**UNIT 4 DEMONSTRATION OF HOSPITABLE NORMS AND PEACE INITIATIVES CONTENTS**

**1.0 INTRODUCTION** In this unit you will understand that hospitality had been one of the social norms recognized in traditional African societies to foster unity, endeared people to one another for mutual understanding and the maintenance of *esprit de corps.* It was one peace initiative evolved to synchronize all shades of sociation and proprietary of manners. Hospitality, as one of the matrices of African cultural identity, promoted conducive atmosphere and the enabling environment for development in traditional African societies. Hospitality was contextualized at the beginning of cultural development as conceptualization of African group identity revealing and expounding on the dynamism of controlling welfare in the society. Hospitality can also be considered as sociological ideology determining harmony and concord not only between guests and hosts but also among people inhabiting an area even when they are not strangers. Thus, you need to understand that there is a three-way axis attendant on hospitality namely host-guest cordiality, host-host mutuality and guest-guest understanding. In a nutshell, hospitality reflects a high degree of generosity towards stranger and visitors.

Fundamentally, African hospitality had been anchored on good neighbourliness. It has a unique language of enhancing the thesis of being one’s own brother’s keeper. The thesis of neighbourliness transcended people living in a given community in traditional African societies. It, however, involved intra-and inter-communal relationship. Hospitality in African sense and psyche, therefore, was an instrument for cementing understanding and enhancing social engineering.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 132

**2.0 OBJECTIVES** The significance of African hospitable norms towards initiating peace and development cannot be over-emphasized. Hence, it is hoped that by the end of this unit you should be able to: • adduce to revealing the substance and relevance of hospitable norms to peace-building and peace-making at the grassroot level, • comprehend the peace initiatives of African autochthones; and • examine the cultural ebullience in African hospitable norms and peace initiatives.

**3.0 MAIN CONTENT 3.1 What are Hospitable Norms?** Hospitability entails the demonstration of friendly disposition towards people (both known and unknown). It suggests to you that the exhibition of kindness or weakness is desirable to human existence. It is the first course in humanity. Hospitable norms, which are addressed in this unit, are symbols or elements that make up the inevitable demonstration or display of hospitability. They are quite essentials for growth and the measurement of development in human society. Even the lower animals often show some forms of kindness to each other. This suggests to you that the homo-sapiens necessarily must do more. In these wise, hospitable norms in traditional African societies involved: • cultural traits, • human meekness, • character display, • exhibition of goodness, • affectionate disposition, • neighbourly fraternity; and • traditional friendly disposition.

These norms were spectacularly widespread across cultural boundaries. The hospitable norms so far identified suggests to you that they derived from the dire need of the people for social welfare and sociation. African hospitable norms, therefore, propelled the people towards greater heights of development and the recognition of the knowledge based development.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 133

**3.2 What are Peace Initiatives?** Initiative involves discernment of a course of action towards enhancing development process. This suggests to you that originality is anchored on development or advancement. Thus, peace initiatives suggest to you the original conception of the idea to discern peace process towards nipping in the bud all forms of conflict. Peace initiatives were so early developed in traditional African societies. The developers of peace initiatives were very thoughtful of development process which grew out of their customs and norms. Africans, as you will get to know, have sufficient initiatives to discern friendly disposition, ethical mannerism and good neighbourliness. This was why common and mutual understanding prevailed in traditional African societies. Peace initiatives cut across cultural boundaries of the world. This presupposes the fact that you must understand that peace initiatives had long been culturally branded in the global village. Each continent of the world, therefore, has the peculiarities of peace initiatives. It is quite pertinent for you to know that there is African peace initiatives. In traditional African societies they included: • demonstration of hospitality, • presentation of gifts, • display of courtesy, • exhibition of social etiquette, • act of forgiveness, • openness of intention; and • truthful discernment.

**3.3 Perspectives of African Hospitable Norms and Peace Initiatives**

You will understand in this unit that there are many sides to African hospitality from where peace initiatives derived. One such aspect was the concern for the welfare of others. This was exhibited through visitation, salutation and presentation of gifts. Calling at the home of neighbours was desirous of inquiring of their well-being, aspirations and expectations. In the process, the visiting guest cared to know the problems besetting the development of the lineage. Sometimes the visiting guest arrived to resolve conflict among the members of the host families. At that point in time, the visiting guest played the role of a third party and therefore became the intervenor or interventionist. At other times, timely arrival of the visiting guest coincided with the birth of a new baby at which occasion he was considered a fortune bearer. He*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 134

was so credited by his host for brightening their hopes. This is an example of host-guest cordiality. African lineage system was made up of several compounds and every member of the lineage usually struggled to maintain *esprit de corps,* the parameter for measuring hospitable norms. In a situation whereby a member of the lineage had gone on a journey, on arrival, other members of the lineage normally welcomed him with warm embrace, pleasant salutation with a view to inquiring into his plight on the trip. The youngest wife fetched him cold water to drink and quench his thirst. She immediately proceeded to the kitchen to prepare a delicious meal for him. He became the cynosure of all and sundry in the linage. His safe arrival from a trip was celebrated with a miniature pomp and pageantry. Similarly, if a member of the lineage had gone to farm or on hunting expedition, on arrival, he was so given well-nigh a hospitable treatment accorded a traveler. This is an example of host-host mutuality. You will also understand in this unit that there existed several farm markets (especially on the way side) in various traditional African societies. There had also been roadside farms, as a guest had the moral privilege to enter into the farm (of his unknown host) harvested some crops and fed on them. He was careful enough to avoid wastage. Thus, he merely took that which was sufficient to satisfy his insatiable needs. He, however, may do some farm work which commensurated with what had been harvested as a mark of reciprocating the good gesture of the provider (the host) who had established his farm by the roadside. Otherwise, the guest might make some *aroko* signs to enable the farm owner understand that no thief had devastated his farm. But that his farm was visited by a pleasant guest. The farm owner then rejoiced that he had made a unique contribution towards alleviating the problem of a neighbour in need, who indeed, was considered as a friend at a given opportunity; perhaps when his guest made returning journey the farm owner might come in contact with his guest. This friendly disposition, demonstrated sympathy for those in difficulties and avoidance of curses whose implications wreaked havoc in the society.

Obviously, hospitality had been so obligatory in traditional African societies. You must observe that there had been reasons for such obligatoriness. It was believed that gods and goddesses often appeared in human forms desiring helping hands for a purpose, which when achieved often engendered abundance of blessings. Thus, hospitality shown to such spiritual entities were repaid. On the human plane, no act of hospitality was considered lost. Moreover, hospitality usually promoted unity, established friendly relationship, facilitated peace and enhanced harmony in the society. Hospitality necessarily produced social control and cultural engineering in traditional African societies.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 135

Thus, you must understand that hospitality which promoted mutual trust and understanding quite often resisted pandemonium. **4.0 CONCLUSION** Every aspect of African culture has interpretative meaning and significance. Hospitable norms and peace initiatives are important aspects of African cultural heritage. The interpretive analysis of these relevant aspects of African culture signifies the dogged determination of mutual living and societal bliss. It also engendered, as you have observed, substantial grounding of developmental process in traditional African societies. Development, however, took place in the atmosphere of social well-being, capacity for friendly disposition and proprietary of manners. Hospitable norms gave rise to the inauguration and promotion of peace initiatives in traditional African societies. Peace initiatives accounted for the level of understanding the wherewithal of common destiny and group solidarity among the various nation-states in African continent. Peace initiatives informed social and cultural engineering in the society. Through peace initiatives, neighbours understood each other and promoted the interest anchored on their development. Peace initiatives derivative, of hospitable norms, resisted strife and rancour between the strangers and hosts. Peace initiatives frowned at hostility and conflict in traditional African societies. **5.0 SUMMARY**

Hospitability had been the mainstay of cultural engineering in traditional African societies. It has been addressed, as the essence of harmonious relationship, which usually doused tension but increased the tempo of understanding among the people in the society. To be enthusiastic at promoting other people’s well-being and facilitating utmost interaction, entailed the actualization of wisdom and perceptive reasoning which eventually led to moving the society forward. *PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 136

It has also been stressed that peace initiatives derived from hospitable norms which ensured sympathy for people’s welfare and development. Certainly development arose in traditional African societies from the consciousness of the people towards solidarity and cultural identity. To be peaceful, therefore, deserves openness of mind and social responsibility that engendered so much of improved standard of living.

**UNIT 5 APPOINTMENT OF AMBASSADORS AS AGENTS OF PEACE CONTENTS 1.0 INTRODUCTION** We have discussed earlier on the relevance of hospitality and peace initiatives in traditional African societies. In this unit our discussion is based on how relating well with other neighbours had been on the culture of the Africans. This derived, perhaps, from the custom of collective responsibility in the Africans to channel a course of common destiny to reach a purposeful end. In this case, diplomatic relations loomed large in traditional African societies. You will find out that evidence abound that there were proper channels of maintaining crucial relationship among people and kingdoms in Africa, even though data on it remained so scanty before the nineteenth century as corroborated by Robert Smith (1989:7) Indeed, early travelers provided scanty data but reported that it was in the nature of African states to send diplomatists used as ambassadors for peace mission abroad. For example, they were known as “Linguist” in Gold Coast (Ghana). Appointment of ambassadors in pre-colonial period was pertinent to the maintainance of *esprit de corps* among African states. Robert Smith writes on the examples of travelers who gave good reports as evidence of the appointment of ambassadors ever before the advent of colonial rule thus:

The earliest reference to diplomatic relations in west Africa seems to be the account by al-saghr (writing in the early tenth century) of the sending of an ambassador (called Muhammad Ibn Arafa) by a ninth-century Imam of Tabert in North Africa to an unnamed sudanic state, possibly Gao. Then follows al-Bakri’s description of the Mosque in the royal capital of eleventh – century Ghana*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 138

which was set aside for the use of Muslims who visit the king on missions’, and there are indications that political relations were maintained in the late eleventh or early twelfth century between Ghana and the Almoravids in Morocco. In the sixteenth century there is Leo Africanus mention of the reception at the court of Timbuktu of Ambassadors from other princes (Smith, 1989:8). The foregoing examples show to you that ambassadors were diplomatic representatives sent and maintained abroad in pre-colonial times. This unit, however, focuses on the principles behind their appointment, the activities carried out by them and their mode of conduct. **2.0 OBJECTIVES** By the end of this study you should be better able to: • articulate the knowledge and awareness of diplomatists in pre- colonial African states, • understand the various activities and idiosyncrasies of the ambassadors, and • examine the roles of the African ambassadors in peace-making moves. **3.0 MAIN CONTENT 3.1 Who are Ambassadors?** You need to understand that some persons usually played quite seemingly apparent role in development process of the society. Such persons often acted well under strict instruction to set the pace of growth and development in the society. They are no doubt referred to as ambassadors. Ambassadors therefore are agents or messengers of development with the cementation of cordial understanding and relationship between communities or states. They are, indeed, diplomatic envoys or emissaries who are highly intelligent and brave. Their bravado mixes with wisdom. Thus, you need to know that ambassadors are equipped with robust sense and initiatives toward propelling their society to greater heights of advancement and glory.

Ambassadors existed in traditional African societies and had played tremendous diplomatic roles in the facilitation of peace and enhancement of harmonious relationship, which you will discover in this unit. The African ambassadors were communal or state representatives in foreign lands. They depicted or symbolized the political and economic interests and enthusiasmof their community or state.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 139

**3.2 African Ambassadors and Peacemaking Task** You need to know in this unit that African ambassadors were stationed in different pre-colonial kingdoms for very many useful purposes. These included defence of territorial boundaries and integrity, negotiation for friendly disposition, harmonious relationship, alliance against enemies and joint problem solving at all fronts. The biddings and cravings for diplomatic relations often took different shapes from society to society and from kings to kings. For the stipulated reasons for negotiating diplomatic relations among African states in pre-colonial times, the resulting influence of the diplomatic arrangement entailed that the road to peace and harmony was averagely smooth. Defence of territorial boundary and integrity featured prominently in the diplomatic agenda of pre-colonial African states. You will discover that this was necessary at the level of promoting understanding as to the boundary delineation to avert conflict. Land was regarded as sacred belongings of the African families and the land tenure system as practised in Africa often resulted in possible encroachment that usually led to war. It was, therefore, necessary for sending ambassadors abroad especially to nearby neighbourhood to actualize a defence of land demarcations. When tribute was involved, it became necessary for the ambassadors to initiate collection of tribute. For example, it was reported by Leo Africanus that Askia (king of Songhai) in the early sixteenth century ‘has some of his courtiers (ambassadors of a kind) perpetually residing at Kano with the purpose of receiving the tribute due to him (Smith, 1989:9). The *Alaafin* of Oyo did the same to the Dahomean and Egbaland at the closing period of the eighteenth century. Policy and prestige advertisement towards making other neighbours have a feel of the glory and splendour of the kingdom, this you will discover was quite promoted through diplomatic relations. Thus, Mansa Kankan Musa (king of Mali) realized this fact and developed friendly relations with North African rulers. This enabled Mansa Musa to advertise the wealth, good government and the Islamization of Mali on a grand scale. Thus, the king of Mali stationed ambassadors in North Africa and as far as Mecca. Indeed, Ibn Battuta, who visited Mali in 1532, gave a glowing description of the glory of Mali Empire especially in the area of promoting diplomatic relations.

Ambassadors sought the assistance of neighbouring empires to launch attack on common enemy. This was by a way of consolidating military alliance. For instance, c. 1513. Askia Muhammed of Songhai empire allied with Kanta of Kebbi to dislodge Tuareg inhabitants. He encouraged Songhai scholars to exchange ideas with those of Fez, Tunis and Cairo.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 140

**3.3 Problems Confronting Ambassadors** You need to understand that African ambassadors encountered a lot of difficulties in the discharge of their duties in foreign levels. Such difficulties, you should expect, must necessarily dampened the spirit of operation of diplomacy. It was not so easy for the African ambassadors to be overwhelmingly accepted in foreign land and they also had the problem of satisfying the conditions of their existence in a society so alien to them in culture and environment as well as in the realization of their saddled responsibilities. Robert smith (1989:12) reported quite convincingly how ambassadors scaled the hurdles of recognition in foreign lands. According to him: The diplomatists of West Africa generally carried credentials or badges of office in such forms as a cane, a baton, a whistle, a fan or a sword. The best known of these are the staffs of Asante and Dahomean ambassadors. They were often covered in gold or silver leaf and decorated with symbolic emblems … The staff of the chief linguist of the Asantehene was called Asempatia… Despite the credentials referred to in the foregoing passage, ambassadors needed a great measure of minority which was not easily available unless properly concluded by mutual understanding and trust. Thus, ambassadors were expected to maintain reasonable standard of complying with the alien conditions, which quite often were not so easily adaptable. You must understand that African ambassadors faced a lot of hardship and unspeakable inhumanity in a foreign land. Robert Smith (1989:25) also articulated the hardship of African ambassadors thus:

Ibn Fartua, for example, reports two occasions on which the troops of Idris Alooma of Bomo killed envoys from the pagan So during wars in the late sixteenth century. The alleged imprisonment of ambassadors by a sixteenth – century Oba of Benin has been mentioned … In 1726, for example, an Asante ambassador sent to ask the Fante to withdraw their protection from king Ntsiful of Wassa, who had taken refuge with them, was pelted with stones… In 1878 an envoy sent by the ruler of Imesi – Igbodo to assure Ibadan that his town would not join the Ekitiparapo was murdered by his own townspeople on his return home.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 141

Linguistic barriers also stood in the ways of the African ambassadors. It was not all that easy for the ambassadors to understand the language of their host. Even though they have had to rely on the assistance of the interpreters adept in the language and culture of their host, it was never easy for the ambassadors to understand the manipulations of their interest due to non-understanding of the jargon of indigenous diplomacy. Indeed, the interpreters had the opportunity of taking over the role of the negotiators which quite often had some severe implications. **4.0 CONCLUSION** Stationing ambassadors in foreign lands by pre-colonial African states apparently functioned as positive way of increasing diplomatic relations and understanding, ennobling process of peaceful and harmonious relationship, growing tendencies of solidarisation and improving commercial interests and security of the engaging states. It also cowed down levels of self aggrandizement and arrogance among the various states. You would have discovered, that in all, the capacity for the ambassadors to advertise the policies and prestige of their state, entailed greater enthusiasm for development. It was also the duty of the ambassadors to explain the nature of governance of their homeland thereby inducing greater capacity for understanding by the foreign state. This often promoted respect and honour which were also reciprocated by the receiving foreign state. Thus, such a reciprocity engendered common wealth of peace and harmony – the preserve of development in traditional African societies. **5.0 SUMMARY**

This unit has addressed the position of African ambassadors in the sphere of influence for greater development in pre-colonial African states. Observably, African ambassadors were noted for their increasing knowledge and awareness of the political and social development of both their homeland and foreign states. This, you must have observed, enabled them to articulate levels of diplomatic relations significantly*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 142

anchored to peace and harmony and resistance against conflict. Thus, diplomatic relations entailed positive negotiation and cooperation that yielded good results in pre-colonial African states. It has also been considered that the ambassadors often liaised with their foreign diplomatic friends with a view to evolving joint problem solving tactics in their diplomatic agenda. Many pre-colonial kings, especially in the western Sudan (as revealed in the unit) rose to the occasion of concluding series of alliance to discipline their common enemies. Thus, diplomatic activity demanded substantial level of power politics and the display of intelligence in pre-colonial African states.

**MODULE 5 COMPARATIVE ANALYSISOF TRADITIONAL ANDWESTERN METHODSOF CONFLICT RESOLUTION** Unit 1 Nature of Conflict Resolution in Traditional and Western Societies Unit 2 Timing of Resolution Unit 3 Nature of Training Reconciliators Unit 4 Problems of Adaptation of Conflict Resolution Methods Unit 5 The Future of Conflict Resolution in African Society **UNIT 1 NATURE OF CONFLICT RESOLUTION IN TRADITIONAL ANDWESTERN SOCIETIES CONTENTS** 1.0 Introduction 2.0 Objectives 3.0 Main Content 3.1 What Traditional Societies Stand for 3.2 Western Societies in Focus 3.3 Traditional andWestern Conflict Resolution Compared 4.0 Conclusion 5.0 Summary 6.0 Tutor-Marked Assignment 7.0 References/Further Reading **1.0 INTRODUCTION** Colonialism had been a notable event which overwhelmingly affected traditional methods of conflict resolution in Africa. The colonialists came with the colonial agenda and introduced western methods of conflict resolution. This was craftily done by subjugating the hitherto existing method of conflict resolution which they met on arrival. The traditional methods of conflict resolution (discussed in Module 2) was closely observed, controlled and relegated to the background for purposes of governing all aspects and affairs of the Africans, advertising the colonial pattern of conflict resolution and demonstrating the craft of colonial imperialism.

The introduction of western model of conflict resolution was received in traditional African societies with mixed feelings especially with sense of loss (of values in the African cultural heritage) and experimenting on the benefits of the newly introduced method. What was more, the introduction had a lot of imposition and condemnation of the original pattern of conflict resolution. The experimentation of the new model of conflict resolution*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 144

was in the same environment and space, where the traditional conflict resolution once blossomed. The environment and space were the same but the principles and practitioners of the conflict resolution were quite different. Even the result was proportionately different. The speed of grafting the western method of conflict resolution was criminally alarming. Although, western method of conflict resolution had come to stay in Africa, the hitherto exciting traditional method of conflict resolution still thrived so surprisingly. This was due to a number of reasons to be unearthed in this unit. Observably, however, both methods of conflict exists side by side in Africa. One dictates the pace of development on a fast lane (western method) while the other controls (traditional method) the speed orchestrated by the other. It is, however, difficult to discern whether the wedlock of both traditional and western methods of conflict resolution benefited Africa far beyond what the hitherto existing method had achieved. This had been a difficult academic terrain which scholarly writings have shied away from. An attempt will, however, be made to bridge the gap in this module. **2.0 OBJECTIVES** By the end of this unit you should be able to: • unearth the apparent characteristics of both traditional and western methods of conflict resolution in African society, • understand the reasons for the thriving nature of traditional methods of conflict resolution in the context of imposition, • contextualize the values of colonially inherited method of conflict resolution in African environment; and • assess the nature of wedlock between the traditional and western methods of conflict resolution. **3.0 MAIN CONTENT 3.1 What Traditional Societies Stand For** It is very significant for you to understand the geographical and cultural delineations of the areas of study in this course. You may encounter some difficulties of linking the mainthrust of the discussion with the zones of operation if you fail to understand at the onset the locus of operation of the study. You will, therefore, understand in this unit what is traditional about the society and the traditions so ebullient to make a society qualifies with the prefix of “traditional”. You may also want to know about the appropriateness of the prefix to a society in focus.

Traditional society refers to a geographical region of human existence with the fundamentals of customs and norms basically anchored on systemic*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 145

operations. You must understand that traditions play tremendous influence on the actions of the indigenous populace. It suggests to you, therefore, that traditional society is that which upholds and demonstrates the customary norms. Thus, traditional society as used in this course is the indigenous or rural community. The appropriateness of the prefix “traditional” is anchored on the fact that issues of development are basically associated with the customs and norms of the society. The peculiarities of the customary thought can only be properly typified by the prefix “traditional”. Secondly, the prefix distinguishes African societies from the western world. **3.2 Western Societies in Focus** Your next point of understanding is to discover the geographical and cultural identity of the western world. Western society refers to other societies outside Africa and especially the European societies or white societies. This western society deferred markedly from the traditional societies in Africa. From our definition of traditional society, as earlier discussed, the rural setting of the European World qualifies for a traditional society. This suggests to you that certain geographical setting in the western world can be tagged traditional European societies which demonstrates element of traditionality of thought pattern. You must, however, understand that the nature and functions of customs and norms in the western society quite differed from those of the African traditional societies. Thus, no continent of the world lack rural setting. The European cultural norms are by principles and operation different from African cultural orientation. It is necessary for you to know that there may be a meeting point of the two norms but such convergence of interest is very rarely observable. You should be able to engage yourself in reading and identifying the comparison between the two geographical regions of the world in space and time. For example, you should identify colour differentiation and linguistic peculiarities. **3.3 Traditional and Western Methods of Conflict Resolution on a Comparative Scale**

It is necessary to weigh the level of balance in the wedlock between traditional and western methods of conflict resolution in a totally different environment, space and time. Doing so helps us to understand the degree of mutual relationship they could be subjected to. It also helps us to measure the degree of relevance and application of one method to the other under whatever circumstance and capacity.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 146

Both methods are representative of a culture and civilization and product of totally different era and epoch of development. It is just good enough that both methods signified development process and experience of yet totally different people and psyche. The merger of the two methods symbolized cultural fusion brought about by acculturation for what ever purpose and motive. It is not in doubt, however, that the imperial tendencies of the western method was an overriding clause subjecting the traditional method to reduction in substance and relevance. Each method of conflict resolution whether traditional or western had its salient characteristics hereunder catalogued. Traditional method of conflict resolution had been patterned or designed along the following characteristics: • it has largely been undocumented until recently interpreted and scholarly analyzed, • it is couched in religious garb and abound in rituals, customs and norms, • it is so localized with a lot of specificity, • it is well focused on balance of interests, • it is dynamic and thrivable; and • it is value laden. On the other hand, the western method has the following features: • It is propaganda tuned, • It has largely been documented, • It has sufficient whims and caprices, • It is imperialistic, • It is theoreticallyfocused; and • It is systematically fashionable. In the area of fundamental differentiation, traditional and western methods markedly varied. Too much of confidentiality is associated with the western method in the process of conflict resolution. In the case of the traditional method, you will find out that it is open-ended given room to structural application of principles and the dominance of custom and norms at the procedural level. In the resolution of conflict in traditional African societies, the audience included all members of the community and thus the result was always community focused. No one dare disagreed with the outcome since it would have received supernatural attention and blessing. Whereas western method of conflict resolution had the exclusive audience in the disputants.

Western model of conflict is very flexible in operation paving way for manipulation and pliability. This is absent in the traditional method which*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 147

derived its mode of operation from the laid down customs and norms. This suggests to you that it is culture specific. Traditional method of conflict resolution recognized extrajudicial devices and power in the process of resolving conflict. The supernatural connectivity enforced sanctions and plagued erring offenders. Western method of conflict resolution lacks such mundane powers. The outcome of western model of conflict is anchored on a tripod structure – win-win, win – loose and loose – loose (on rare occasion). A lot depend on the level of manipulation or flexibility and the readiness of the parties to the conflict to state the facts clearly and with honesty of purpose and truthful disposition. In the case of traditional method, the parties to the conflict proportionately shared the blame and praise so inherent in the matter and were often adjudged to shift ground through the pronouncement of the dictum: “give a – little – get – a – little”. This thesis suggests to you that there is no victor no vanquished in the verdict of the intervenors or the reconciliators. The training of the peace makers or facilitators even though required for the traditional and western methods of conflict resolution, they quite varied. One requires informal training (traditional/method) with lots of experience through observation, the other demands for a formal training (western method) with experimental sensibility. Thus, the professionalism that was so required are also of different posturing. One requires the school system and rigorous systemization of the process (western method) while the other needs sound memory, closer observation and systemic demonstration (traditional method) of the process involved in comprehending conflict resolution in traditional African societies. Advantageously, western model saves time much more than litigation (which was the early pattern of western adjudicatory system). Traditional method can be rated much cheaper, quicker and peace-focused. There is enough evidence to attest to the desirability of party to the conflict through the end of conflict resolution ceremony. In that ceremony, you need to understand that parties to the conflict exhibited their peaceful disposition and acceptability of the resolution out come through palm wine drink, bean cake eating, kolanut chewing and warm embrace as well as glowing and beaming smiles to the admiration of members of the audience and the delight of the facilitators of the emergent peace and harmony.

Having discussed the prevailing differentials in both traditional and western methods of conflict resolution in African society, the significant fact remains as to the nature of the wedlock of the methods. How do they work side by side in the same environmental setting? How have the agents and agencies of the two methods faired? Which method has overwhelming influence on the other? Can the two methods be applied simultaneously to the same conflict? *PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 148

Some of the questions raised in the foregoing paragraph may be difficult to answer until situation arises whereby the practical solution preferred may be so significantly relevant. It is, however, important to emphasize the point that the environment of conflict situation largely depends on the applicability of what method is in vogue. Environmental setting, therefore, is very necessary a determining factor in the desirability and adaptation of a specific method to use in the resolution of a particular conflict. It may not be easy to apply all methods to a specific conflict situation and environment. Peace practitioners and facilitators earnestly desired the extermination of conflict. So difficult is the task of conflict resolution to peace practitioners who must merge theory with practice. They have other difficulties such as language barrier, understanding the reality of the conflict situation and environment and the cultural background they are coming from. These difficulties as you will understand apply to users and adopters of both traditional and western methods of conflict resolution in African society. It behoves on the peace practitioners, therefore, to be selective, interactive and observant with quick intelligence to discern and decipher the nature of the method to use to resolve conflict in vogue. Hence, it is difficult to adjudge the wedlock of traditional and western methods of conflict resolution a convenient one by association or union, application, operation and relevance. A lot depends on situation, environment and the direction of facilitation. **SELF ASSESSMENT EXERCISE** 1. What are the geographical differences between the traditional and western societies? 2. What linked up the two geographical regions of the world? 3. Identify their methods of conflict resolution. 4. Compare the traditional and western methods of conflict resolution? 5. Was the wedlock of the two modes of conflict resolution practicable in African society? **4.0 CONCLUSION** The comparative analysis of traditional and western methods of conflict resolution significantly suggests to you that two methods fused together under imposing circumstances. One method (western) must have imposed on the other hitherto original method (traditional). The imposing method must have had imperial tendencies toward alienating the unsuspecting homely method. Whatever the case might have been, the fusion and adaptation have come to stay and forces of acculturation have made them to so directionallycoagulated.

Applying the traditional methods which hitherto had the original *modus operandi,* to a totally alien culture within African background, you must*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 149

have observed, had been an onerous task. This became worse when the alien method determined and vigorously struggled to pull down the original and hitherto existing method on her own soil. The attempt failed as the original method thrived and flourished merely accommodating the alien method. Thus, in applying the receiving method there are, therefore, possible and limited levels. Each method has to surrender what is not applicable in it and invigorate what is relevant to the ensuing conflict situation and environment. **5.0 SUMMARY** This unit has addressed the wedlock between traditional and western methods of conflict resolution in African society. It took into cognizant the nature of both methods and the practitioners associated with them. It also catalogued some of the seemingly apparent differentials in both methods. It has also been considered in the unit that the alienation of the traditional method of conflict resolution did not totally abolish it, in that it has a thriving and flourishing tendencies. The thriving nature of traditional method of conflict resolution as you must have observed, repelled the coercive courtship of the western method of conflict resolution, forcing it to explorative wedlock with observatory exclusivity. Consequently both methods have been adjudged relevant to specific conflict situation and environment. **6.0 TUTOR-MARKEDASSIGNMENT** 1. Identify the various differences and similarities between traditional and western methods of conflict resolution in African society. 2. What are the challenges of western methods of conflict resolution in African society? **7.0 REFERENCES/FURTHER READING** Olaoba, O.B. (2002). *An Introduction to African Legal Culture,* Ibadan: Hope Publications.

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**UNIT 2 TIMING OF RESOLUTION CONTENTS** 1.0 Introduction 2.0 Objectives 3.0 Main Content 3.1What is Time? 3.2 Perspectives in Timing Conflict Resolution 3.3 Challenges of the Time 4.0 Conclusion 5.0 Summary 6.0 Tutor-Marked Assignment 7.0 References/Further Reading **1.0 INTRODUCTION** Our focus in this unit is that conflict resolution in traditional African societies was time induced, time-focused and time-specific. The process was not carried out without reference to time element which gave it deserving attention and utmost concern. Although, time is no respecter of persons and issues, it associates with events, season and ceremonies. Thus, African judges were time conscious and at alert with accreditation of speedy resolution of conflict in traditional African societies. There was time for everything, event and activity in traditional African societies. Time reckoning in those societies was not tied to the scientific clock brought about by invention. Time element was associated with the movement of the galaxy – moon, stars and the sun. These units of the galaxy controlled seasons, events and human existence in traditional African societies. Thus, you will understand that there were time symbols and signs such as the cockcrow, signing birds, sunrise and sunset. This suggests to you that the Africans have a knowledge-based time consciousness that determined and reflected their activities in the society.

Conflict resolution in traditional African societies was tied down to the consciousness of time, space and environment. For space, this was necessary to tap the psychic resources of the spiritual forces as emblem of supernatural protection and attention at the scene of resolution. For environment, it was significant to identify veritable venues for the actualization of conflict resolution. Such venues included palaces, market squares, family chambers, shrines and sanctuaries as well as cult of secret societies. These venues were time bound and bounded in traditional African societies. The day in traditional African societies was reckoned in accordance with events. This is why the Ankole of Uganda*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 151

reckoned days with references to events around the cattle – *akasheshe* which is milking time is 6 a.m., *bari omubirago* is noon and time for cattle and people to rest or relax while *ente zaataba* (time when cattle enter their kraals to sleep) (Mbiti, 1976: 19-21). For the Ankole, time measurement and conflict resolution may be tied down to one of the times as may be convenient for such activity. This unit, therefore, focuses on the appropriate and convenient time for conflict resolution in traditional African societies. **2.0 OBJECTIVES** By the end of this unit you should be able to: • reconstruct African time elements and symbols as they relate with conflict resolution activity, • understand the significance of the unity of time and space in conflict resolution procedure in traditional African societies, • assess the substance and relevance of time to conflict resolution outcome; and • contextualize time – focused issues in conflict resolution perspectives. **3.0 MAIN CONTENT 3.1 What is Time?** The definition of time is necessary for you to understand its relevance in conflict resolution process. Time refers to moment of change revolving around occasion or event. It is often paradoxically used to indicate season, period and epoch. It is significant for you to know that the measurement of time symbolizes regularity and spontaneity of occurrence or event. Thus, time enables man to adjust to constant changes penetrating into social activities. You will find out in this unit that time controls and influences occasion for conflict resolution. Indeed, conflict resolution takes time. There are, therefore, time allotted to issues of conflict. In other words, there is time for conflict and there is time for resolution of such a conflict.

In this unit, our interest will be centered on both periodisation and moment associated with conflict resolution. This suggests to you that the unit is dealing with moments of conflict resolution and the periodisation or dating of such a social activity. The periodisation here refers to pre- colonial era in African society. It is often tagged traditional African society when African cultural heritage was not polluted through the advent of colonialism.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 152

**3.2 Perspectives in the Timing of Conflict Resolution in African Society** The timeliness of attending to conflict situation was very significant in traditional African societies. It was neatly tied down to conflict prevention towards preserving time against all odds. There was no occasion for time wastage in traditional African societies. Rather time was both conserved and preserved for greater development of cultural events and activities. The time to be supposedly wasted on resolving conflict and mending fences was judiciously spent on agricultural activities, industrial works and social connections. Even at the escalation of conflict, procedurally, the peace facilitators maximized time in the process of resolution by engaging other dissemination of news and useful information, recognition of the areas needing further development and identifying with the supernatural connective cord towards comprehending the divine order of social control and cultural engineering. Thus, at the venue of conflict resolution in traditional African societies you will observe that many other significant activities were packaged along with the issues which bordered on the conflict in vogue. This was to justify the fact that time must not only be bound and bonded with events and activities but also that Africans were time conscious and freely used time for developmental process. Time element showcased African culture. If there is anything that exists as African time, it is to be interpreted as the peculiar way by which Africans were conscious of time and judiciously used it within the boundary and context of their environmental forces. African time elements as you will discover derived from their climatic exigencies and possibilities. There were, therefore, seasonal delineation of time for conveniences of carrying out one event or the other. The time elements thus included morning, afternoon, evening and night sections with one section of time translating into the other and man making history through the translatory process. Most activities in traditional African societies were carried out in the conveniences and womb of morning and evening section. This was to effectively enjoyed the atmospheric conditions exhibiting the sections without any hindrance or disturbance. Thus, conflict resolution was done during those sections for mental alertment, intellectual bliss (over memory laden activity such as conflict resolution) and spiritual conveniences. Thus, convenience was eked out of the time – bound conflict thereby effectively demonstrating the skills associated with listening art and persuasive panorama.

Conflict resolution agenda did not deterred the Africans at the grassroot level from carrying out their domestic responsibilities and routinely duties. This was why the time for conflict resolution was carefully selected and allotted so that parties to the conflict would not have been*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 153

disturbed or deprived of their occupational rights and privileges. Otherwise it would have created what the author elsewhere called “contempt of court” (Olaoba, 2008:55-65). Schapera (1974:139-152) and Rewane (1957:180 cf) also evidently agreed on the exigencies of contempt of court in African society. Supernatural power quite often controlled and influenced time elements in traditional African societies. Indeed, you will understand that the supernatural created time, space and environment with all the circumstances tilting the progress of time and translation of events and activities in the sphere of development. Man, however, has no control of time but resourcefully tapped time to actualize the space of social harmony and peaceful co-existence. Man cannot, therefore, misuse time within the context of the consciousness of the supernatural. Indeed, the fear of the supernatural engineered dynamic usage of time by peace facilitators in traditional African society. Thus, the social control and engineering of the worldly events and activities were within the reach and management by the supernatural who had the divine orbit of earthly rotation and galaxical freelance of time. Hence, the presence of the supernatural at the scene of conflict resolution often preserved time, space and environment. The intervenors or peace facilitators took enough time to resolve conflict, managed the time at their disposal and justifying the time spent in the process of resolution to the degree that success and development attended on the occasion as monitored through the divine order and axis. Peace facilitators, parties to the conflict and their witnesses as well as the large crowd of audience not only enjoyed the “palaver” (coined by E.S. Hartland in his *Primitive culture,* 1924) but also received sufficient knowledge commensurate with the time so far spent at the scene of conflict resolution. The western concept of time as you will find out, is not only formalized but also quite calendrical. Caucusing by western parlance can be done anytime of the day. It is, unlike the traditional method of conflict resolution, not restricted to time specific during the day. This is so because: • there is no attachment to divine order and control, • it is professionalized with remuneration, • concept of time differs markedly in western society from that of the traditional society; and • it has no religious inducement like that of the traditional method. **3.3 Challenges of Time**

You must have discovered in this unit that time played a tremendous role in accomplishing peace and harmony in the society. Inspite of its*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 154

significance to the development process and especially to conflict resolution process, time do have some challenges which you need to understand in this course. This will enable you decipher between event and time in the society. The linkage between time and the event of conflict resolution was not easily determined and delineated in many traditional African societies. The time spent on conflict resolution was not recordable in traditional African societies. Although, the process of resolving the conflict was speedy and apt in some conflicts, for others it was not easily controlled. More importantly there was no recording of the moments of conflict resolution in traditional African societies. A lot depended on the degree and intensity of the issues of conflict and the expertise of the peace facilitators or the interveners. Putting the conflict and its resolution into time –perspectives was yet another challenge against time. The period was apparently undecided in the sphere of accuracy. Hence, what you will find out was loose periodisation. This is so because of the fact that there was no structured chronology of events and the fluidly time-elements. Man, as you must understand, changes with time. The death of special and knowledgeable peace practitioners or facilitators often affect the direction of flow of thought and understanding of conflict issues and situation. This suggests to you that there is time for every event as well as that conflict resolution called for timeliness of operation. Once issues of conflict are not unnecessarily delayed those who are experts to resolve them would still be available. **SELF ASSESSMENT EXERCISE** 1. What is time reckoning? 2. How was time reckoning done in traditional African society? 3. What is the place of time in African conflict resolution? 4. What are the challenges of the time in conflict resolution? 5. What does timing of conflict resolution reveal about African cultural heritage? **4.0 CONCLUSION**

Time flies with magic wand and dovetailed into development when properly accessed and judiciously utilized. This is the direction of traditional thought pattern among the Africans. Indeed, there is what can be adjudged African perception of time which resonated in the objectification of performance and quantification of social events and activities. In traditional African societies, you must have discovered that*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 155

time was rated not only as so significant to initiating success and development act but also tied down to the actualization of conflict resolution. Timeliness of events and activities as linked up with conflict resolution in traditional African societies prevented the escalation of conflict. There was, as a matter of fact, divine control of time by the supernatural, who created it along with space and environment. Man, thus, has enough time to reckon with the ontological balance of the timeliness of conflict resolution with a view to exhibiting peace and harmony on the orbit of time and space. To space out the supernatural in the realm of affairs amounted to non-utilization of time allotted to development. Thus, Africans wasted no time in recognizing the divine control of time, space and environment in their conflict resolution agenda. **5.0 SUMMARY** Considered in this unit was the traditional perception of time and its influence on conflict resolution procedure. There was, therefore, the notion of procedural progression of time signaling events and activities in traditional African societies. It has been argued so creditably that the timely resolution of conflict symbolized prevention or further escalation into another stage of conflict. Africans thus appreciated the utilitarian perception of time elements. Time elements evolved quite progressively and circumstantially in traditional African societies. Events were adjudged people oriented and time-tuned. Thus the unit identified cockcrow (normally at dawn and specific hours of the day), signals of farm birds, sunrise and sunset as time elements in traditional African societies. The recognition of these time elements influenced the period so selected and allotted to conflict resolution for effective harmonisation of time and events. **6.0 TUTOR-MARKED ASSIGNMENT** 1. “Time and event had been twilight of conflict resolution in African traditional society”. Discuss.

2. Discuss the suitability of time to conflict resolution process in indigenous African society.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 156

**UNIT 3 NATURE OF TRAINING RECONCILIATORS IN AFRICAN SOCIETY CONTENTS** 1.0 Introduction 2.0 Objectives 3.0 Main Content 3.1 Training Schedules 3.2 The Training of Reconciliators in African Societies 3.3 Challenges of Training 4.0 Conclusion 5.0 Summary 6.0 Tutor-Marked Assignment 7.0 References/Further Reading **1.0 INTRODUCTION** In this unit, you will discover that informal training was attendant on the preparation of the reconciliators for the greater task of conflict resolution. The training took place at the conflict resolution venues – in the palace, family chamber, market square and shrines. Sometimes it took place as an impromptu training on the street or in the open. The individuals in traditional African societies qualified to be trained but greater enthusiasm was required. Other requirements necessary to facilitate speedy training and interest in conflict resolution included: • open mind • determination • sound memory • observatory instinct • inquisitiveness • participatory whims • sense of humour • adept in persuasive language (proverbs, maxims and allegories) • submissiveness • knowledge of customs and norms The trainers of reconciliators also deserved to possess the following: • sound expression of ideas • sufficient experience • analytical mind • investigatory spirit

• fear and respect for the supernatural*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 158

• adept in cultural norms • knowledgeable in historical explanations As for the western method of conflict resolution, the training has the form of formality relating to formal school system and professional technicalities. The venue can be anywhere depending on the interest and wishes of the parties to the conflict. It thus requires: • optimal interest • ability to withstand all odds • wide horizon • interactive ability • great sense of history • perceptive inclination In a nutshell, this unit focuses on the level and significance of training to acquire high degree of professionalismby the reconciliators. **2.0 OBJECTIVES** By the end of this unit you should be able to: • investigate the mode of training associated with the practice of conflict resolution in African societies, • understand the hardship inherent in the training of reconciliators, • assess the degree of inquisitiveness displayed by the trainees; and • identify the level of sociation required by the trainees and the trainers. **3.0 MAIN CONTENT 3.1 Training Schedules** Training is an important aspect of education in life. It showcases the experimentation of theoretical fronts for the acquirement of basic knowledge and understanding. You must understand that no one acquire the knowledge of a thing without a form of training. It is also significant for you to know that there are informal and formal types of training. Our concern is on the informal type which is bereft of a school system. Both types of training have merits and demerits for different categories of trainees. Moreover, training do have some salient schedules.

The schedules of training in traditional African societies were customarily packaged to accommondate the dictates of African cultural heritage. The schedules usually gave room for age, sex, status and level*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 159

of intelligence. The schedules also accommodated sense of history and sound judgment. Time constraints were carefully handled and managed. The schedules allowed for the spirited discernment and initiative drives. **3.2 The Training of Reconciliators in African Societies** The perspective associated with the training of reconciliators in African societies seemed apparently broad and holistic in approach. It involved a lot of time, interest and commitment both on the part of the trainees and the trainers. On both sides, however, freedom and freelance was allowed. Though it was compulsory that a person must become a reconciliator in traditional African societies, it was adjudged a status symbol to become one so as to contribute meaningfully to the development process. Individuals, therefore, strove and struggled to attain the greatest heights in understanding the process of reconciliation in traditional African societies. You will discover that the period of training was difficult to peg as it apparently seemed to be long-lasting. There was no end to the training. Even the trainers constantly re-equipped themselves in the art of reconciliation because of the nature of conflicts that they often resolved. Indeed, the application of precedent to reconciliatory process was not as easy as may be assumed by trainers. Thus, both the trainees and the trainers were conscious of the diversity in the nature of conflicts in vogue. Experience became perceptive. The period of training, therefore, was determined by the early and speedy display of intelligence, wisdom and initiatives toward robust expertise in conflict resolution. The caliber of trainees was not difficult to identify by the trainers. The trainers kept watchful eyes on the trainees studying them from moment to moment on their display of wisdom and inquisitiveness in the process of reconciliation. Humaneness, character disposition and dogged determination in grasping the dynamics of reconciliation equipped the trainees for mastering the art. Obviously the trainees were of youthful age than the trainers.

The process of training the reconciliators was simple and straightforward to the engaging trainees ready to learn. The process involved listening art, watchful eyes and cogitative minds on the part of the trainees to decipher the issues of conflict as they were practically approached by the trainers. The process was devoid of question time when the conflict was resolved. Much more later, however, there was the post-conflict resolution question time for the inquisitive trainees (Olaoba, 199:122-125).*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 160

There was no stereotyped curriculum for the process of training the reconciliators in traditional African societies. There were, however, loose curriculum involving pattern of reconciliation, identification of the issues of the conflict, language of reconciliation, the listening art, knowledge of customs and norms and the dynamics of peaceful reconciliation. All these reconciliatory agenda were mastered and dramatized before the very eyes of the trainees. When it came to post conflict resolution question time, which was often done with open- mindedness, the trainees usually understood the hidden aspect of the reconciliatory process. You will discover, however, that the trainees often encounters some problems when undergoing the training. Such problems included, the pace of the service delivery by the trainers, the language of the reconciliation (Proverbs, maxims and allegories), the mood of the trainers and the audience and the logicality of the verdict (all associated with customs and norms in the society). These problems were, however, solved during the post conflict resolution question time if the trainees cared to follow up. Since the trainers were never remunerated for the training, the trainees took time to bombard them with questions. It is important for you to observe that training to become a reconciliator in western model of conflict resolution differed from that of the traditional method earlier unearthed. Not only is the process adjudged tedious and complex, it is also long drawn. The process also needs certificated trainers (peace practitioners) and complex curricula. Thus, trainees are selected and often paid for the training or could be sponsored by government, institutions and organisations. Moreover, the time for the training is relatively short. This suggests to you that the curricula for the training are always sophisticatedly packaged. Yet the trainers receive remuneration for engaging in the training.

The training in western model of reconciliation happens in a closed door atmosphere though spacious to allow for practical sessions. The venue is usually selected to equate with the school system and ensures free movement of the trainees when it comes to practical sessions. Such practical session you must understand paves the way for the experimentation (in a brief moment) of the reconciliatory process. At the end of the training, certificate of participation is issued to the trainees as attestation to the fact that they once received training in reconciliation. It, therefore, behoves them to practicalise on what they have been trained within a short period.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 161

**3.3 Challenges of Training** The training of African reconciliators were not without some teething challenges. You need to understand, however, that such challenges usually put the reconciliators on their toes and throes of articulating the substance of reconciliation in the development process. The training was no doubt hazardous and pain-staking especially at the beginning. In the process of training there was no doubting the fact that vexatious attitude cropped up which usually confused the trainees and wobbled their interest and enthusiasm. Such vexatious occurrence not only championed the spirit of the trained but also served as setback of the training schedules. A lot was no doubt lost in the exhibition of vexatious mannerism. The practical approach through which training always started for reconciliators in traditional African societies, always marred theoretical framework of conflict resolution for the trainees. Unless such trainees have picturesque of mastering the issues of conflict and the manner in which the peace facilitators approached the resolution, it often became highly difficult to propel speedy understanding of the training schedules. Your understanding of these challenges must be based on the analysis of issues of conflict. In western societies, the training schedules had been formalized and congestionally packaged, what a trainee needed was quick wisdom and initiatives to grapse so speedily the curricula of training. The practical session, as you need to understand, put the trainees on their toes for the demonstration of the theory dished out to them. This suggests to you that the classroom environment through which the training took place ensured maximumcomfort and space of operation. **SELF ASSESSMENT EXERCISE** 1. What are the pertinent schemes in the training of African reconciliators? 2. Why were the African reconciliators subjected to training? 3. How were they trained? 4. Who trained them? 5. What were the challenges of the trainers? **4.0 CONCLUSION**

The perspectives of training reconciliators in both traditional and western societies are undoubtedly different. There are, however, areas of convergence in both models of training. The principles behind the*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 162

training are fundamentally similar and directed towards peace facilitation in African society. Obviously, you must have observed that the form of training so engaged in by the trainees in both methods anchored on the singular fact that conflict resolution expertise is not achievable in a moment or day. It requires both gesticulating and seeding procedures before maturity becomes handy. Furthermore, the training would have been done under conducive and peaceful atmosphere. Thus, the trainees must experience peace which they were to facilitate after the training. **5.0 SUMMARY** Evidently peace education requires levels of training. This unit has demonstrated the fact that reconciliators need sufficient training before engaging in reconciliatory process. Experience is the best teacher. Thus, the trainees received adequate knowledge of the process of reconciliation from the trainers (who must exhibit and dramatise their acquired knowledge). You must have discovered in this unit that both traditional and western methods of training the reconciliators produced knowledge based experimentation and facilitation of peace in African society. Indeed, this has shown quite clearly that peace education is not only desirable but also significant to development process in the society. Obviously, development can only take place in the atmosphere of peace and harmony. It is pertinent, therefore, that Africans need knowledge based model of reconciliation for economic survival and social engineering.

**UNIT 4 PROBLEMS OF ADAPTATION OF CONFLICT RESOLUTIONMETHODS CONTENTS** 1.0 Introduction 2.0 Objectives 3.0 Main Content 3.1 What Adaptation is all about 3.2 Cataloging Problems of Adaptation of Conflict Resolution 3.3 How to Overcome the Problems 4.0 Conclusion 5.0 Summary 6.0 Tutor-Marked Assignment 7.0 References/Further Reading **1.0 INTRODUCTION** The adaptation of the conflict resolution methods have been approached with a pinch of salt in African society. You will discover that it has not been readily possible to adapt them suitably to all conflicting situations and environment. The peculiarities of the conflicts loomed large in the determination of what method to apply. Also proper understanding and knowledge of the methods aided the decision on what method to suitably and conveniently apply. You must have observed that there are five different methods identified in module two of this study. Each of them had its own characteristics and shortcomings. It beholds, therefore on the peace facilitators or reconciliators to watch closely and adequately scrutinize the relevance of which method to the conflict in vogue. There can be no holistic application and adaptation of the method to all issues of conflicts in African society. Indeed, the customs and norms associated with the issues of conflict determined the desirability of the choice of method to adopt for resolving a specific conflict. Hence, the reconciliators are bound to encounter some knotty problems in the adoption and adaptation of conflict resolution methods, which, as the occasion of western influence of the methods is instrumental to mixed recognition of the methods in contemporary African society. The envisaged problems of adaptation of conflict resolution methods by the reconciliators may include the following: • recognition • choice or selection

• comprehension*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 165

• interpretation • application • evaluation Whatever method was already in place in traditional African societies need no re-adaptation. You will find out that it continues to flourish and thrive but always receptive of the influence of the newly introduced methods. The environment of operation of the methods was constant and unchanging. This unit focuses on the problems of adapting the methods of conflict resolution to give room for their accessibility and assessment. **2.0 OBJECTIVES** By the end of this unit, you should be able to: • identify various problems surrounding the adoption of what method to apply towards resolving a given conflict in contemporary African society; and • recognize the need to harmonize both traditional and western methods of conflict resolution in the face of all challenges. **3.0 MAIN CONTENT 3.1 What Adaptation is all about** The advent of western model of conflict resolution to African society had overwhelmingly re-condition the hitherto existing pattern of conflict resolution. The result, as you are to observe, had been that of a wedlock of systems and models. It is, however, not easy for you to discern the degree of penetration and the present dispensation of affairs in African society. The wedlock suggests to you a form of adoption and adaptation. But what the adaptation is all about is the issue at stake. You need to understand the fact of western model of conflict resolution in modern African society. You also need to understand certain pertinent issues such as what prompted the idea of adaptation, was the idea necessary? What has been the outcome of the adaptive process of conflict resolution in modern African society? Adaptation is all about befitting adjustment for the development process to take place. There are conditions perquisite to adaptive process and these have been found ready made in African society. They included:

• hospitable intention,*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 166

• accommodable spirit, • tolerance, • open-handedness to cooperate, • receptiveness, • virility of existing norms and customs; and • thriving trend. You must, however, understand that not all western models of conflict resolution were adaptive to the African soil. This suggests to you that there had been elements of resistance to some aspects of the adaptive foreign culture. Similarly, the environmental condition of the adaptive cultural model of the western society equally deterred thorough and positive adaptation on a foreign soil (African society). **3.2 Cataloguing Problems of Adaptation of Conflict Resolution Methods in African Society** You need to understand that problems abound in the process of integrating or harmonizing the traditional and western methods of conflict resolution especially in the same environmental setting. It is obviously difficult for the hitherto existing methods not to be somehow relevant to resolving modern conflict. Although Osaghae (1999:2001- 217) and Zartman (1999: 1-11) have thrown much light on some of the problems associated with the adaptation of harmonized methods of conflict resolution in a totally pre-literate environment, it is still important to stress the fact that tradition do die hard. Researching the methods of conflict resolution in African society has not been so easy for scholars. There had been paucity of data to assist scholarly writings. Agents of conflict resolution are no longer easy to come by and where available, they have been largely uncompromising in dishing out vibrant data for scholarly documentation. The documentation of conflict resolution methods would have facilitated sufficient understanding of the knowledge associated with them and thereby enabled reconciliators to discern and design articulated process of adapting the methods in contemporary cultural milieu.

There is no gainsaying the fact that five notable methods of conflict resolution had been recognized in traditional African societies. Their recognition in modern times has been with mixed feelings and ideological framework which has gone beyond the hitherto appraisal of the methods. It therefore becomes a teething problem to identify what is traditional and modern in the current appraisal of the methods of conflict resolution in contemporary African societies.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 167

Once the recognition has been somehow foggy, comprehending the methods in the context of modern development becomes another knotty problem in the hands of the moderators and wishful learner of the process of reconciliation in modern African societies. The lack of understanding, therefore, paves the way for the selection of negligible aspect of the methods of conflict resolution. It also disallows holistic interpretation of the process of conflict resolution. The harmonization of the method of conflict resolution has been the product of cultural fusion. It has given rise to actualizing sociation and acculturation with undetectable instincts. Thus, dual application of what had been harmonized as conflict resolution method to bear on the issues of conflict may be damaging to the end result of the resolution exercise. Caution thus, becomes the operational watch word in the process of application. **3.3 How to Overcome the Problems** The identification and understanding of a problem often curvets solution especially with a desirable intention. You have already been exposed to the problems of adaptation of conflict resolution model of the western society to African society. The adaptation thus depicted a kind of surreptiously inclined wedlock which is yet to be adjudged a befitting and productive networking. You need to ponder on the way out of the quadmire especially identifying the grey areas involved in the supposed wedlock. The first solution to the adaptive problem is the demonstration and exhibition of caution. This you need to understand will guard against casting aspersion on and be overcritical of the issue of adaptation. This suggests to you that the issue must not be overstretched beyond human imagination and dimension. Another point of solving the problem is to display proper recognition of the cultural traits and heritage which informed the origination of the conflict resolution model of both geographical divides. Once you recognize and understand the dynamismof the derivative cultural outlet of the conflict resolution in both global regions, the fact is that you would have understood their idiosyncrasies which will also deter casting aspersion on any aspect of the culture. In that situation and context, there will be natural adaptation and integration.

You need also to know that the point of sympathy for whatever inadequacies found in both models of conflict resolution will go a long way to solving the problem of adaptation. Sympathy entails accessibility towards cooperation and determination to do business with the new*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 168

system unconditionally. Sympathy will also enhance tolerance of the new system in place. A lot, however, depends on what aspect of the conflict model necessarily deserves sympathy and tolerance for effective adaptation and integration. **4.0 CONCLUSION** Conflict of culture often presents a lot of problems even though there could be positive results therefrom. The harmonization of traditional and western methods of conflict resolution has both advantages and disadvantages in modern African society. The disadvantages apparently seem to outweigh the advantages. This, however, depends on the nature of conflict to which the methods are applicable and the expertise of the reconciliators. You must have observed that the problems of adaptation of the conflict resolution methods are enormous with a degree of diversity in modern African societies. These include recognition, selection, comprehension, interpretation and application of the existing methods of conflict resolution. Conflict situation and environmental setting pose some additional challenges. The challenges are quite weighty and inimical to the articulation of the conflict resolution methods. A lot, however, depends on the degree of the harmonization of the methods and the enormity of the problems (associated with the conflict) that the methods are addressing. **5.0 SUMMARY**

Problems exist in the harmonization (for adaptation) of conflict resolution methods in modern African society, which this unit has addressed. The problems have been adjudged complex and critical in appraisal. Considered along the line was the link between the conflict situation and environmental setting which informed the degree of intensity of the problems.*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 169

The unit also identified for our discussion some of the problems such as recognition, selection, comprehension, interpretation and application of the right method of conflict resolution to facilitate peace and enhance harmony in modern African societies. Meaningful evaluation and synthesis of the problems will pave the way for the articulation of the methods towards their harmonization. Solution to the problem of harmonization of the methods for directional application to a particular conflict situation and environmental setting will depend on the expertise and robust knowledge of the cultures from where the methods derived. The solution to be preferred would also depend on the determination and mood of the reconciliators as well as the nature of the conflict.

**UNIT 5 THE FUTURE OF CONFLICT RESOLUTION IN AFRICAN SOCIETY CONTENTS** 1.0 Introduction 2.0 Objectives 3.0 Main Content 3.1 Preparation for the Future 3.2 Future Agenda of Conflict Resolution 3.3 The Unforseable Circumstances 4.0 Conclusion 5.0 Summary 6.0 Tutor-Marked Assignment 7.0 References/Further Reading **1.0 INTRODUCTION** In this unit you will understand that the fusion and harmonization of traditional and western pattern of conflict resolution engendered the transformation of the entire process in modern African society. Side by side operation of the methods of conflict resolution has come to stay. Apparently both methods of conflict resolution have points of convergence and divergence in modern African society. A lot depend on what aspect of the conflict resolution is usable and applicable as discussed in units one and four of this module. The meeting point of two cultures viz traditional and western produced the harmonization and transformation process which relatively yielded dividends for peace facilitation in modern African society. Such dividends you must understand remain good signal for future development. Its anchor on development process depends largely on the spirited efforts of peace practitioners and facilitators in the emergent situation.

The emerging situation surrounding African economy whereby there are multiples of conflict issues arising therefrom, makes conflict resolution much more desirable and significant. More problems are increasingly forthcoming from the downturns of African economy. Such problems include unemployment, increasing wave of crime and conflict, bastardization of indigenous customs and norms, disregard to the rule of law and disrespect for human relations as well as lack of conscience and indiscipline at all levels of the society. Conflicts and crises are daily on the increase. The foregoing catalogue of African problems entail greater magnitude and intensification of efforts to overhaul the economic*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 171

system, social relations and humane feelings made possible through the articulation of peace process in modern African society. The problems of modern African society differ markedly from what obtained in the past four decades or so. Some of the earlier problems encountered by the Africans have been unearthed by the late sage and statesman chief Obafemi Jeremiah Awolowo (1980). Areoye Oyebola also discussed African problems. The discussion of the problems by them left no one in doubt that the continent needs urgent intervention and re-orientation of the social ideals to lubricate the engine of development. The future of African society, therefore, lies in her strength to apply the right ‘medicine’ to the various conflicts impeding on the development process as this unit focuses. **2.0 OBJECTIVES** By the end of this unit you should be able to: • design appropriate conflict resolution mechanism towards sustaining the future of African society, • identify present areas of strength that engineers development process; and • mainstream the synergy between old and new conflict situation and environmental setting. **3.0 MAIN CONTENT 3.1 Preparation for the Future** The future is a close-nit distance which is yet to come and determinedly experience. You need to understand that as distant as the future time is, it will soon come. It, therefore, behoves on reasonable human beings not to wait for the future before preparing for it. You need to understand that the present is in the future and the future in the present. Thus, there is the presence of the past and the future in the present dispensation of affairs. This much has been scholarly adduced (Otite, 1986). The way to prepare for the future is quite simple though laborious. You need to know that nothing is so easy without some hazzles. It is, however, significant to be equipped for future eventualities. Hence, preparation for the future of peace facilitation and enhancement of harmonious relationship involves: • the right sense of time, • enduring sense of history,

• hopeful expectation,*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 172

• understanding the dynamic process of development, • capacity for integrative motifs, • close monitoring of economic wherewithal, • critical assessment of the level of contribution of the present conflict resolution model; and • sense of discerning speedy projection of issues of development process in modern African society. **3.2 Future Agenda of Conflict Resolution in African Society** Understanding the fact that some problems bedevil African march towards progressive development, it is just reasonable to design appropriate mechanism akin to a constructive conflict resolution model, which must see the light of day, to further enhance the wheels of development in modern African society. Integration and harmonization of all mechanisms that will lubricate the engine of positive peace process may be quite necessary to appreciate and articulate. This must be done so reasonably without let or hindrance. Consideration must also be given to all shades of opinion yearning for clearly defined strategies and programmes of development. Certainly modern African society need workable future agenda for development. One of the significant agenda for articulating conflict resolution in modern African society is the overhauling of peace education. Peace education should be the concern of all and sundry whether young or old. Every adult must have the knowledge of peace education with increasing tempo and seriousness. Equipped with peace education, individuals in the society will have respect for his/her neighbours and query indecent mode of behaviour. Everyone will be cautious of the mandate on fellowship and mutuality anchored on social engineering. Peace education will further enhance the following virtues in the individuals in modern African society: • patience • endurance • truthful character disposition • helpful hands to the needy • counselling zeal • honesty of purpose • humane feelings • obedience to the norms and law • confidence in the process of governance

You need to understand the fact that peace education will instill in the individuals not only a sense of belonging and commitment to*PCR831 AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION* 173

development process but also the demonstration of social responsibilities. The capacity for service delivery of conflict resolution is inherent in peace education which prepare the individuals for future eventualities. One cannot, therefore, ignore the singular fact that peace education is knowledge based and instrumental to enhancing sociation and social harmony in modern African society. Peace education is most desirable in the process of articulating conflict resolution mechanism if African problems are to be meaningfully tackled. African cultural values of the past served that generation and surged them towards development. Those values are still intact but some how forgotten by the succeeding generations in Africa. Although passively engaged, the values were never static – they kept on growing at a slow pace. Thus, if they are lubricated they will march on to greater heights of development. While it is not reasonable to suggest a reverse and total resort to the autothonous cultural values and ideals (even when they are still intact) it is equally unreasonable to throw them off the scene of development. What seems reasonable for us to appreciate is the harmonization of the functional aspects of the cultural values with the new and modern values in order to meet the global development policy. The world has eventually turned out to be a global village and each continent which forms a part of that continuum and social change and development must toe a line of attachment and belonging. It is in the sense of the foregoing assertion that you must recognize the fact that Africans continuously played unique roles, among the comity of global nations, in various aspects of development. For instance, it is noteworthy that the brand of conflict resolution model adapted as Alternative Dispute Resolution (ADR) in the global phase originated appropriately from the continent of Africa even though in its presence form and functions it has been re-branded and remobilized. The practical sides of ADR uniquely belong to Africa while the theoretical framework with which it has been adorned for more functional professionalism is of the western orientation and propagation. This is the reason that the re- introduced western branded ADR has been working in Africa of the twenty-first millennium. Africa certainly need the ADR to get along with the rest of the world and to resolve internal conflicts in her domain.

Again, Africa sold the ideals of the thesis of the brotherhood of man which resonated in the diction of being your brother’s keeper, to the global space. This African philosophy was originated by the autochthones and had flourished throughout the ages. It transformed into collectivism with a garb of solidarity, cooperation and compromise. This has been clothed in a parable, contextualizing the harmonious relationship between the tree and the leaves as: *AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION*

This collectivist orientation of African values is shown where marriage is perceived as a contract between families, land is vested in communities and work is seen as a social obligation towards the group, where sharing with other members of the group is an obligation of those who have more than they need for survival (economy of affection). The much-used parable to symbolize this relationship between the group and its constituent individuals is that of the tree and its leaf (sic). The leaf is doomed if separated from the tree, while the tree can grow more leafs (sic) and is not affected by the loss of few leaves, but dies when loosing many or all leaves (Munker, 1998:80). The ideal of collectivism, therefore, buttresses the point of cooperation and cooperative societies recognized the world over. In the environment of cooperation and compromise, clash of interest is reduced to minimum level. This suggests to you a low-level operation of conflict but high sense of development. This is what can hold the future development for modern African society. The future development desirable for African society is anchored on cooperation, solidarity, mutual understanding, peace and harmony, all of which are linked up with an articulated conflict resolution dynamics that recognize cultural values as basis of operation. Just as the world can gain from Africa, the latter also stand to benefit from the former. This is the basis of cultural pluralism and reciprocity.

**3.3 The Unforseable Circumstances** In this course, our discussion had been based on the dynamism of indigenous African conflict resolution. We have discovered that African conflict resolution had the force of: • character, • virtuous disposition, • good neighborhood intention, • hospitable demonstration, • overwhelming influence, • adaptive motifs; and • determination for future development.

The foregoing features of African conflict resolution exhibited a lot of drivable cultural heritage. This suggests to you that the background for future development had been established in the past, which assuringly,

*AFRICAN TRADITIONALMETHODS OF CONFLICT RESOLUTION*

had been instrumental to peace facilitation and harmonious relationship in the society. It is pertinent to hazard a guess of the circumstances that lie ahead of time. They are no doubt unforeseeable and seemingly unpredictable. You must understand the fact that African economic fortunes are unpredictable. Such an economic stance affects the nature of projections and discernment. Whenever there is economic downturn in the society, poverty becomes the order of the day and hence breed conflicting situations. The social tension currently existing in modern African society disavowed optimal commitment to the ideals of sociation and social as well as cultural engineering, which you should expect, will tilt the bane of mutual understanding. Presently, Africa is at the crossroad in the determination of the direction of development. The ethical dimension to social relations has not been properly articulated and ennobled. A lot of potholes are yet to be filled in the modern process of development. This suggests to you that modern African society needs proper adjustment to integrative forces on her soil. Another aspect of unpredictability in modern African society, which you need to understand, is the nature of governance. It is difficult to determine the directional flow of African governmental policy. Indeed, there are lots of political nuisancer who lack the wherewithal of development process. Corruption and nepotism have nipped development process in the bud thereby creating avenue for clashes of interest – the preserves of conflict escalation and peace conflagration. The foregoing discussion suggests to you that the march towards progress has been terribly and abysmally truncated in modern African society. Who will rescue us from ourselves?

**5.0 SUMMARY** This unit has adjudged African continent as a usable and thrivable anchor of development. It addressed the fact that there are enough potentials, human resources and cultural values which make the continent quite outstanding among the comity of nations. It, however, submitted that she had been denied such rights and opportunities by the colonial overlords even though compensated at another level of economic development.

The talking point of this unit for you is associated with the pattern of cultural life in African society, with the practice of collectivism, which contextualized cooperation and compromise (indices of conflict resolution). The unit also submitted that Alternative Dispute Resolution (ADR) originated from Africa especially with the performance character associated with. It considered the fact that ADR (even though relevant to solving African problems) had been re-branded and re-visioned in the western world. Finally, the unit concluded that the future of modern African society lies in the capacity to articulate the models of conflict resolution most desirable to put an end to internal conflict considered practicable to development agenda.