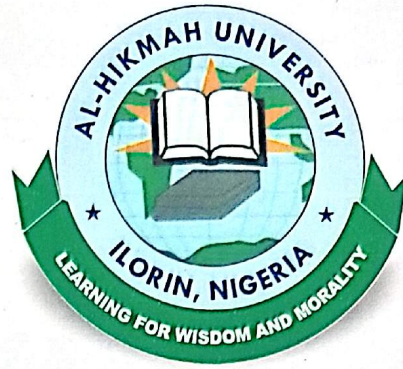




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THIRD PARTY'S INTERVENTION AND COMMUNAL CONFLICT RESOLUTION IN NIGERIA: ARE COMMUNITIES IN COMPETITION OR NEED COOPERATION?

BY

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Abstract

Communal conflicts is one of the major factors that bring about lack of understand in the country. Conflict refers to either a violent dispute or an incompatibility of positions. Conflict is not abnormal once there is interaction as it inherent in human existence. The need to avoid conflicts within and or among the communities is key to social development in very state.. What this paper looked at is the possible way to find lasting solution to communal conflict. Conflict is a particular situation in which the parties are aware of the incompatibility of potential future. The paper usea quantitative data from secondary sources and the psycho cultural dichotomy was used. It is saying the obvious that parties can find themselves holding incompatible positions and considered it go. However, once they move from that passive or static position, they begin to expand efforts which in turn activate conflict. Physical struggle to gain claim, power and resources, the most dangerous conflict is the conflict of mind whose range cannot be decimated. This is because, the identity of beleaguered might not be known or perceived. Parties that are abstract are very complicated to identify. It is therefore recommended that the notion of indigene settler dichotomy should be properly resolved in our legal system and also the political class need to be fair in political distribution of national asset. Good governance is key to peace.

1.0 INTRODUCTION

Conflict refers to either a violent dispute or an incompatibility of positions. Conflict is not abnormal once there is interaction as it inherent in human existence. It is hard to conceive a situation that is conflict-free. In fact, the notion that conflict can be eliminated is at best idealistic and unreal. What can be seemingly eliminated is the

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violent expression of conflict. Conflict is a particular situation in which the parties are aware of the incompatibility of potential future. On the other hand, conflict is seen as a situation in which the parties perceive goal incompatibility but do not necessarily engage in behaviour which is mutually incompatible.

It is saying the obvious that parties can find themselves holding incompatible positions and considered it go. However, once they move from that passive or static position, they begin to expand efforts which in turn activate conflict. Physical struggle to gain claim, power and resources, the most dangerous conflict is the conflict of mind whose range cannot be decimated. This is because, the identity of beleaguered might not be known or perceived. Parties that are abstract is very complicated to identify.

- It is on the basis of this that we take into cognizance some variables so as to classify parties in conflict on the basis of different structural dimensions. This becomes necessary to suggest plausible solutions to dichotomy between intrasystem conflict and intersystem conflicts. Conflict situations are essentially situations where parties. Hold divergent or incompatible opinions which propel their behaviours. This paper annexes sources, factors and plausible solutions to conflict resolution. This is done with lessons from jurisdiction like Australia.

2.0 AUSTRALIA CONFLICT PERSPECTIVE: THE STORY OF CARPENTARIA

As mentioned in the introductory part that it is almost certain that conflict is an inevitable phenomenon with human existence. There is hardly a record of human cohabitation that is devoid of rancor. All great epic stories, from Homer's *Illiad* to George Martin's *Games of Thrones*, are driven by conflict, and this is also very much the case with Alexis Wright's *Carpentaria*, described as "essentially a novel about the clash of cultures". Conflict can take many forms, from the most violent, which is war, to the apparently more civilized disputes known as politics¹. Indeed it is hard to see

1. This is taken in a fairly broad sense, where it does not necessarily refer to political institutions, parties or leaders—in Carpentaria, Aborigines have no party, no elected representatives, no institutional voice—but accords with two definitions offered by the OED: a/ "public life and affairs involving the authority and government of a State or part of a State" and b/ "Activities concerned with the acquisition or exercise of authority or status; management or control of private affairs and interests within an organization, family, etc."

how Aboriginal fiction could be other than political, given the indigenous communities' need to resist the continuing onslaught on their sovereignty inflicted by colonization.

Carpentaria has been labelled as a political novel and indeed it engages with issues such as Native title, land rights, police brutality or racial discrimination, all featuring prominently on the Australian political scene with respect to the Aborigines. While this view clearly has merit, it does not take account of the Aboriginal perspective, which offers a very different vision of politics and it would be more accurate to regard *Carpentaria*, with Frances Devlin-Glass, as “a highly politicized exploration of the Indigenous sacred” (Devlin-Glass 395).¹ Wright took about a decade to write the novel, and this decade largely coincided with the period when conservative PM John Howard was in office (1996-2007), leading a crusade against Aboriginal demands for sovereignty and equality. Aborigines were systematically denigrated and opposed, whether in cultural or in political terms. However, *Carpentaria* is not a book that speaks only of those years—its scope is monumental and the issues it addresses continue to resonate today.

The stories in *Carpentaria* are irrigated by a multitude of political conflicts that illustrate both OED definitions and connect the immemorial Australia of Aboriginal spiritual lore with the more material struggles agitating the contemporary country. Perhaps the most obvious conflict in the novel is the one between blacks and whites, especially between Pricklebush and Uptown, to use the emblematic names that configure the fictional town of Desperance. But each community is also conflicted in various ways.

The conflicts all have to do with power but the contexts differ widely, depending on whether we are considering the white man's opportunistic law or the Aboriginal Law in all its timeless, spiritual and practical authority. The main protagonist in the novel, as the title suggests, is the land itself, more specifically that part of northern Australia

referred to as "Carpentaria," and the conflicts evoked in the novel all revolve around control of the land.

Those issues revolve around three interrelated concepts to wit; country, sovereignty and reconciliation which underpin the indigenous approach to politics. The notion of country, which is essential to the Aboriginal sense of identity, is quite unlike what it means for whites, who see country as mostly an economic reality, a place from which wealth can be extracted, no matter how destructively. To the Aborigines of Australia, country is a spiritual and material reality, the embodiment of the Dreamtime and the Law, and as such it is inseparable from the notion of indigenous sovereignty. For Aborigines sovereignty does not mean, as it does for whites, the absolute and independent authority of a state. Rather, it relates to the ability to look after country in accordance with the Law, free of interference. As for reconciliation with white Australians, it can only be achieved if indigenous sovereignty is acknowledged.

Apparently, massacres may be a thing of the past in Australia, violence persists, especially as embodied by the police, who strike fear into Aboriginal hearts. When the policemen came, the Phantom kids cringed like the dogs, with their backs flat against the walls, trying to attain a powerless invisibility. Immobilized by fear of being seen, they listened to their thumping hearts race when they watched their father being taken away. Each time kids saw their fathers leave the house with a policeman, they thought it would be the last time they would ever see him². The above background gives impetus and realist approach to communal feud

2.1 RECONCILIATION; WHAT ABOUT AUSPICIOUS DAY?

How do those representations of the indigenous world impact on the fundamental political question that Australia faces, the question of reconciliation? Wright's own position is far from optimistic. After a fairly violent confrontation between Bruiser and Norm she writes "In an era when people were crying for reconciliation, there was fat chance that day". But what about a more auspicious day? Another confrontation produces a mere parody of reconciliation: "In the end, black and white were both

2. It could be argued that in some ways the Aborigines' status was lower than that of cattle; cattle were exploited too but they were not despised.

crawling on the ground in reconciliation. Both saying that they were plain jack of each other". The whites, with their racism and violence, are not truly receptive about reconciliation. When asked in an interview "how do you perceive the reconciliation issue?" she replied, tersely and pointedly, "I don't perceive it". She later elaborated³:

Sometimes one feels that forgiveness is almost unimaginable. There is no healing road of reconciliation for many thousands of Aboriginal people. How can there be? The indigenous people of this country are still on the road of genocide at the hands of Australian governments. Yet there are some hopeful signs, if only because the co-existence of blacks and whites in Australia, and the associated interactions, are there to stay, so that some kind of accommodation must be worked out "nilly pilly," as Wright might say. The novel's structure and narrative modes testify to what this accommodation might be. In Diane Molloy's words, "blending Aboriginal and Western approaches to writing history and telling stories opens up new opportunities for cultural harmony".

Reconciliation means building bridges across different, and often antagonistic, world views, but without compromising what C.M. Renes calls "Indigenous inscriptions into country and culture."

3.0 HISTORY OF ETHNICITY AND ETHNIC CONFLICTS IN NIGERIA

The history of ethnicity and ethnic conflicts in Nigeria also traces back to the colonial transgressions that forced the ethnic groups of the northern and southern provinces to become an entity called Nigeria in 1914. Since the various ethnic groups living in these provinces were not consulted regarding the merger, this British colonial policy was autocratic and undemocratic, and thus led to conflict. It denied the people's basic needs of participation, equality and social well-being.

An administration that endorses segregation for its people does not have the unity of the country at heart. Rather the separate governments introduced in the North and the South were designed to strengthen the colonial grip on Nigerian society and weaken

3. Xavier Pons, 'Warring factions and community disputes': Aboriginal Politics in Carpentaria, available at <https://journals.openedition.org/miranda/44684> accessed on 7/9/23.

the people's potentials for resistance. This era of provincial development, though relatively peaceful, also led to growing ethnocentrism⁴.

a. Introduction of Indirect Rule

The introduction of "indirect rule" in Nigeria by Lord Fredrick Lugard, the chief administrator, was not the appropriate mechanism for managing tribal animosities in the colony. The system not only reinforced ethnic divisions, it has complicated the task of welding diverse elements into a Nigerian nation⁵. This strategy of governance distanced ethnic groups from each other. Lugard gave power to the traditional rulers who corruptly used it in the villages to amass wealth, land and establish patronage networks, which, in the long run, encouraged tribalism and nepotism.

b. Segregation of the Nigerian Colony.

The segregation of the Nigerian colony was also reinforced by the colonial laws that limited the mobility⁶ of Christian Southerners to the Muslim North, created a separate settlement for non-indigenous citizens in the North, and even limited the purchase of land outside one's own region. Prejudice and hatred became rife in the provinces as different ethnic groups started looking at each other suspiciously in all spheres of contact. Unequal and differential treatment of ethnic groups was responsible for the intense competition in Nigerian society. It created disparity in educational achievement and widened the political and economic gaps between northern and southern Nigeria. During this period, the following were experienced:

- i. Significant scarcity of all goods as evident in the economic social and political areas of life.
- ii. Unemployment rises and it affected employment, education, political participation and the provision of social services to the population⁷.
- iii. Intense competition surfaced, thereby given elites the ability to mobilize

4. Emmy Godwin Irobi, *Ethnic Conflict Management in Africa: A Comparative Study of Nigeria and South Africa*. available at <https://www.beyondintractability.org/casestudy/irobi-ethnic> accessed on 5/9/23.

5. Coleman James (1958) *Nigeria: Background To Nationalism*. Berkeley and Los Angeles.

6. Afigbo, A.E., (1989) "Federal Character: Its Meaning And History", in P.P Ekeh and E Osaghae, (eds), *Federal Character And Federalism In Nigeria*. Ibadan. Heinemann.

7. Nnoli, Okwudiba, (1980) *Ethnic Politics In Nigeria*. Fourth Dimension Press. Enugu.

groups for employing ethnocentrism to achieve their goals.

In 1947, a colonial constitution divided Nigeria into three political regions: East, West and North. The North, which was predominately Hausa-Fulani, was the largest and eventually the most populous region. The Igbos dominated the East and Yorubas the West. With the three major ethnic groups in dominance, the minority groups⁸ rebelled and Nigerians started fighting for ethnic dominance as the nation marched towards independence.

The creation of the three ethnic regions did not take into account the needs of the ethnic minority groups for autonomy and self-determination. Instead, they were lost within the majority. This development was based on the "bogus theory of regionalism? That one should be loyal to and protect the interest of one's region to the exclusion of the others."⁹

3.1 Some identifiable Communal Conflicts in Nigeria: Are they in Competition?

Communal conflict has been a recurrent decimal in Nigeria as different violent non-state actors often enmeshed with potential security threat. The dynamic recurrent of this quagmire prompted Omotosho (2013:129) shortly after the country rejoined another train of democratic rule in May 1999 to rightly assert that various ethnic groupings in the country started to ventilate their pen-up anger against the country shortly after returns to civil rule in May 1999 for perceived injustice and marginalization. This resulted in the proliferation of ethnic militias (such as Oodua Peoples' Congress-OPC, The Movement for Actualization of Sovereign State of Biafra-MASSOB and, Arewa Peoples' Congress-APC) championing ethnic agitation for a better deal in the political system. The country is still witnessing different forms of conflicts particularly communal resource-based clashes. The internecine violent-conflicts and the alarming rates of violent attacks and deaths of armed-less Nigerians and loss of properties arising from the conflicts across the country has cynically undermined the country's national security. Thus, with the unabated scourge of communal conflict in contemporary Nigeria, public discourse seems to be more

8. Osaghae, Eghosa (1991) "Ethnic Minorities And Federalism In Nigeria", African Affairs, v o l , 9 0 : 237-258.

9. Ibid.

interested in the narratives rather than the enormous threats it pose to human lives and properties, otherwise national security. One wonder if these are competing conflict to ventilate their grievances. One would have expected that they cooperation to foster development in their domains¹⁰

3.2 1952 and 1966 Political Milieu

The years between 1952 and 1966 brought change in the political culture of the country, transforming the three regions into three political entities. Thus, the struggle for independence was reduced to the quest for ethnic dominance. At this time, ethnic and sub-ethnic loyalties threatened the survival of both East and West, while the North was divided religiously between Christianity and Islam. It was a period of politicized ethnicity and competition for resources, which worsened the relationships between ethnic groups. There was a high degree of corruption, nepotism and tribalism. The national interest was put aside while politicians used public money to build and maintain patronage networks. Since independence, the situation in Nigeria has been fraught with ethnic politics whereby the elite from different ethnic groups schemed to attract as many federal resources to their regions as possible, neglecting issues that could have united the country.

The anarchy, competition and insecurity led to the demise of the first republic. Military intervention culminated in the gruesome ethnic war from 1967 to 1970, when Igbos of eastern Nigeria threatened to secede from the federation. The grievances were based on the allegations of denial basic human needs of equality, citizenship, autonomy and freedom. Wherever such basic needs are denied, conflict often follows as aggrieved groups use violent means to fight for their human rights. In less than about a week ago, some aggrieved citizens accosted some vehicles conveying bags of "palliate rice"¹¹ distributed by the Federal government to unknown destination. All the vehicles were emptied by the citizen as the bags of rice taken away.

While the politicians tried to cope with the colonial legacy that lumped incompatible

10. Available at: <https://ssrn.com/abstract=34714044> accessed on 11/9/23.

11 The bags of rice were given as succor to unimaginable hardship being faced by citizen as result of the removal of fuel subsidy in Nigeria.

ethnic groups together into one country, the military elites staged coups, making a mockery of democracy in Africa's most populous and promising country. The corruption, ineptitude and confusion that marked the military era plunged Nigeria into economic problems, poverty, and ethno-religious conflicts until the 1990s.

In Nigeria, where politics still follow ethnic lines, there is always disagreement about the rules of the game. The military intervened because they viewed the civilian leaders as inept and indecisive. However, the southerners distrusted the military regime because they felt it was trying to maintain a Hausa-Fulani hegemony in Nigeria. On June 12, 1993, Chief Moshood Abiola, a Yoruba from southwestern Nigeria, won Nigeria's presidential election, but his presidency was annulled by the military regime. In retaliation, southern Nigerians began to form militant organizations to protest unfair treatment and demand a democratically-elected government. During the authoritarian rule of General Sani Abacha, Southerners increasingly feared political marginalization and demanded an end to his regime. This development signified the weakness of the government and their lack of effective mechanisms to manage ethnic conflict in Nigeria.

4.0. SOURCES OF CONFLICT

i. **Territory:** Territory has been a major cause of conflict among the peace loving neighbours in human history. There have disagreement on boundary issues even at the international level. For example, the USA and Mexico. Acrimony concerning their boundary may fester for decades and suddenly erupt into war¹².

ii. **Economy and Resources:** There is a broad consensus that poverty constitutes the leading risk factor for conflicts. Since the end of Second Word War, deadly conflicts have been fought in low-income countries of the world. What is our GDP per capital in Nigeria as of today? The situation is quite worrisome. This is not to say that "Super Powers" like USA, France, Grea Britain are not in war with each, but those would

12.

John Vasque and Valeriano, *Issues and Sources of Conflicts, Conflict Resoluion* (The Sage, 2009) 193.

never be fought in their territory. In poor economy, predatory activities overwhelmed productive ones¹³.

iii. **Ethnicity:** it is obvious that most ethnicity communities have proven to uniting members and assisting in achieving primary objective of life's purpose through social interaction, political consciousness among other. Hence, when the group feel threatened, they cooperate to ward-off any aggression, although clan often divide some ethnic groups¹⁴. For example, when former President Siad Barre of Somalia was in power, the more he appointed Marehan clan (his mother clan), the more Mierteyn (his father's clan) felt disadvantaged. Despite appointing his clan into position of authority, he still lost the trust of his people. Therefore, it clear that conflicts exist within the same clan.

5.0 METHODS OF MANAGING CONFLICT

i. **Resolution and Negotiation:** The most common way of settling conflict is negotiation. Negotiation is the process of combining conflicting positions into a joint agreement. It is a way of managing, protecting and resolving conflicts. Conflict arises from incompatible positions, hence escalation is the active form of conflict. Negotiation as conflict resolution mechanism to prevent conflict from escalation. Negotiation where adopted may achieve stable stalemate, painful stalemate or victory for one side¹⁵. It is not unlikely that one of the warring parties can make certain demand as a pre-condition for negotiation, such pre-condition are often made or set by hard-line leaders in response to unwillingness to negotiation.

ii. **Dialogue to transform Relationship:** Dialogue is distinctive way of communicating the essence of relationship. Dialogue probes way of talking and listening as distinct to legal argument, debate, diplomatic exchange. In essence, dialogue has a tendency of transforming one sour

12. John Vasque and Valeriano, Issues and Sources of Conflicts, *Conflict Resolution* (The Sage, 2009) 193.
13. Philippe, Lee "Billon, "Economic and Resources. Causes of Conflicts", in *Conflict Resolution*, (The Sage, 2009) 211.
14. Donald Rotchild, "Ethnicity, Negotiation and Conflict Management", *Conflict Resolution*, (The Sage, 2009) 249.
15. William Zartman, "Conflict Resolution and Negotiation". *Conflict Resolution*, (The Sage, 2009) 323.

relationship and even legitimized cordiality. It is no doubt that each culture, the world over have their own traditions of and practices of dialogue. According to William Isaacs

*"Dialogue is about a shared inquiry, a way of thinking and reflecting together. It is not something you do to another person. It is something you do with people. Indeed, a large part of learning this has to do with learning to shift your attitudes about relationships with others, so that we gradually give up the effort to make the understand us, and come to a greater understanding of ourselves and each other."*¹⁶

iii. **Judicial Settlement:** This is a process of settling conflicts through court system. By this approach, the norm for determining differences between warring parties is the applicable legal framework¹⁷. Where a conflict arises and such constitutes a hot or burning conflict, a special tribunal will be constituted. However, the records have shown that courts or special tribunals have not been able to make decisive contribution to the consolidation of peace with warring communities. Decisions of courts and tribunals have only managed to postpone hostility among the parties. It also goes without saying that the impact of judicial pronouncements varies and more valuable to the degrees they are heeded by the conflicting parties. The implication of this is that, adjudication process is potent where they are not ignored by the parties-although this is only applicable in isolated cases.

6.0 DILEMMAS OF CONFLICT RESOLUTION

I. **Media:** Media is an important segment of conflict resolution. Considering the technological advancement in recent times, the global network has the capacity to broadcast live from any war or conflicting zone. The media determines the national interest in the reportage of events, thereby fomenting or promoting embers of discordance among the warring parties. This role of coverage can be converted into positive contribution that will promote resolution of conflicts. Therefore, media intervention should be for the resolution of conflicts and not a curse¹⁸.

William Isaacs, Dialogue and the Art Thinking Together-an Approach to Communicating in Business and in Life.

Franz Cede. "The Settlement of International Disputes by Legal Means-Arbitration and Judicial Settlement, Conflict Resolution, (The Sage, 2009) 359.

ii. **Over-politicization of Issues:**

Issues relating to conflicts are usually hyped to the whims of political gladiators. This indeed fuels embers of discordant among the warring parties

iii. **Peace and Justice:** There is always the peace and justice question among scholars. Which of the two should be prioritized? Should we have peace before justice or justice before peace. It has been argued that justice is the basis of attaining peace. Other have also argued that where peace is established, it may bring justice. Some have equally rejected the peace v. justice dichotomy as false as they argued that the two must co-exist¹⁹.

7.0 **PROBLEM SOLVING APPROACH**

The problem solving approach is a strategy for achieving a goal of resolving communal conflict. This approach takes the following dimension;

- a. Individual problem solving
- b. Group problem solving: In this approach, parties who have long been severed with each other are called together with the representatives of the government. involvement of highly respected individual who are not government officials would bring about creative thinking to the problem²⁰.

8.0 **THIRD PARTY'S INTERVENTION**

Third party is a person who is not in any way connected with belligerent and does not have interest in the subject matter of dispute. The intervention of third party is basically to settle truce between the parties. In order to achieve the desired result, third party must *build-confidence* among the parties by way of low-key facilitation, as "going too fast" may end up in totally rejection²¹. A party can do the following:

- i. Organize joint tour for leaders of the two groups;
- ii. Organize seminar for the warring parties by bring them out from their vicious circle.
- iii. Agreeing on a venue

18. Eytan Gilboa, "Media and Conflict Resolution", *Conflict Resolution*, (The Sage, 2009) 455.

19. Cecilia Albin, "Peace vs. Justice-and Beyond", *Conflict Resolution*, (The Sage, 2009) 581.

20. Tamra Pearson, Problem Solving Approaches, *Conflict Resolution*, (The Sage, 2009) 143.

21. Connie Peck, "United Nations Mediation Experience: Practical Lessons for Conflict Resolution, *Conflict Resolution*, (The Sage, 2009) 418.

9.0 WAY FORWARD

i. **Training and Education:** considering the fact that we have identified various approaches for settling conflicts, one of the major tools to achieving the objective is to learn or be educated better on how to do it. The methodology (s) of settling conflict is an art that must be learned. *Nemo Dat Quad Non-habet*-you can give what you do not have. The skill for effective resolution is an art which and may not be in-born.

ii. **Adequate Involvement of traditional institution:** Involvement of traditional institution appears going into extinction with advent of socialization and court system. History are abound where traditional approach appears more active even than judicial process. Those who steal from farm in primitive period know that he/she may be ostracized with the order of the traditional head. Such is no longer the practice going by the provision of the constitution. Some have become harden and confident that even if caught while stealing, it would not earn more than some months behind the bar and will still come back to business.

iii. **Gender, (Non)Violence, and Peace-building:** Scholars increasingly acknowledge that armed conflict and peace-building have distinct gender dimensions. Armed conflict transforms gender relations in multiple and dynamic ways, often leading to enduring legacies that can empower or marginalize women after conflict²². Women and men are mobilized differently into armed groups and in varying numbers²³. Women's peace activism often takes on distinct forms of collective mobilization around the notion of motherhood and "peaceful women." While many scholars reject the essentialist feminist perspective²⁴, which assumes women to be more peaceful than men, in conflict settings, essentialist assumptions may allow women to use social practices not equally available to men.

22. Aoláin F. N., Haynes D. F., Cahn N. (2011). *On the frontlines: Gender, war, and the post-conflict process*. Oxford University Press on Demand. See also El-Bushra J. (2000). Transforming conflict: some thoughts on a gendered understanding of conflict processes. In Jacobs Susie, Jacobson Ruth, Marchbank Jennifer (eds): *States of conflict: Gender, violence and resistance*, New York: ZED Books, 66-86.

23. Goldstein J. (2001). *War and gender: How gender shapes the war system and vice versa*. Cambridge, UK: Cambridge University Press.

24. Goldstein J. (2001). *War and gender: How gender shapes the war system and vice versa*. Cambridge, UK: Cambridge University Press.

For example, women may conduct shuttle diplomacy and fulfill informal messenger roles that de-escalate communal relations even though male leaders may not officially communicate. A gender perspective offers a more nuanced understanding of gender relations in complex, iterative, and multilayered conflicts, with important implications for peace-building.

Gender Dimensions of Nonviolence in Communal Conflict considers the gender dimensions of nonviolence and focuses on the Dadin Kowa neighborhood, the city's largest ethnically and religiously mixed area that prevented killings. Dadin Kowa had an almost equal number of Christian and Muslim residents and was threatened by armed groups from neighboring areas. The socioeconomic characteristics of this neighborhood and its layout resembled many other violence-affected areas of Jos. It included middle-class compounds and sizable poor areas with high housing density and limited street infrastructure. According to both Christian and Muslim youth leaders, tensions were high and youth unemployment was a serious problem. Unemployed men would congregate at street junctions and residents worried that these men could be mobilized to start killings. Community leaders explained that they had "learned to deal with the idleness of some youth because they have nothing to do and use drugs."

However, in contrast to the most violence-prone neighborhoods, no strong gangs and violent vigilante groups operated in Dadin Kowa. After the first Jos clashes in 2001, community leaders did not allow vigilante groups to police harshly or control the neighborhood. This greatly helped keep at-risk youth under control. Thus, community leaders did not need to first dismantle violence networks to prevent clashes.

Leaders established social control over the youth and refused to collaborate with external armed groups. Strong Christian armed groups that in 2010 had carried out killings nearby, in Anglo Jos and in Bukuru²⁵ surrounded Dadin Kowa. According to

25. Cohen D. K. (2013). Female combatants and the perpetration of violence: Wartime rape in the Sierra Leone civil war. *World Politics*, 65, 383-415.

my interviews, these groups repeatedly tried to attack Dadin Kowa but lacked support from Christian residents to do so. In January 2010, a Christian armed group from Gyel attacked Anglo Jos, apparently because it had no support to go into Dadin Kowa, which is located closer to Gyel. External armed groups required support from within Dadin Kowa for information about settlement patterns, the strength of Muslim groups, and the strategies of security forces. They also needed protection when returning to their own areas with looted goods while the military deployed on the streets to stop fighting. Consequently, by maintaining internal social control and not supporting external armed groups, community leaders prevented fighting in Dadin Kowa.

9.1 Importance of Indigenous Knowledge in Communal Conflict Resolution

Indigenous knowledge to resolve a communal conflict between two communities²⁶ is a drive that cannot be over-emphasized. Evidence are bound that conflicting communities relied largely on information on the cultural organization and knowledge system of the conflicting communities. Peace facilitators in a communal conflict situation need to be responsive and sensitive to the indigenous cultural and knowledge systems and values of the communities they work with, if they are to make any sustainable impact in resolving the crisis between the warring communities²⁷.

- i. Indigenous knowledge and values proved to be the golden key which unlocked the door to peace between the warring communities.
- ii. Indigenous knowledge (IK) is synonymous with the know-how and knowledge possessed by people in a given geographical unit²⁸. Often gained through experience, indigenous knowledge is usually passed from one generation to the next.

26. Jana Crause, Gender Dimensions of (Non) Violence in Communal Conflict: The Case of Jos, Nigeria, available at <https://journals.sagepub.com/doi/full/10.1177/0010414019830722> accessed on 4/9/2023.

27. Chimaraoke Otutubikey Izugbara and Godwin A. Ugal, & J. Kinuabeye Ukwai, Indigenous Knowledge in Communal Conflict Resolution: Evidence from Nigeria, available at

28. Ibid.

29. According to Louise Grenier (1998), with the knowledge that communities have developed over time and continue to develop, it brings the unique traditional local knowledge, existing within and developed around the specific conditions of women and men in a particular geographic area.

10. CONCLUSION

Conflict management is as old as conflict itself and the approach adopted in settling conflicts determine the durability of the outcomes. Only long-lasting agreements can allow for conflict resolution. Participation of indigenous people is more likely to achieve a plausible solution as the people themselves are more acquainted with the sources of the problem and the solution is most probable in their fingers tip. The more communities realize that they are not in competition with one another, the more they enjoy peaceful co-existence and this is only achievable through cooperation.