**ROYSTON BOLUWATIFE**

**200 LEVEL PEACE AND CONFLICT DEPT.**

**ASSIGNMENT TITLE: CONTINUOUS ASSESSMENT TEST**

**COURSE TITLE: AFRICAN APPROACHES TO CONFLICT MANAGEMENT**

**COURSE CODE: PCS 204**

**QUESTION**

**INSTRUCTION**

**ANSWER ANY THREE (3) QUESTION OF YOUR CHOICE. ALL QUESTION CARRIES EQUAL MARK**

**TIME ALLOWED: 1 HOUR**

**1A. GIVE EXAMPLES OF PROVERBS USED IN CONFLICT RESOLUTION AMONG VARIOUS GROUPS IN AFRICA**

**B EXAMINE TTHE VARIOUS CHARACTERISTICS OF TRADITIONAL CONFLICT RESOLUTION**

**2. HOW WOULD YOU DESCRIBE A SCENE OF TYPLICAL AFRICAN CONFLICT RESOLUTION LOOK LIKE? BRING OUT ALL THE SALIENT ISSUES INHERENT IN THE SCENE**

**3A. WHAT IS AN INSTITUTION**

**B. WHAT ARE THE VARIOUS INDIGENOUS INSTITIUTIONS IN AFRICAN?**

**C. MENTION THE VARIOUS INDIGENOUS AFRICAN INSTITUTIONS FOR CONFLICT RESOLUTION**

**D. HOW APPLICABLE ARE THESE INSTITUTIONS TO MODERN DEVELOPMENT?**

**E. WHAT DO THE INSTITUTIONS REVEAL ABOUT AFRICAN CULTURAL HERITAGE?**

**5A. IDENTIFFY AND DISCUSS THE ROLES NOF TRADITONAL INSTITUTIONS OF CONFLICT RESOLUTION IN ONE AFRICAN SOCIETY**

**b. Examine the features and fucntions of traditional institute ons in African society**

**ANSWERS**

**1A. GIVE EXAMPLES OF PROVERBS USED IN CONFLICT RESOLUTION AMONG VARIOUS GROUPS IN AFRICA**

**B EXAMINE THE VARIOUS CHARACTERISTICS OF TRADITIONAL CONFLICT RESOLUTION**

DIFFERENT AFRICAN PROVERBS

1. **A man being short doesn’t make him a boy**- the meaning of this proverbs is simply, the man no matter the height, color or tribe, he will always be the head, so even as mere boys, they are being trained to be leaders of their individual families when they become older. And so they would always have that respect for they are men.
2. **The same sun that melts wax, also hardens clay-** the meaning of this proverb is, It means that the problems you are currently undergoing right now will inspire you to desire success. No situation is permanent and one day you will give testimonies on how life was back then. You have the power to change the bad situation into a successful situation just by believing in yourself. Never lose hope and never let anyone discourage you.
3. **No matter how hot your anger is, it is not capable of cooking yam-** this proverb means, the proverb means that a man’s anger cannot cause fire no matter hot it can be; it cools down. Therefore, it is always wise to forgive those who have wronged you because you will also need their forgiveness at one time. Everyone does mistake and no matter what, you will find yourself doing a mistake as well.
4. **Ile la ti n co eso rode –** this proverb means charity begins at home, good manners and ethics are first learned in the house.
5. **Ile oba to jo ewa lo busi-**  this means necessity is the mother of invention, great feats are achieved after overcoming many difficulties.
6. **If life has beaten you severely and your face is swollen, smile and act like a fat man-** this means that in life we should always try and make the best out of any given situations, just like the proverb; **if life tosses lemons at you, make lemonades.**
7. **Foriti, foriti, lomu ki ori Agba pa -**  this is a Yoruba proverb that means, prolonged endurance yields elderly maturity.
8. **Pretty face and fine clothes don’t make character-** This Nigerian proverb means that if you marry get married to a person because of their physical beauty, the marriage will not last. It is best if you marry someone that you love. For instance, if you marry a girl because of her beautiful face then her face burns accidentally, will you still desire to be with them? However, if love you someone, nothing can separate the both you; just death.
9. **A short man can only hang his bag to the point his hands can reach-** This is one of the Nigerian proverbs and wise sayings on hard work. It means that you have to work hard to live that life that you desire. If you don’t have it right now, work hard and be contented with what you have. Yes, you desire to live a posh lifestyle, to succeed in your career, to own a mansion and the latest car models; you need to work hard to avoid living a fairy tale life.
10. **Omo de kii mo ori je ko ma ra lowo –** this proverb is used when one is apologising on behalf of a younger one who has been rude to an adult, it apologises for the childs’ foolishness for he is only a child.

**HOW WOULD YOU DESCRIBE A SCENE OF TYPLICAL AFRICAN CONFLICT RESOLUTION LOOK LIKE? BRING OUT ALL THE SALIENT ISSUES INHERENT IN THE SCENE**

When a conflict is to be resolved in the African society, they take it to the chief head in the village or community, which in most cases happens to be the king that is if the conflict to be resolved requires it as in a communal conflict, but in cases of just an household conflict, it is resolved by the head of that family, the father, brother in law, or the first male child of that family if old enough. Matters in the traditional African society cannot be handled by their women, hence they don’t interfere.

When an issue is brought to the communal head, he would make a council, that is calling the chiefs in the community, to a sort of round table sitting, where by the conflicting parties would be brought in to both give their own accounts of the story, stating each of their grievances and what they want to gain from that negotiation, because it’s a negotiation process. Now after both parties have given their sides of the story. The communal head would then proceed to consulting is chiefs and advisors on what they feel about the given issues on ground, they are more like his jury. Now after careful debating, they would then come to a consensus, and then try to reach a ground more level, whereby both parties wouldn’t be cheated but no one given more than he deserves hence, a win win for both parties. Afterwards the communal head passes the final verdict and it is respected from that onset.

**3A. WHAT IS AN INSTITUTION**

**B. WHAT ARE THE VARIOUS INDIGENOUS INSTITUTIONS IN AFRICA?**

**C. MENTION THE VARIOUS INDIGENOUS AFRICAN INSTITUTIONS FOR CONFLICT RESOLUTION**

**D. HOW APPLICABLE ARE THESE INSTITUTIONS TO MODERN DEVELOPMENT?**

**E. WHAT DO THE INSTITUTIONS REVEAL ABOUT AFRICAN CULTURAL HERITAGE?**

1. An institution is a gathering of people in the common groups. They are a gathering of people with either the same interest of they have something peculiar that bonds them together, like age, or common political interests or positions held as leaders.
2. Various traditional institutions in Africa include; Political Institutions such as family and palace leaders basically, Economic Institutions, and Religious institutions.
3. Types of institutions present in Africa include;

Agents in the Political Institutions like, the king, chiefs, and other political leaders present. The king is the highest of conflict resolution in the community.

Agents of the Religious Institutions include;

The Secret Cults, like the Ogboni Confrontality, this is a very secret cult and an agent of checks and balance in the society.

These institutions reveal how dynamic our culture is because it keeps on changing, and we have our self resolving society that sorts out its own issues without the need for modern conflict resolution. It proves that negotiation and the way of the ancestors is still the best way of life. Because they lived peacefully many years without innovations, and they still survived and had peaceful co-existing.