the adjudicators at all level of statecraft. The level of performance by the adjudicators is triangular, focusing or viewing the parties to the conflict, witnesses (two parties) and the audience (large crowd). Interestingly, the adjudicators must not only third and enthrall the audience so as to boost their morale in the interpretive analysis of conflict resolution tradition, they also had to ginger other dramatic personae on the stage to comply with dramaturgical devices.

The Family

Obviously, the family as a traditional institution existed in African society as a practical model of understanding familial projection and unification of goals and forces desirable of positive outcomes. Eked out from a lineage, the family system in Africa exhibited convivial unity so much at a closed range that mutuality was enhanced. Living in expansive compound with identifiable reasonable responsibilities, the family system in Africa, as you will find out, typified the notion of keeping constant touch to ascertain positive knowledge of welfare and enthusiasm for virtuous wisdom associated with mutuality. Hence, the idea of being your brother’s keeper was quite inherent in the family system. Such a mutually exclusive trust often enhanced not only equitable distribution of justice but also collective responsibility, for a common destiny. Conflicts of diverse nature (especially civic ones) were resolved at the family level (in the family compound). Such conflicts include, petty quarrels between co-wives, among the polygamous children,

between wives and husbands and the like. The conflicts were resolved based on the bond of unity and consanguinity (Ekpenyong, 2000 and Ekong, 2003).

Family unit in Africa represented a vibrant political institution which was the bedrock of governance. The highest point of the political institution was the palace - a royal institution with legitimate authority and a symbol of state formation. The palace represented the splendour of cultural heritage in precolonial African societies. The king had the sovereign power to put a hold and zeal on the issues of conflict. This was done along with the assistance of his chiefs, who met in the palace, to resolve conflicts especially of criminal tendencies. Mere identification of this palace institution with conflict resolution model suggests the significant bearing with the enhancement of the atmosphere for development (Ekong, 2003).

Market Institution

Market institution in African society had enabled proper legitimization of sovereignty. This market institution, however, gave rise to some agents (within the market system) of peace and harmony. In other words, market administrators and leaders (with diverse names across cultural boundaries) facilitated peace and enabled equitable distribution of justice - the preservers of harmonious tradition in pre-colonial African societies. Selling and buying was not only done in the market, the mechanism for maintaining conducive atmosphere for bargaining was put in place. Hence, there were commodity associations helped by their executive overlords. Their roles were quite noticeable and appreciated not only by African kings but also by the populace.

Social Institutions

Social institutions germane to conflict resolution in indigenous African societies have been relevant aspect of cultural heritage. Social conflicts were often surmounted through' the machinery of social institutions. These institutions included age-grade association, professional associations (such as the guild of hunters etc.) and secret clubs (or societies). The legitimate power and social responsibilities of the identified strata of the society rested on the recognition accorded them by members of the society. Indeed, their prerogatives of position engineered the positive results which they normally propelled and orchestrated. They also had the wisdom and diplomacy of tilting the magnitude of conflicts to manageable and controllable limits. In their own sphere of influence, peace and harmony reigned supreme. Punishment was, however, meted out to offenders as corrective measure to discourage a wishful act that might derail collective' responsibility for positive results in the development process (Liu, 2006).

Traditional Religion

Traditional religion played tremendous role in conflict resolution across cultural boundaries in Africa. The religion, which brought about sets of belief, not only explain the influence of the supernatural but also showcased religious sanctuaries such as shrines and groves the venue that turned out to be the spots of many extra - judicial activities. Tradition religion promoted truth, equity and justice which were the primers of conflict resolution in traditional African societies. The duties and ancestors were always present at the scene of conflict resolution. Here it is just sufficient to state the fact that the foregoing religious institutions were so well recognized by the Africans for the facilitation of peace and enhancements of harmonious relationship (Ekong, 2003).

Proverbs and Maxims were used in the drama of conflict resolution in traditional can societies. Among the Fante (Ghana), Yoruba (Nigeria), Lugbara (Uganda) Barotse (Bechuanaland), from where you can give examples, the lores tally dramatized to sharpen the memory of the audience thus educating them the crucial aspects of their cultural heritage. In the process of resolving conflict traditional African societies, certain rules were observed by all participants in the drama of conflict resolution. The rules were tailored to equitable distribution justice and the maintenance of law and order. Thus one of the officers involved the conflict resolution (a character on the upper stage) was responsible for flouncing to other dramatic personae of the commencement of the action on stage. Such announcement signaled to the participants (parties to the conflict, witnesses and audience) of the serene atmosphere which should be adhered to, (Hussain, 2007).

Fundamentally, an aspect of the concluding scene in the drama of conflict resolution, which will interest you, was the celebration of reconciliation among the parties to the conflict. Significantly, the characters were dance fully thrilled in the songful tune of “give a little, get a little”. The regal steps, swilling mien and embracing gestures exchanged among the hitherto aggressive parties to the conflict provided funfair with a mood of pomp and pageantry at the closing session of the stage craft. It is pertinent to emphasize the points that when properly approached with the right method, conflicts in African indigenous societies had always been resolvable. The adjudicators saw to it that truth was the fundamental ingredient of surmounting the conflict. They were also doggedly determined not to leave the scene of conflict resolution until solution had been found to the raging problem inherent in the conflict. This characteristic of the conflict resolution model in pre -colonial African societies have been succinctly appraised by Nzelize, (1990); Hussain, (2007); Myerson, (2009) and Rittle, (2008).

Methodology

This study adopted the survey research design with the use of random sampling technique. This is the method of selecting a sample in such a way that members of the population have equal opportunity or chance of being selected where the selection of one subject and the non-selection of another subject have no influence on each other (Adefila, 2008). 150 respondents were selected for sampling across the three Senatorial Districts of Uyo, Ikot Ekpene and Eket, 150 questionnaire were administered to the three Senatorial Districts accordingly and exactly 100 were returned back, which eventually served as the sample size of this study. The population of the study constitutes the over 3.9 million people in the state, (Cenus, 2006). In gathering data for this study, the researcher made use of primary and secondary sources of data collection.

Through the primary source of data collection, a scheduled questionnaire was used as the instrument for eliciting research relevant information and secondary sources such as published and unpublished documents were used through the use of textbooks, journals, magazines, newspapers, reports from private and public corporations, published and unpublished projects in libraries, etcetera. The copies of the questionnaire were delivered to the appropriate respondents by the researcher and a period of one week was allowed to enable the respondents carefully complete the questionnaires and simple percentage was used for data analysis.

Data Presentation of Distribution of Sex

| Sex | Absolute Frequency by Senatorial Districts | | | Frequency | Percentage |
|--------------|--|-------------|-----------|------------|------------|
| | Uyo | Ikot Ekpene | Eket | | |
| Male | 20 | 30 | 25 | 75 | 75 |
| Female | 6 | 10 | 9 | 25 | 25 |
| Total | 26 | 40 | 34 | 100 | 100 |

Distribution of respondents based on opinion about the cause of the conflict in the area.

| Causes | Absolute Frequency by Senatorial Districts | | | Frequency | Percentage |
|------------------|--|-------------|-----------|------------|------------|
| | Uyo | Ikot Ekpene | Eket | | |
| Ethnic crisis | 10 | 15 | 20 | 45 | 45 |
| Political crises | 15 | 10 | 8 | 33 | 33 |
| Religious crisis | 5 | 7 | 10 | 22 | 22 |
| Total | 30 | 32 | 38 | 100 | 100 |

Distribution of respondents based on the strategies of solving conflict resolution in the area.

| Strategies of Conflict Resolution | Absolute Frequency by Senatorial Districts | Frequency | Percentage |
|-----------------------------------|--|-----------|------------|
|-----------------------------------|--|-----------|------------|

| | Uyo | Ikot Ekpene | Eket | | |
|-----------------------|------------|--------------------|-------------|------------|------------|
| Court Major | 20 | 10 | 15 | 45 | 45 |
| Police Antique | 12 | 8 | 10 | 30 | 30 |
| Traditional Diplomacy | 5 | 8 | 12 | 25 | 25 |
| Total | 37 | 26 | 37 | 100 | 100 |

Result and Discussion of Findings

The research looked into the roles carried out by leaders in conflict resolution as well as identifying the capacity gaps that exist in their operations. It also sought to find out if there is any form of training undertaken by traditional leaders prior to assuming their responsibilities. The research found out that people generally acknowledge the importance of the role played by traditional leaders in resolving conflicts and disputes. It also established that most traditional leaders are corrupt and biased in their judgments, while some have become the ruling party mouthpieces. They are intolerant to opposition supporters. The study also revealed that the traditional arbitration process is vulnerable to bias as there are no written rules and judgment is at the discretion of the chief or the appointed presiding officer. Some of the arbitrators are often ignorant of state laws on an issue they may be arbitrating over hence likely to pass judgment that may be at variance with state laws. There is no formal training that the traditional leaders' undergo prior to practicing their leadership role in the community. Since there is an outcry for peace in the country at large and in particular rural communities, ways of improving the efficiency of traditional leaders in conflict resolution has to be devised.

It is not in doubt that insult to the supernatural, breaking of communal taboo, breach of sacred sanctions and the defecation of shrines/sanctuaries/groves have been the derivatives of religious conflict in traditional Africa societies. Earlier on, it was indicated that the infractions of religious ethos often occasioned conflict between the Africans and their deities. The manifestation of such disaffection had titled the balance of relationship and power between the sacred and the profane. Africans cherished their personality and ethos of respect and honour. Thus, one discovers that assault on personality often generated conflict. By the same token, you will discover that breakdown of covenant and the negligence of social responsibilities were obvious ground for generating conflict, cultural norms which often occasioned social engineering, especially during the celebration of festival and other traditional ceremonies also generated conflict in traditional African societies.

However traditional methods of peacemaking in Nigeria have failed to prevent violence in many locations. It can be assumed that they have failed due to the introduction of modern weapons, which have superseded the moral value and authority needed for traditional peacemaking methods to be effective, thus placing a higher value on western warfare as the means for achieving peace.

Conclusion

A genuine integration of traditional and cultural conflict management strategies, excluding their pitfalls, would provide lasting solutions to avoidable conflicts in Nigeria. This will result in building democratic institutions of accountability, social inclusion, transparency in governance, and constructive development in Nigeria.

Recommendations

Having done this work, the following recommendations have been proffered:

- ❖ Culture can play a number of roles in the promotion of peace. In conflict-ridden areas, international actors, for example - be they governments, international institutions or NGOs - can help promote cultural activities in such a way as will give local people ownership of the endeavours. These contributions are becoming increasingly important in areas devastated by civil war and in which former adversaries must live in dose proximity and lack the dividing line of a national border. Culture can play four roles in conflict resolution, namely, as a:
 - I. Catalyst for peace-building or buffer to foster peace;
 - II. Tool to relativize armed conflict;

- III. Means of building peace in the hearts and minds of local people - by
 - (a) Building tolerance, mutual understanding, trust, confidence and, ultimately achieving reconciliation;
 - (b) Encouraging the sublimation of identities changed by war;
 - (e) Caring for and healing those traumatized by conflicts.

So, all organizations and the government should promote cultural activities in the country. By doing so, there will be a sense of belonging and unity among the people.

- I. When it comes to conflict resolution, I think of cultural differences as the most significant barrier to communication and hence to initiating any effective effort of the groups to come together for the purpose of resolving problems. Isolating the influence of culture on conflict as negotiation as a whole may be necessary to help one group learn about the unfamiliar values and ways of thinking of another. That process of study, however, can create an impression that cultural characteristics are more fixed and resistant to change than they actually are.
- II. proper identification and elimination of shortcomings in the extant conflict management strategies, resuscitation of useful traditional values that have been jettisoned, and the establishment of a national security policy based on a synergy of the revised traditional and modern strategies will all help in integrating the traditional conflict management strategy in Nigeria and making it more reliable.
- III. Useful aspects of traditional social institutions must be utilised and integrated with the official security apparatus to ensure peace in the conflict-ridden contemporary Nigerian society. The key areas that must be addressed include the issues of land and social justice. These would promote security of lives and properties.
- IV. Alternatively, governments can liaise with communities concerning the use of their lands for developmental purposes including the construction of infrastructures. If people perceive that the governments meet their needs they would be ready to serve the system and peace will reign.
- V. Essentially, traditional communication infrastructure and ontological spirituality should be built into the synergised package for conflict management.
- VI. We need to promote researches that contribute to the further improvement of restoration of peace, social and economic stability through institutional conflict prevention systems and resolution mechanisms. These traditional systems of conflict prevention and resolution mechanisms, and the methods used by traditional society may have also contributed to build bridge between global and local knowledge of problem solving.

REFERENCES

- Accessed 22 September, 2016].<<http://www.pk/web/subsites/scp50/Articles/7/7.pdf>>
<<http://www.devex.com/projects/conflict-management-and-mitigation>>[Accessed 22 September 2016].
- Afrobarometer (2002). Violent social conflict and con
- Black, D. (1990). *The elementary forms of conflict management*. New York, Plenum Press.
- Coser, Lewis A. (1968).“Conflict, Social Aspect” In international Encyclopedia of the Social Science. V.3. the Macmilian Company and Free press.
- Ekong, E. E. (2003). Rural Sociology, an Introduction and Analysis of Rural Nigeria, second Edition, Uyo: Dove Educational Publishers.
- Ekpenyong, S. (2003). Elements of Sociology: African Heritage Research and Publications; Port Harcourt.
- From<http://www.regent.edu/ucad/global/publications/bpc/proceedings/2008/Rittl_e.pdf> [Accessed 10 September, 2016].

- Gluckman, M (1955). *Custom and Conflict in Africa*, Oxford: Basil Blackwell.
- Hussain, J.S.Z. (2007). Justice at the grassroots level through alternative disputeresolution (ADR) modes. Available from:
- Lauer, Fl. (2007). Depreciating African political culture. *Journal of Black Studies*, 38 (2), pp. 288-30,7.
- Liu, S. (2006). Towards an analytical theory of social change: The case of China. *The 1 British Journal of Sociology*, 57 (3), pp. 50-520.
- Mullins, E. T. (2005). *Beyond Culture*. New York: Anchor Books/ Doubleday.
- Myerson, R.B. (2009). A field manual for the cradle of civilization: Theory of leadershiplessons of Iraq. *Journal of Conflict Resolution*, 53 (3), pp. 470-482.
- NwafoNwanko, R.L and C.G. Nzelibe (1990).Communication and conflict management in African development. *Journal of Black Studies*, 20 (3), pp. 253 - 266.
- Ochoche, S.A. (2002). Politics and prescriptions for contemporary nation building in Nigeria. A keynote address delivered at the conference of the Institute for Benin
- Osaghae, E.E. (2000). “Applying Traditional Methods to Modern Conflict, in Zartman, I.W. (ed.) *Traditional Cures for Modern Conflicts*, London: Lynne Rienner Publishers.
- Osaghae, E.O. (2007). Fragile states.*Development in Practice*, 17 (4-5), pp. 691—699. Paper No. 2. Available from:<www.afrobarometer.org>’ [Accessed 22September, 2016].
- Rittle, D.C. (2008). Managing the conflict from within: A spiritual model. *Biblical Perspectives Available Studies, Benin, Nigeria*, 17 May 2002. .
- Svensson, I. (2009). Who brings which peace? Neutral versus biased mediation and institutional peace arrangements in civil wars. *Journal of Conflict Resolution*, 53 (3), pp. 446 - 469.
- Thomas, K.W. (1992). Conflict and negotiation processes in organisations. In: Dunnette, M.D. and L.M. Hough eds. *Handbook of industrial and organisational psychology*. Palo Alto, CA, Consulting Psychologists Press.
- USAID (2005).*Conflict management and mitigation in Nigeria*. Available from:
- Wall, J.A. and R.R. Callister (1995).*Conflict and its management*.*Journal of Management*,21 (3),pp. 515—558.