

**COMMUNITY BASED INSTITUTIONS AND CULTURAL  
PRACTICES AS PREDICTORS OF PEACE-BUILDING IN  
COMMUNITIES OF THE NIGER DELTA REGION, NIGERIA**

**BY**

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## CERTIFICATION

I certify that this study was carried out by Mabel Ovigie Oyitso, (Matric No. 51257) under my supervision, in the Department of Adult Education, Faculty of Education, University of Ibadan.

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## **DEDICATION**

To God Almighty, the creator of heaven and earth and also to my late mother Mrs  
L.M. Oyitso who laid the foundation of my education.

UNIVERSITY OF IBADAN

## ABSTRACT

The reported neglect of the region over the years and resultant agitations and communal unrest has led to destruction of lives and properties. Past efforts at resolving the crises have focused on the multinational activities and interventions, government interventions and youth empowerment programmes without considering the use of community based institutions and cultural practices. Yet these institutions and cultural practices have been found to be effective mechanism for conflict resolution. This study, therefore, examined the extent to which community- based institutions (traditional councils of chiefs, peace committees, age grade system, stakeholders' meetings and community development committees) and cultural practices (oath taking, taboo system, oracle consultation and festivals) predict peace-building in the Niger Delta Region.

Descriptive survey research design was adopted. Stratified proportional random sampling technique was used to select 1466 respondents (71 traditional rulers, 830 adult inhabitants, 410 youths, 90 nongovernmental organisation officials, 65 community development committee members (CDC)) from three local government areas in each of Delta, Bayelsa and Rivers States. Three instruments were used namely Community Based-Institutions and Peace-building questionnaire ( $r=0.76$ ), Cultural Practices and Peace-building questionnaire ( $r=0.84$ ) and Communal Peace-building questionnaire ( $r=0.79$ ). These were complemented with 13 sessions of Focus Group Discussions (FGD) and three sessions of Key Informant Interview (KII) held with a chief, health officer and head of the joint security task force. Seven research questions were answered and two hypotheses tested at 0.05 level of significance. Multiple regression analysis, t-test and percentages were used for data analysis. Content analysis was used for the qualitative data.

Community based institutions and cultural practices correlated positively with peace-building in the region ( $R=0.832$ ) and they jointly explained 69.1%, the variance in the dependent measure. The order of the relative contributions of the factors to peace-building is as follows: oath taking ( $\beta=0.450$ ), taboo system ( $\beta=0.358$ ), festival ( $\beta=0.199$ ), age grade system ( $\beta=0.112$ ), oracle consultation ( $\beta=0.076$ ), community development committee ( $\beta=0.061$ ), peace committee ( $\beta=0.049$ ), traditional council of chiefs ( $\beta=0.048$ ) and stakeholder's meeting ( $\beta=0.043$ ). All the nine factors predicted peace-building in the region: traditional council of chiefs ( $B=-0.021$ ;  $t=2.403$ ;  $p<0.05$ ), peace committee ( $B=-0.027$ ;  $t=2.61$ ;  $p<0.05$ ); taboo system ( $B=1.650$ ,  $t=14.176$ ;  $p<0.05$ ), festival ( $B=0.948$ ;  $t=7.811$ ;  $p<0.05$ ); oracle consultation  $B=0.953$ ;  $t=5.216$ ;  $p<0.05$ ), oath taking, ( $B=2.269$   $t=29.619$ ;  $p<0.05$ ), age-grade system ( $B=-0.055$ ;  $t=6.152$ ;  $p<0.05$ ), stakeholders' meeting ( $B=-0.01929$ ;  $t=2.282$ ;  $p<0.05$ ) and community development committee ( $B=-0.314$ ;  $t=3.279$ ;  $p<0.05$ ). FGD and KII revealed that the use of community-based institutions and cultural practices would bring peace, unity and development to the region and the people believed that community based institutions are more effective in peace-building than government instituted structures. Also, cultural practices are means of bringing people together and help in curbing crisis in the communities.

Community-based institutions enhanced peace-building more than cultural practices in the Niger Delta region. Therefore, all components of community based institutions and cultural practices should be strengthened through training of leaders of various groups on the rudiment of peace-building. It is also recommended that these group leaders be involved in the process of conflict management.

**Keywords:** Community based institutions, Cultural practices, Peace-building, Niger Delta region.

**Word count:** 499

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## LIST OF ABBREVIATIONS

OPC -	Oodua People Congress..	..	..	..	..	..	2
APC -	Arewa People Congress..	..	..	..	..	..	2
MOSOP -	The Movement for the survival of Ogoni People	..	..	..	..	..	2
NDDDB -	Niger Delta Development Board..	..	..	..	..	..	4
NGO -	Non – Governmental Organisation	..	..	..	..	..	5
NDES -	Niger Delta Environmental Survey	..	..	..	..	..	5
ERAPE -	Environmental Rights Action / Friends of the Earth	..	..	..	..	..	5
ERT -	Earth Right Institute..	..	..	..	..	..	6
OMPADEC -	Oil Mineral Producing Area Development Commission	..	..	..	..	..	6
NDDC -	Niger Delta Development Commission..	..	..	..	..	..	8
WPDC -	Wajir Peace and Development Committee..	..	..	..	..	..	10
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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

All over the world, the peace has continued to elude people irrespective of creed, colour, race, ethnic and religious affiliation. According to Oduaran (1996), war, hatred, bitterness, rivalries, carnage, conspiracy and treacherous plots are some of the most conspicuous alternative concept and corollaries to the desirable and soothing concept of peace. Peace is desirable in creating harmonious relationship needed to ensure meaningful sustainable development. Oduaran's (1996) argument has remained an elusive preoccupation, the absence of which dampens the enthusiasm of leaders and citizens to pursue policies that should uplift the ability of people to strive towards actualisation. The struggle to have peace and maintain it has been an ongoing process and major concern of the entire humankind. The desire and urge to restore world peace have constantly and consistently refuelled by the seemingly uncontrollable tendency of people to go to war on the least act of provocation, this applies to the developed world and the economically poor nations of the world. The problems of crisis, rivalry, chaos which characterised human history made the attainment of world peace almost a mirage.

In the face of this, it has been difficult to anchor the gains being made in creating a peaceful environment for African development in particular and the world in general. The situation is even made more complex as poor nations of the world especially African countries are totally immersed in wars and boundaries skirmishes. It is a universal human wish for situation of no wars and no conflicts as well as a state of spiritual joy and peace of mind (Dijkstra & Mothizuki cited in Oduaran, 1996). Peace is considered a desirable goal for everyone – even if violence is inevitable. It is a great idea that the world continued to dream about. Peace enables us develop in people a set of dynamics and purposeful attitudes which assist beneficiaries to search for and uphold the value of justice and human rights. Hence, there has been frantic effort aimed at discerning the world and promoting world peace. This presupposes that peace is the end product of conflict resolution.

The greatest threat to world peace arises from the fact that conflict is an inevitable part of life. Ogonor (2004) observes that it is a part of human nature to disagree. However, it is important and instructive to note that it is the management of conflict rather than its occurrence that has been the bane of effort aimed at promoting peace as well as attaining developing a peaceful environment needed to ensure or guarantee proper sustainable and meaningful development in the world as a whole and in the Niger Delta in particular. Efforts are still being made to ensure conflicts are properly managed or nipped in the bud as they occur for the sustenance of peace and stimulation of sustainable development. These efforts have continued unabated and will continue until world peace is guaranteed. According to Jegede (2000) that the United Nations came into existence to stabilize international relations and give peace a more sense of foundation.

To further strengthen the process of achieving world peace, various declarations and conventions have been held. In this regard we have seen the seven fundamental principles specified in the 1945 United Nations Charter, the 1970 Declaration on principles of international law concerning friendly relations cooperation among states. The universal declaration of human rights declared in 1948, the international convention on economic, social and cultural rights and the human rights on international covenant on civil and political rights of December 1966 and the optional protocol of the same year (Jegede, 2000). These efforts have undoubtedly given impetus to the wish for world peace.

The African continent has not been left out of this. The effort made at promoting peace have been no less intensive in Africa particularly in Nigeria, the state of ethnic-based crises or conflicts have tended to undermine efforts aimed at achieving peace. In Nigeria, there have been incessant ethnic-based crises resulting from emergence of ethnic-based groups such as the Oodua People Congress (OPC), Arewa People Congress,(APC), The Movement for the Survival of Ogoni People (MOSOP), Egbesu boys and Pan Igbo youth federation. Some of these groups are militant and violent in nature. According to Jegede (2000), their existence has made the fragile relationship in the country to more threatening, the Niger Delta region where most of these groups developed has been hit the most.

It was thought that the installation of a democratic government will reduce the rate of violence and bring about peace but that has not been the case in the Niger Delta Region, rather civil rule has heightened tension because of escalation of violence, armed robbery, ethnic clashes, religious crises and violent agitation for fair equitable and better distribution of available resources. The country has continued to witness a devastating and unprecedented social, ethnic and religious conflict. The situation is such that the history of some parts of the country particularly, the Niger Delta Region has become that of struggle and crises.

The peace of the region has been threatened by violent protests pervading the Niger Delta undertaken by youth associations of various ethnic groups and clans (Obari, 1998). The Niger Delta agitations and violent protests confront oil companies and the Federal Government daily pertain to issues central to national unity, stability, economic well being, resource control and government performance. Okonmah (2001) notes that the grievances of the Niger Delta people have involved three closely interrelated, but analytical issues. First, that all laws relating to oil exploration and land ownership be abrogated. Second, the issue of natural resource control and self-determination and third, that appropriate institutional and financial arrangements be put in place by the government and the oil multinational companies to compensate the oil producing communities for the developmental and environmental problems associated with oil exploration and exploitations. According to Onduku (2001), the conflict has been made complex and worse by the goal – blocking behaviours practiced by the parties

The multinational oil corporations operating in the Niger Delta region have dominated this region for decades with activities of exploration and exploitation, which have left the region underdeveloped while the oil explorations have left behind a trail of socio-human devastation in terms of ecological destruction, environmental pollution, social, economic and cultural dislocations. According to Kareem (2000), the attendant poverty, unemployment and deplorable living conditions have led to anger, frustration, hostility and violence which are seen as appropriate responses to the neglect of the companies' social responsibility to its host communities.

Communities in the Niger Delta area strongly feel they have not had a fair share of oil revenue from the Nigerian government following over 50 years of oil production



from their land; considering their poor standard of living. In contrast with people in other rural areas of Nigeria, many still lack basic amenities such as electricity, potable water, accessible roads, sewage treatment facilities and health clinics and with limited opportunities for employment prospect. Compounding this ecological devastation is the political marginalisation of the people as well as the denial of fundamental human rights, including land rights. The debate over appropriate strategy for managing problems in oil producing areas of Nigeria is as fierce today as it was over 50 years ago. This has been the aftermath of the Willink's Commission report of 1958. The Willink's commission was set up by the colonial government to recommend the best strategies for the development of the region (Akaruese, 1998). The Commission turned in its report and recommended specifically that the Niger Delta region deserves developmental attention and should therefore, be made a special area to be developed directly by the Federal Government. The Commission states inter alia that:

The needs of those who live in the creeks and swamps of the Niger Delta are very different from those of the interior"; the country in which they live is divided by creeks and inlets of the sea and of the Niger into many small inlands, which nowhere rise far above the highest tides and floods: transport by water and these construction of roads or railways will be prohibitively expensive This is a country which has been neglected and is unlikely to be highly developed (Willink Commission Report, 1958: 8)

Following the Willink's "Minoritis Commission" 1958 report, the Niger Delta Development Board (NDDDB) was established in 1959 through constitutional provision made by the Nigeria Order in Council, constitutional amendment, No. 2, of 1959. The major tasks of NDDDB included advising the government of the federation and the Midwestern and Eastern Nigeria with regard to physical development of the Niger Delta. Aside from politics of limited interest after colonial rule, the initiative failed because of lack of sustained mission and chronic underfunding.

The Niger Delta crisis has become a source of concern to local and international observers including non-governmental organizations (NGOs). As a result, many of these NGOs have initiated programmes and peace forum towards addressing the lingering crisis in the region. One of such NGOS is the Niger Delta Environmental Survey (NDES). Funded by an oil firm, in partnership with local community initiated, developed

and designed an open-uni model programme aimed at providing good network for the institution and capacity building for youths in the area (Ogboi, 2003). Other NGOs like the Environmental Rights Action/Friends of the Earth (ERAFA), Nigeria and Pro-Natura International communities to the activities of the oil companies and the federal government in the Niger Delta and articulating clearly what the problems are and how they can be resolved.

Earth Right Institute (ERT) is an international organisation with its network in the Niger Delta which initiated the Niger Delta Fund Initiative (NDFI) meant to bring economic prosperity and revitalisation to the region along with enhanced security incentives for uninterrupted oil production. The NGO has equally organised a peace conference in the region with the aim of bringing a vision of unity, creating an understanding that there are alternative solutions to development through learning sustainable practices, energising economic activities and initiating a youth green team as well as addressing women issues and helping to create a micro-finance programme to start up businesses especially for local women. The organisation believes the Niger Delta region can become a strong healthy, vibrant region and the local populace can evolve into developing skills and knowledge to develop community based economic activities that will bring together a holistic sustainable development.

Other NGOs involved in peace initiative, conflict management and community development include the Participatory Initiative for Peace and Development, Afro centre for Development, Peace and Justice, Foundation for Peace and Development Initiative and Global Peace Development in the area. The objectives of these various NGOS are geared towards restoring peace to the region. In the same vein, successive governments have experimented with various strategies to ameliorate the developmental gap in the oil producing communities. Four of such strategies are;

The establishment of interventionist agency known as the Presidential Task Force popularly known as 1.5 per-cent committee replaced the NDDDB in 1980. It was put in place by the civilian administration of President Shehu Shagari. The task force could not achieve much because of lack of fund and it was used as an avenue of official profligacy and politicised its activities (Chokor & Obadan, 2006).

The formation of the Oil Mineral Producing Area Development Commission (OMPADEC) which had its headquarters in Port Harcourt, Rivers State was set up by decree No 23 of 1992 and inaugurated on 19th of October, 1992. The aim of setting up this Commission was to rehabilitate, carry out infrastructural and manpower development, offer environmental protection, and pollution services. It was also considered a veritable instrument for propagating peace and understanding between oil companies and the communities in which they operate. Its goal was to foster peace and development by genuinely satisfying the needs and aspirations of the people. However, inadequate funding, lack of master plan, official profligacy and undue politicisation made it unable to change the lives of the people.

The setting aside of 13 % of net contribution of proceeds of oil as the Derivation Fund to develop the oil producing areas. The 13% derivation that is considered inadequate compensation for the Niger Delta Region has not guaranteed development and alleviation of mass poverty. It is also worthy of note that there is no legislation in oil producing states regulating the spending of the 13% from the federation account on special projects to develop the oil producing communities. Infact the governors of the oil producing states spend the 13% derivation arbitrarily and not on developing the region. However, the relationship between oil companies and oil producing communities has continually been strained as these communities believe oil companies have not been doing enough for them rather they have taken a lot from them. The oil companies have been accused of spending a lot towards profit maximisation by generating more revenue for their existence rather than incorporating the goals, aspirations, culture, welfare and values of their host communities, through their social responsibility.

The Niger Delta Development Commission (NDDC) was established in 1999 by President Olusegun Obasanjo to deal urgently with the developmental needs of the Niger Delta and bring sustainable prosperity and peace to the area. The mission statement, vision and strategy of the commission include: to facilitate the rapid, even and sustainable development of the Niger Delta into a region that is economically prosperous, socially stable and ecologically peaceful, to offer lasting solution to the socio-economic difficulties of the Niger Delta Region; preparation of a comprehensive master plan on the development of the Niger Delta Region; and implementation of development projects that

will affect peoples' lives positively and which will become part of the master plan. (NDDC Bulletin, 2003).

The expectation is that the setting up of the NDDC will bring development to the region thereby addressing the basic human needs of identity, freedom, well-being and survival and significantly contributes towards the realisation of sustainable peace through peace building in the Niger Delta area. However, the impact of the Commission has not been felt in the region especially in the rural areas and this has further worsened the crisis situation in the region. The Niger Delta Peace forum was initiated by late President Umar Musa Yar'dua in 2007 comprising the governors of oil producing communities, oil companies operating in the area and all other stake-holders to chart a new course to address the lingering crisis in the area in order to bring peace and development to the region. In the same vein, the Ministry of the Niger Delta was created to further address the problem of the region and also an amnesty programme was created by the federal government in June, 2009 where militants are required to surrender their weapons and in return received presidential pardon, education, training and access to rehabilitation programme. All these are aimed at bringing peace to the Niger Delta.

The problem of the Niger Delta region persists till date in spite of the various intervention agencies and programmes put in place by government and NGOs to address the problem. The question is how can peace be maintained in the Niger Delta region in the face of these crisis and agitations. Against this backdrop, within the community, there are institutions that have been used to govern the affairs of the people like the traditional rulers, council of chiefs, community development committee and age grade. Also, there are cultural practices like oath taking, community taboos oracle consultation and festivals used to maintain peace in the community. A peace committee is made up of council of elders and influential people in the community. This committee mediates in all forms of conflict situation. Stakeholders' meeting comprised of all groups in the oil producing communities namely the government, oil companies, community leaders, representative of women group and youths. A meeting can be called to discuss issues of conflict to pave way for peace in the community. Another institution that can be used for peace building is the traditional council of chiefs. The traditional rulers are the custodian of traditional

norms of their community As a result, they command respect and influence from their subjects. Members of the community hold these traditional leaders in high esteem. They are used as organs of peace in the oil producing communities within the Niger Delta Region.

Community taboos are customs and beliefs of the people which are meant to be preserved. Members of the community are made to swear to an oracle or an oath if they go against these practices or beliefs. The effect of oath taking tends to bring peace among the community. The age grade group is made up of youths of various organisations within the community. They form a veritable force in the community that cannot be overlooked. Hence, there is need to integrate them into the peace-building process in the community. It is worthy to note that community-based institutions have been used in some African countries to promote peace and resolve conflict in communities. According to Kimani (2004), the Wajir Peace and Development Committee (WPDC) was used to promote peace between the Degodia and Ogaden in Kenya while a traditional peace conference was called by elders to resolve the conflict among the Turkana, a pastoral community in Northwestern Kenya. Since Community-Based Institutions (CBIs) have been used successfully to resolve conflict and promote peace elsewhere in Africa, it will be necessary to take a look at these CBIs and cultural practices and peace-building and see how the potentials of these institutions can be harnessed and utilised to foster peace in the region. This present study will put all these into consideration.

Further, Akinbami (2008) shows that the programmes and facilities did not contribute to the development of the oil producing communities of Edo and Ondo States. The programmes were ineffective in the reduction of poverty, social tension, violent , crime and unemployment. He therefore suggests that there is the need for the provision of urgent economic empowerment programmes for the people of the region and massive infrastructural development of the area.

Ekuri's (2009) investigations on empowerment programmes components and perceived reduction in youth restiveness in the South-South geopolitical zone of Nigeria showed that empowerment programmes have significant effects on perceived reduction on youth restiveness. There was significant effect of skill acquisition on perceived

reduction in youth restiveness among South-South youth. He therefore suggests that youth should be involved in the designing and implementation stages of programmes development to ensure effective participation in the programme. Majaro-Majesty's (2006) investigation was on Evaluation of conflict transformation strategies for peace-building in selected Multi-Ethnic communities in Nigeria. The investigation showed that conflict transformation strategies used were not all effective. That is, commission of enquiry, peace workshop/seminars institution of stakeholders and peace campaign. Peace-workshops were the best strategy used for realising Peace-building.

From the investigations, none of these adequately examined CBIs and Cultural Practices as a means of peace-building in the communities in the Niger Delta region. Hence, the focus of the present study is to fill this gap.

## **1.2 Statement of the Problem**

Efforts of stakeholders in organising peace programmes and seminars and the various economic measures like the formation of OMPADEC, NDDC and the establishment of the Ministry of Niger Delta by the present administration to address skill needs of the people and formulating and coordinating policies for the development of the Niger Delta region have not succeeded. In spite of these efforts, inter and intra communal conflicts, youth restiveness, hostage taking of oil workers and pipeline vandalism still pervade the region. The implication is that there cannot be any meaningful development in the midst of wars. It is assumed that the existing structures and approaches used by government and the execution of community development projects in oil producing communities by oil companies will foster peace in the region. However, the crises still pervade the region. What then can be done to bring the desired peace and development to the region? Many studies have been carried out in the Niger Delta region on the crisis, underdevelopment and impact of oil exploration on the economic life of the people, impact of NDDC programmes on oil producing communities and the relationship of NDDC programme and facilities on the development of the Niger Delta and also empowerment programmes and perceived reduction of youth restiveness in the region and transformation strategies for peace-building, but the

influence of CBIs and Cultural Practices on peace-building has not been adequately addressed by bringing about the needed peace in the region. Thus, the focus of this study is to fill this gap. The study therefore investigated the extent to which CBIs like traditional council of chiefs, peace committee, age grade system, stakeholders' meeting, community development committee and cultural practices like oath taking, taboos, festivals and oracle consultation predict peace-building in the Niger Delta Region.

### **1.3 Objectives of the Study**

The main objective of the study is to determine the influence of CBIs and Cultural Practices on peace-building in the Niger Delta Region. The specific objectives are to:

1. Determine the joint effects/contributions of CBIs and Cultural Practices on peace-building process in the Niger Delta region
2. Determine the extent to which CBIs such as traditional council of chiefs, peace committees, age grade system, stakeholders' meeting and community development committee predict peace-building in the Niger Delta region.
3. Ascertain the extent to which CBIs contributes to peace-building in the region.
4. Examine whether Cultural Practices such as oath taking, taboo system, oracle consultation and festivals predict peace-building in the region.
5. Determine the relative contributions of Cultural Practices on peace-building in the region.
6. Determine the benefits of the usage of CBIs and Cultural Practices in peace-building in the Niger Delta Region.
7. Derive policy approach and strategies that further enhance CBIs and Cultural Practices that would foster peace and sustainable development in the Niger Delta Region.
8. Ascertain the significant difference in the peoples' perception of the effectiveness of CBIs and government instituted structure for peace-building.

### **1.4 Research Questions**

The following research questions will guide the study.

1. What are the joint effects/contributions CBIs and Cultural Practices on peace-building in the region?



2. To what extent would CBIs such as traditional council of chiefs, peace committee, age grade system, stakeholders' meeting and community development committees jointly predict peace-building in the Niger Delta Region?
3. What are the relative contributions of CBIs to peace-building in the region?
4. To what extent would Cultural Practices such as oath taking, taboo system, oracle consultation and festivals predict peace-building in the Niger Delta Region?
5. What are the relative effects of Cultural Practices on peace-building in the region?
6. What are the benefits of CBIs and Cultural Practices in peace-building in the Niger Delta Region?
7. What are the strategies that can further enhance the use of Community Based Institutions and Cultural Practices in fostering peace and sustainable development in the Niger Delta Region?

### **1.5 Significance of the Study**

Multinational oil corporations do not operate in isolation but within the communities where they extract most of their raw materials. As a result, there is need for mutual coexistence with the host communities. The expected findings of this study should foster peace and enhance good community relations between multinational oil corporations and their host communities.

The expectation is that the study should provide ways through which the oil corporations and their host communities will be able to coexist peacefully where the oil corporations can carry out their exploration without threat and destruction of facilities. The anticipated discourse should shed light on the benefits to all stakeholders who are interested in the development of the Niger Delta because some community based institutions will be highlighted and used in conflict resolution and this will foster peace-building in the area which can lead to sustainable development in the region.

The oil producing communities are expected to benefit from this study because various peace building strategies will be highlighted and the communities will be in a better position to appreciate the use of non-violent means in expressing their demands



which invariably will lead to the development of the region. Also, various development strategies will be highlighted that will bring development to the once neglected region.

Hopefully, the outcome of the study should be of benefit to youths in the area because other areas of employment will be created where youths can be empowered for self-employment, which invariably will help reduce their restiveness in the area and foster peace in the Niger Delta region. Also, their energies will be re-directed towards ventures that can bring development to the region. Finally, the work is anticipated to serve as a useful reference material for future studies in conflict resolution and peace-building strategies in crisis prone areas.

### **1.6 Scope of the Study**

The study focused on CBIs and Cultural Practices as predictors of peace-building communities in the Niger Delta region and was delimited to three local government areas each in Delta, Bayelsa and River State. Nine communities, that is, Kiagbodo, Ekuerede. Otujeremi in Delta state, Biseni, Elegbele, Agbere in Bayelsa, Obagi, Ubeta and Bodo in Rivers state were selected randomly from these local government areas in the region. The choice of the selected communities was based on the large deposit of oil well and oil fields in the locality and also crisis are more prevalent in the region and equally the extensive use of CBIs such as traditional council of chiefs, peace committee, age grade system, stakeholders' meeting and community development committees and Cultural Practices such as oath taking, taboo system, oracle consultation and festivals for peace-building. Majority of the oil exploration and exploitation activities by the oil companies are carried out in these communities. The states were chosen because of the volatile unrest in the region and the oil well found in the selected communities.

### **1.7 Operational Definition of Terms**

The following terms are operationally defined to reflect and convey the meaning as used in the context of this study.

### **Community Based Approaches**

These are strategies put in place by community members, NGOs, and local government in addressing conflict in the region with the aim of restoring peace thereby bringing sustainable development to the region. Precisely, community-based approaches are when community related project development is initiated using the bottom approach. That is, the community will initiate the project, be fully involved in decision making and implementation.

### **Community Based Institutions**

These are traditional institutions in place in the community to govern the affairs of the people, conflict resolution inclusive with the aim of restoring peace in the region. These institutions include traditional council of chiefs, age grade systems, peace committee, stakeholders' meeting and community development committee. CBIs in this context relates to resolution of land disputes, oil related exploration problems and community development in general.

### **Community Participation**

This is an educative process whereby community members are prepared for their own development economically, socially, culturally and politically through effective decision making. Operationally, in this study, it entails attending meeting, participation in community project decision-making, initiation of projects by community people and implementation of such projects. Specifically, anybody in the community that participates in two or more of these steps is considered to be involved in community participation.

### **Cultural Practices**

These are traditional practices that exist within the communities that help members in the process of building peace in the region. These practices include oath taking, oracle consultation, taboo system and festivals

### **Multi-National Corporations**

These are companies or corporations with their headquarters in another country and a variety of subsidiaries in other countries. These multi-national oil companies in the Niger Delta area include: Shell, Mobil, Agip, Chevron, and Texaco among others.

**Niger Delta**

This is the region that comprises nine states with the concentration of crude oil deposits. They are generally referred to as the oil producing states because of the intense exploration and exploitation activities of the oil companies operating in the region. The states commonly included in the Niger Delta region are: Delta, Rivers, Bayelsa, Akwa-Ibom, Ondo, Edo, Abia, Cross-River, and Imo.

**Peace-Building**

These are effort or strategies that are consciously made to remove the root causes of conflicts in order to bring about lasting peace and development in communities where conflicts exist.

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## CHAPTER TWO

### REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK

#### Literature Review

The literature review was generated based on the variables in this study. The major areas covered are community-based institutions and peace-building, cultural practices and peace-building and strategies for peace-building and sustainable development in the Niger Delta Region.

#### Literature Review

- 2.1.1 Community-based Approaches and Peace-building
- 2.1.2 Community Participation and Peace-building
- 2.1.3 Community-Based Institutions and Peace-Building
  - 2.1.3.1 Traditional Council of Chiefs and Peace-building
  - 2.1.3.2 The Age Grade System and Peace-building
  - 2.1.3.3 Peace Committee and Peace-building
  - 2.1.3.4 Community Development Committee and Peace-building
  - 2.1.3.5 Cultural Practices and Peace-building
  - 2.1.3.6 Taboo System and Peace-building
  - 2.1.3.7 Oath taking and Peace-building
  - 2.1.3.8 Festivals and Peace-Building
- 2.1.4 Participatory Approaches to community development
- 2.1.5 Challenges to Community Based Institutions
- 2.1.6 Meaning of Conflict
- 2.1.8 Types and Frames of Conflict
- 2.1.9 Models of Conflict Analysis
- 2.1.10 Causes of Conflict
- 2.1.11 Conflicts in the Niger Delta
- 2.1.12 Causes of Communal Crisis in the Niger Delta Region
- 2.1.13 Conflict and Violence in Oil Producing Communities in the Niger Delta Region
- 2.1.14 Concept of Peace
- 2.1.15 Peace-Building
- 2.1.16 Strategies for Peace-Building and Sustainable Development in the Niger Delta Region
- 2.1.17 Gaps in Peace-Building
- 2.1.18 Empirical studies
- 2.2.1 Theoretical Framework
- 2.2.2 Human Needs Theory
- 2.2.3 Conflict Resolution Theory
- 2.2.4 Conflict Resolution Theory: Track Two Diplomacy
- 2.3 Model for the Study
- 2.4 Hypotheses for the Study

## **Literature Review**

### **2.1.1 Community-based Approaches and Peace-Building**

Community-based approaches can be regarded as ways and strategies employed by community members to resolve conflict on the one hand and also identify ways of meeting the developmental needs of the people in the community. According to Briones (2003), a community-based approach (CBA) is a beneficiary participation, collectively organised at the community level, in designing and implementing development interventions. This definition identifies three elements namely: participation, collective action and organisation. In essence, community based approaches must be participatory in nature, that is, allowing every individual in the group to contribute to the development of the community.

Also, community-based approaches are seen as an umbrella term for approaches to programming which involves beneficiaries in their identification, design or management. It refers to a set of approaches, applied within community level projects or as part of national programmes. Degree of participation varies substantially and range along a spectrum from consultation with communities to devolution of resources and decision making implementation to community level (Slaymaker, Christiansen and Hemming, 2005). This view of CBA implies that the people as beneficiaries of development must identify their needs, design ways or strategies to meet these needs by pooling their resources together through effective decision making on the implementation and sustainability of the programme or project.

Further, community based approaches have the potential to be more responsive to the needs and priorities of beneficiaries. However, communities are generally less equipped for identifying solutions. A key determinant of these potentials and limits of CBA is fundamentally the existence of an enabling environment which can provide information to support identification of appropriate solutions, decide on the optimum level of provision, ensure maintenance of minimum standards, and respond flexibly to changing demand for services over time. The implication is that for CBA to be effective in the community, an enabling environment must be created by the people where their needs will be identified and prioritised. It also involves identifying ways of meeting these needs through collective action in terms of decision making.

In addition, community-based approaches have proven to be an effective and economic way of achieving social goals in a decentralised manner. CBA is a powerful tool to teach democracy to citizen and promote social cooperation in a practical way. In essence, community based approaches provides people with the opportunity to participate in the development of their community. Hence community-based approaches must be people centred, community oriented, resource and partnership based.

### **2.1.2 Community Participation and Peace-Building**

Simmons (1994) views community participation as the ability to control and manage resources not only in a sustainable way, but also in a manner that meets their social, cultural and economic needs. This definition perceived community participation beyond getting involved in decision making alone but identified some other variables that can make it germinate, that is social, cultural and economic needs of the community. In this connection, community participation is more of a tool for community empowerment, an instrument for the preparation of citizens for the challenges of developing by themselves for their own communities (Oyebamiji, 2000).

To support this assertion, Horwich (1993) establishes that if empowerment is to occur, community participation should provide for early and on-going participation at all stages, that is identification, planning, implementation and evaluation, allow for the involvement of a wide range of local interests and incorporate community educational goals within the process. Community participation therefore, is an educative process, a way of preparing citizens for their own development. It helps in laying the foundation for self-directed and self-sustaining process of development.

Further, Anyanwu (1992) refers to community participation as an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receiving a share of the project benefits. Thus, it can be said that community development programme entails the involvement of people or their representative in the formulation and development of proposals, planning of programmes and its implementation. Community participation in development programme is therefore an obvious strategy for programme success, as it is a powerful tool for mobilising new and additional resources within the community.

The United Nation's Social Development Division defines community participation as a process of activities comprising people's involvement in decision making contributing to the development efforts and sharing equitably in the benefit derived therefrom. This definition of community participation is not just getting involved in decision making process but effective contribution of resources to such decisions and ability to share from the experience of others since no one is an island of knowledge. This is why it has been severally pointed out that effective programme development requires that members of a community be intimately involved in many aspects of the management of programmes meant to improve their conditions of living. According to Gajanayake and Gajanayake (1993), people's participation is geared towards empowering the community members to critical partners in a "trickle-up" process. People's participation has emerged as one of the central ingredients in development in the recent past for many reasons. First, participation of people provides an effective means to mobilise local resources and organise and tap the energies, wisdom and creativity of people for development activities.

Second, it enables prior identification of community needs and helps to customise development activities to meet these needs. Above all, participation of the people provides legitimacy to the project or activities promotes commitment on the part of the people in its implementation and assures sustainability. Recent experiences in development activities suggest there is a significant correlation between the level and intensity of people's participation and the increase in the success of development activities. Similarly, the human development report of 1993 states that people's participation involves those people who are closely involved in the economic, socio-cultural and political processes that affect their lives. The most important thing is that people have constant access to decision-making and power. Participation in this sense is an essential element of human development. Participation is an overall development strategy focusing on the central role that people should play in all spheres of life. Human development involves widening their choices, and greater participation enables people gain access to a broad range of opportunities. Since participation requires increased influence and control, it also demands increased empowerment in economic, social and political terms. In economic terms, this means being able to engage freely in any economic activity. In social terms, it means being able to join fully in all forms of

community life, without regard to religion, colour, sex or race, and in political terms, it means the freedom to choose and change governance at every level, from the presidential palace to the village council.

According to Anyanwu (2002), the principle of citizen participation emphasises the initiative of the people as a means of stimulating the active participation of all citizens in programmes designed to induce development in their community. This implies that the stimulus needed for the success of development projects has to come from the people and governmental authorities. That is why Omoruyi (2001) states that community participation could be in two forms: voluntary and involuntary. It is voluntary when such participation is readily provided without any attempt to stimulate it. Participation is involuntary when the development or change agent or other specialists stimulate it.

In addition, Osuji (1992) perceives community participation in relation to development as the involvement of members of project communities in all stages of decision-making relating to development programme in the areas. What this means in effect is that development programmes and projects should not be imposed on the people who are supposed to be beneficiaries of development efforts. Community involvement includes:

- (a) Taking part in decision making to identify felt needs and then prioritise them
- (b) Mobilisation of resources and planning of projects to be undertaken in accordance with the identified needs in their order of priorities
- (c) Implementation of the project and
- (d) Monitoring and evaluation of the projects.

To Nyerere, (1968) community participation is to unleash the massive human energies required to bring about broad scale development, the local people must be involved in articulating their needs and running their affairs (Oyebamiji, 2000). In this perspective, the community members are those who knows the local untapped resources (whether human or material), they can use it to move themselves out of their shackles of under development.

From the above submission, one can deduce that community participation serves as a tool for convincing the people that they are not the only ones who will reap the benefits of development project(s) in their community. This entails readiness on the part



of the community to place long-term goal ahead of current need. Also, citizens' participation can create faith in common understanding among the people, which enhance the possibility of success in the execution of programmes designed for better living in a rural community.

### **2.1.3 Community-Based Institutions and Peace-Building**

#### **2.1.3.1 Traditional Council of Chiefs and Peace-Building**

The traditional rulers are seen as the custodians of our culture. This must be one of the reasons why they remain and are still relevant. According to Ikimi (2001), the administration of justice was in the hands of the council of elders. The elders in council settle disputes, try offenders against the laws of the land and mete out punishment as due. Ikimi further states that traditional rulers hold court and settle dispute between their chiefs and, when inter-communal conflicts breaks out, they and the institutions they control are involved in seeking a solution. Africans use council of elders, king's court, people's (open) assemblies, etc. for disputes settlement and justice dispensation (Nwolise, 2005). Onoge (1993) from his study of Nigeria, confirms that before the arrival of the colonial forces, and the amalgamation of 1914, social conflicts were monitored, prevented, managed and resolved through established mechanisms generally accepted by the communities and this include traditional institutions such as traditional rulers, council of elders, age sets, chiefs, ancestral cults, religious beliefs and local deities. Individual and group attitude and behaviours were also controlled using these mechanisms. The guiding principles and values guiding conflicts resolution include impartiality, fairness, accommodation, reciprocity, moderation, compromise and genuine reconciliation.

In African societies therefore, each person, family head and community or kingdom leaders were held responsible for maintenance of peace. Any breach of peace by an individual is punished either through rituals, (deities), legal (use of authority) and moral sanctions (public disgrace). According to Nwolise (2005), the essence of conflict resolution and dispute settlement in traditional African societies is to;

- \* remove the root causes of the conflict
- \* reconcile the conflicting parties genuinely

- \* preserve and ensure enduring peace in the society.
- \* restore peace, remove fear, restore social harmony and make everybody involved in the resolved conflict happy and be at peace with each other again, this requires getting at the truth.
- \* set the right milieu for societal production and development and
- \* promote good governance, law and order, security of lives and property, collective well being and happiness.

The titled chiefs, namely the Ojoye and the Obota along with the Obaro according to Onaiyeka (1983) are responsible for the wellbeing of the community. This well being is globally conceived and their leadership not only on political level but also in the religious and spiritual.

The functions of leadership as enunciated by Akingbade (2001) include the following:

- Ensure peace and unity in the community. In other words, provide security for the people.
- Ensure rapid development of the community.
- Settle disputes among subjects.
- Provide assistance to the people when in distress.
- Liaise with government and community.
- Allocation of land.
- Reward achievement by bestowing titles.
- Appointment of sub leaders.
- Giving of advice and counselling to the people.
- Sharing of properties and revenue generation.

The overall aim of leadership is the protection of the interest of people with the government and maintenance of peace, law and order in the community. That is why Tamuno (1983) states that indigenous authorities are responsible for maintaining law and order in their communities. Further, the research of Prendergast (1997) focuses on traditional processes, mechanisms and methods used by local communities to reduced and manage and sometimes resolve conflicts at the sub-national level. These he states ranges from council of elders or chiefs, (for example, the Shir traditional

assemblies in Somalia which use elders as negotiators in close proximity to the location of conflict) local courts, Kinship mechanisms, compensatory processes and healing ceremonies.

To Udegbe, Okurame and Shenge (2001), the functions of leadership entail the following:

- (i) Represent the tribes in general.
- (ii) Solve community problems by taking them to higher authority when the need arises.
- (iii) Settle disputes and unite the people.
- (iv) Generate revenue for the people.
- (v) Assist community members with personal problems.
- (vi) Bring development to the community and
- (vii) Advice and give instructions.

Further, in the study carried out by Udegbe, Okurame and Shenge (2001) on concept of leadership among communities in Nigeria, the response of majority of the participants on the functions mentioned above are important to all communities. The distribution pattern shows that maintenance of peace, settlement of disputes and community developments are the most frequently mentioned by respondents in that order. It appears traditional institutions are perceived as a vital instrument for ensuring peace and harmony within and among communities in Nigeria. Participants believed their community's development to some extent depends on the traditional leadership. As people that command respect from government and the governed, traditional leaders are placed in a good stead to influence and bring to their domain developmental projects and improved quality of life for their people.

### **2.1.3.2 The Age Grade System and Peace-Building**

**The age grade system** according to Oduaran (1994), provides the base from which a virile village committee could grow. The importance of the village committee has been clearly recognised by Anyanwu (1981) who reasons that it must be the starting point from which new ideas and drive take their origin and at the point which initiative must be stimulated. Beattie (1972) is of the view that members of an age grade set are

bound together by a network of reciprocal rights and obligations and they generally maintain close and friendly contact throughout their lives. The age-set defend the tribe from attack and provide for the establishment of effective co-operating social groups. That is why Onaiyekan is of the opinion that age - grade system regulates all activities of the tribe. Beattie (1972) sums up the social importance of age-set system under four broad headings; first, they provide a means of establishing corporate groups whose members, while they are in the warrior grades may form a powerful standing army. Second, they provide for the formal transition of individuals from one clearly marked social status to another. The third important function of an age set is to provide for the organised exercise of at least some political authority and lastly, an age-set provides means of establishing social contact, even some sense of tribal unity and cohesion over a wide range than would otherwise be possible.

Further, the functions of age groups in Afashio and other communities according to Imhabekhai (2009) include:

- (i) Political organisation and administration
- (ii) Communal labour
- (iii) Security and defence
- (iv) Discipline and social control
- (v) Fund raising for community development projects and
- (vi) Promoting oneness and unity.

According to him, age groups serve as the main personnel for community security and put on rotational basis to keep watch over the community at night especially to prevent stealing of personal effects and live-stock.

Age groups serve as instrument for effecting discipline and social control in the community. This is because membership of age group must conform to the norms and traditions not only of the age groups but also of the entire society. Age groups improve and enforce sanctions on members that transgress their rules, regulations, customs and traditions of the community. According to Oduaran (1984), the initiation and sustenance of the group programme depended to a great extent on the age-grade leader as well as the dynamics of the system. Among the Urhobo people for instance, the age grade might resort to the use of force for sanctions as a way of enhancing compliance. This is one

way in which the age grade promotes commitment to group action, reference group image for goals achievement and social cohesion was promoted as well.

Age group also perform the functions of promoting oneness and unity. People who belong to the same group have strong bond of oneness and unity among each other. They rally round their members during burial ceremonies and other social function. They are very friendly with one another and offer group and individual assistance to their members. Age group equally helps in raising fund for community development projects in the community. Levies are imposed on age groups according to the age and strength of membership composition and perceived ability to pay by each group.

It can therefore be concluded that age-grade system especially the youth body act as pressure group in the community, help to enforce resolution that are reached by the council of elders, settle minor disputes and communal clashes amongst various communities. That may be why Ikimi (2001) notes that age grade continues to play a great role in the community.

### **2.1.3.3 Peace Committee and Peace-Building**

**Peace Committee** is made up of elders and influential people in the community. These committees mediate in all forms of conflict situation. According to Kimani (2004), peace committees are:

- ❖ Modelled on traditional conflict resolution mechanism and hence command overwhelming support and social – cultural legitimacy from the various communities.
- ❖ Derives their legitimacy, power and influence from societal norms.
- ❖ Are familiar with local governance structures and
- ❖ Understand local problems, dynamics of conflict in the region.

Peace committees use local mediation, which typically incorporates consensus building based on open discussions to exchange information and clarify issues.

According to Adan and Pkalya (2006), peace committee is largely a hybrid structure, borrowing heavily from traditional conflict resolution mechanisms and the modern formal dispute arbitration processes. It can be described or defined as a conflict intervention structure that integrated both traditional and modern conflict intervention mechanisms to prevent, manage or transform intra or inter ethnic conflicts. The result of the study carried out in Kenya revealed that peace committees have been very

instrumental in peace-building efforts in the Kenya dry lands. They are credited for reducing tension and improving the inter community relations.

According to Prendergast (1997), peace conference has been used to maintain peace in volatile Somaliland for nearly two years. Also series of peace conferences in Absame areas in the Juba valley have reduced intra – Absame conflict aimed to galvanise a movement towards peace with neighbouring, Marjerteen in Kismanu and Marehan in Gedo region. In addition, the Mumuye group in Adamawa Province found in their Vabo cult a convenient instrument for checking inter village dispute. Each kindred or group related kindred have its Vabo, a horned mask smeared with red earth believed to be the abode of a spirit and each village has a village Vabo. The senior Vabo priest of a village could stop warfare arising from murder, affecting different families or hamlets. He thereupon went round the hamlets concerned and swore in the name of the god he served, that if any man drew another arrow, that man would die and within the year, his crops will be blasted.

Also, the Kagoro to the south east of Zaria province settle disputes over land, hunting and rituals resulting in community fight by the intervention of a ritual by the head priest of each lineage called tenci (plural nienci). The process whereby peace was restored after fighting had been described by Smith. As soon as fighting broke out between lineages belonging to different communities, Smith noted that the community war-horns would be blown, summoning all able bodied males of the villages to the scene at once. Absence was subject to fines as well as local scorn. Community fight was halted as soon as possible by neinci of the villages involved. Each tenci went unarmed into the open ground between the two parties, beating his sacred drum to cease hostilities. None of the neinci stopped first to enquire about the cause or progress of the dispute. They acted first to stop the fighting and then sought to determine responsibilities and appropriate action to be taken to resolve the matter.

Similarly, Okirika and other Ijaw by a ritual ceremony known as Obokufi (eating together) which symbolised a peace pact could and did stop warfare between related villages. The Nzenze (senior age-grade) of the Edda clan, Afikpo division, sought to control breach of peace arising from land disputes by giving the concerned an omu leaf (from a young palm). This amounted to prohibition of the use of the land in dispute until

the arbitration was effected. Violation of the omu was considered a serious offence which would be set right by the Ukeji Ogo (executives of the elders) killing goats and collecting sixty 'rods' from the offender, probably without any trial.

Peace conference has kept the peace in Sanaag despite major external pressures and the Boraama Peace conference which maintained peace in volatile Somaliland for nearly two years. A significant peace conference was held in eastern Ethiopia. The Qabri Dabar conference in region five (the Ogaden) brought together a significant cross section of traditional leadership of the Ogaden which stopped the planting of landminers, reduced tensions between the army and local population, drew many of the Ogaden national liberation front fighters out of the bush, increased commerce, and temporarily brought some consensus about the future of the region.

To show the importance of peace conference in conflict resolution, Duany (1993) of the University of Indiana analyses a conflict between the Lou Nuer and the Jikany Nuer in Southern Sudan. In 1993, the leadership of the Presbyterian church of the Sudan and local chiefs made efforts to resolve this conflict among the Nuers but failed. A peace conference was then called to seek resolution. The conference, held in Akobo between August and September, 1994 was initiated and implemented by the indigenous people with relatively little assistance from external parties. It involved hundreds of persons representing each of the two clans in conflict, an agreement was reached. Duany (1993) draws some lessons from his study of the Akobo peace conference. These lessons include the following:

- \* The environmental conditions underlying the dispute must be fully explored and understood if the basis for peace is to be identified.
- \* Account must be taken of the philosophical and religious ideas that lie behind the disputants, understanding of the world, how they think of themselves, relate to one another and outsiders.
- \* methods of conflict resolution should be drawn from the traditional culture with the guidance of traditional leaders.
- \* the underlying structure of social institutions and the principles guiding interaction must be understood.

- \* peace resolution must address not only root causes of the conflict but make provision for institutional arrangements than can successfully implement agreements.
- \* understanding the system of governance and leadership is critically important.
- \* The peace process must be seen as long-term process of cultural and human interaction between traditions and modernity not only as a quick fix for a particular conflict and
- \* The involvement of international organisations or governmental agencies needs to be kept to a minimum and strategically employed to address specific gaps in the process and not as a substitute for indigenous leadership (Quoted in Smock, 1997).

#### **2.1.3.4 Community Development Committee and Peace-Building**

**Community Development Committee** is one of the vital community based institutions charged with the responsibility of development in the region. As a result, the performance of any committee or association depends largely on the quality of leadership. It is therefore imperative to ensure the existence of quality leadership if developmental efforts of the community are to achieve maximum results.

Imhabekhai (2009) observes that in any community development, leadership provides the link between the community and other individuals, government and non-governmental organisations and agencies. Leadership liaises with these agencies to inform them of their development problems and efforts made, assistance required and coordinate activities to achieve rapid development. He went further to state that community leadership assists community members in choosing the most realisable and meaningful needs from the various seemingly important needs of the community. This is what is referred to as people's "felt needs" and it is the pivot on which success in community development revolves. Leadership assists in decision making but it does not decide for the people. It is its influence in helping people decide the project to embark upon that is paramount.

Further, utilisation of a completed project can also be achieved if community leadership is involved in planning and implementation of the project. The leadership can



also help in protecting the project from vandalism as well as maintenance of the project to protect its life span. Hence, Faniran (2001) is of the opinion that community participation in development programme is an obvious strategy for programmes success, as it is a powerful tool for mobilising new additional resources for the community.

On his part, Omoruyi (2001) avers that local leaders act as the agent of development at the community level and they elicit the needed enthusiasm of the people. This explains why they are often regarded as the real agent of social change and improvement in their communities. According to Kameman (1974) in Oduaran (1994) local leaders are required for the planning, preparation, submission of the proposal for funding and initiation of projects as well as the sustenance and utilisation of such projects. He went further to state that empirical evidence has shown that effective implementation of community development projects depend heavily on strong effective leadership. He concludes by stating that a local leader is a powerful force to be reckoned with in the planning and execution of community development programmes, since it has the capability of enhancing or hindering the implementation of the programmes or projects.

In addition, local leaders help to foster the participation or genuine involvement of the people in activities designed to improve their lives and well-being. They are expected to create faith in common understanding, ultimate satisfaction of personal and community objectives, purpose and philosophy of cooperation and success among others. This helps to generate development. Hence, Anyanwu (1999) argues that community local leaders remain the catalyst by which human efforts are enabled to pursue the incessant interchanges of energies and satisfaction for the immediate growth of the community and the intimate development of the nation. In conclusion, the success of any community development relies mainly on effective leadership and also determines the level of development in the community.

#### **2.1.3.5 Cultural Practices and Peace-Building**

**Cultural Practices** are practices that exist within the communities that help members in the process of building peace in the community. According to Ikimi (2001), cultural practices like village laws, customs and taboos are well known and taught to family members as they grow up. This is to afford community members the opportunity

to preserve their customs and traditions in order not to go contrary to these practices. Hence, the traditional sanction continues to be applied against persons who breach the norms and regulations by traditional authorities. In the words of Giadom (2009), cultural practice is a means of promoting peace, togetherness, love and unity among members and non – members of the communities. In the same vein, Agogo (2002) is of the view that cultural beliefs are seen as statements that instil justifiable fears into people so as to enforce social norms. These cultural beliefs exist in terms of norms, customs, expectation and experiences (Agogo, 2010).

### **2.1.3.6 Taboo System and Peace-Building**

The concept of taboo is not peculiar to the Niger Delta only but to Africans generally. It is a universal phenomenon. According to Adekola (1989), every society of the world, each community or tribal group has its dos and don'ts which are traditionally referred to as "taboo". Belief in taboos still persists in several communities throughout the world. The Oxford Dictionary defines a taboo as an act or thing which religion or custom regards as forbidden, not to be touched, spoken of. Also, Encyclopaedia Americana views taboo as a prohibition applying to something or set apart because it is sacred, consecrated or unclean and therefore, it is considered dangerous. Taboos according to Akinuli (1992), generally are strictly forbidden things, acts or action in traditional societies by religious custom or law. The word "taboo" was first used in Polynesian where people who were to sacrifice and people who handled dead bodies were not to be touched. Taboos are prohibited actions, the breaking of which is affected by supernatural penalty (Omoregbe, 2008). They are actions or things which custom regards as forbidden, not to be touched or spoken of among others. The presences of such taboos reveal underlying fears and superstitions of a society. Omoregbe (2008) notes that taboos are bound in almost every aspect of the life of the people and sanctions are readily given to defaulters.

In the words of Herskovits (1974) the concept of taboo is a total process of enforcing cultural conformity in the lifestyle irrespective of how defensible or indefensible these may appear to be in the minds of the orthodox scientists of western education. Operationally, taboos set, control and enforce the norms for living and

interaction in society in order to ensure healthy interpersonal relationships, and the roles of male and female with respect to age differentials are clearly defined in the context of division of labour in order to avoid clash of classes, roles and interests. In short, taboos are a unique method of socialisation, enculturation and conditioning. He further states that taboos by nature and functions are not detrimental to healthy practices; rather, they are intended to promote people's physical, emotional, social and spiritual wellbeing in their environmental setting in traditional communities. Taboos are intended to perform protective, promotive, control, ritualistic and educational functions. Educationally, taboos are processes of translating, conserving, establishing and activating the hallowed and intrinsic beliefs, values and practices of a cultural entity from generation to generation. Hence, taboos can be described as unique socialisation and enculturation methods through processes of compliance and socio – ritual sanction.

In the same vein, Adekola (1989) avers that in traditional days, taboos governed the modes of social behaviours, economic transactions of the people. They guided moral and religious thoughts of the people and implanted in each of them a sense of belonging and affiliation. Therefore, everyone was his brother's keeper. For example, a taboo on a farm of ripe yams may be a powerful disincentive to theft. Similarly, according to Fitzjohn (1983), among the Mende tribes, taboos and charms are placed on farms and gardens to keep people away from stealing the products. The taboos and charms and other forms of idols instil fear of death in the people. This sense of direction according to Adekola (1989) brought love, unity and progress among the rank and file of the traditional community members. It was one of the effective means by which the cycling wheel of the society was peacefully regulated and maintained. The study of taboo show they are methods and media employed by people to explain and dramatised their highly and intrinsically cherished customs, beliefs and values. In all socio-cultural settings, some old customs are not only retained but reintegrated and given new meanings because nothing is as permanent as change in life. Taboos are usually enforced by supernatural sanctions. They may also be enforced by social sanctions.

Further, there are many kinds of taboo as given by Akinuli (1998). There is a common taboo against incest, which means no person may marry his mother, sister or daughter. There is also a taboo in Islam against eating pork. In traditional societies which

have totems, there are often taboos concerning the totem; for example, a group of people who share the same totem may not be allowed to kill or eat their totem animal. Among some people, if a person breaks a taboo, he/she is regarded as unfit for society and is believed to be unclean until his/her fault or offence has been punished or cancelled. This may be done by making sacrifices to the gods, spirit or totem which has been offended. Some kind of ceremony or religious ritual may also be necessary to bring the person back into a normal relationship with his/her society. Also, among the Owerri Ibo, inter village fighting was stopped when sacred cult-emblems were placed on the ground between parties to a dispute by a priest who would immediately order cease fire. This was followed by an oath sworn with some ogu grass invoking vengeance by the deity represented by the emblem upon the party which broke the peace – pact. In the view of Adedeji (1999), taboos in the traditional African settings are as old as the societies. They are formulated in the olden days to guide and regulate the activities of the citizens of a particular society against evil deeds and for self protection. For instance, in several parts of Yoruba land, it was an offence to whistle in the night. This they feel was to avoid evil spirits or invite reptiles such as snakes. In addition, a general assessment however shows that most of these taboos are observed to promote peace and stability within the immediate environment and the world in general.

Idris (1992) opines that the advent of taboos, infraction and the resultant consequences dates back to the bible. There, God reportedly said, you may freely eat of every tree of the garden, but of the tree of knowledge of good and evil, you shall not eat, for in the day that you eat them, you shall die. It was truly observed that Adam and Eve (the first creators) went against this taboo and God punished them accordingly. According to theologians, the significance of this incident was to imbibe into man the habits of obedience, humility and respect in human actions. It was because Adam and Eve could not sustain these qualities in the taboo or the instructions that earned them the heavenly discipline, the core of which was death.

In pre – literate societies, Osunwole (1992), believes where there were no written laws, such taboos were invented for orderly conduct in the society. In his observation, in order to ensure that such forbidden acts were enforced, they sometimes had the sanction of the gods, the ancestors or the society in general. While taboos were observed as

conventional laws of the land in the past comparable to the British unwritten constitution, taboos believers today merely recognise them as moral injunctions aimed at checking the vices or excesses of the people. Since taboos could conveniently take the position of today's law and constitution, the phenomenon had not outlived its relevance in the social context. According to Olajide (1992), ancestors of gods in the African belief, are overseers of moral uprightness in the society hence, taboos were laid down rules which the people comply with or else they would arouse the wrath of the living dead (the ancestors). Olajide however, states that the taboos were what any right thinking person could observe in the interest of peace and social orderliness. Taboos, he said are such restrictions placed on vices which all moralists in their code of ethics would abhor. Though, taboos were handed down by the ancestors, they were not imposed he added. He further warned that it was dangerous for pregnant women in African belief to go out at midday as the spirits of the Abiku and Ogbanje among others could enter into their wombs without their knowledge. He concludes by saying that taboos were a guide against social vices and believes that Africans should not allow them to die but rather enshrine modernisation. He observes that the modern constitution was developed from the taboos because of the moral value it preached.

From the review, it could be seen that taboos are used to promote peace and harmony in African society and discourage unruly behaviour among communities. Anyone who goes contrary to laid norms received punishment from the gods or their ancestors.

#### **2.1.3.7 Oath Taking and Peace-Building**

According to Ilesanmi (1986), many people attribute some positive functions to oath taking, claiming that it binds people together in conscience guaranteeing faithfulness to an agreed cause. They claim it gives a reliable basis for reposing confidence in others, thus serving as bond of unity for members of a society, a club or a cult. He further states that it helps to preserve peace and order in a society and aids to maintain the prevalent situation based on a particular world view. These positive advocates of oath taking does not only alienate the uninformed from taking charge of a situation to the detriment of the entire community but preserve humanity from unexpected calamity that can be caused by

man. On the other hand, Ilesanmi believes it is not oath taking that brings harmony or peace but other causes. He is of the opinion that where there is sincere mutual faithfulness, love oriented harmony, good wishes for partner in the life race, parental care and filial respect and true religious tranquillity, there can be peace and harmony in the community.

Oath taking can generally be defined as religious, moral and psychological enforcement of an act over an agreed situation or a confirmation of the truth by naming something held sacred, a statement or promise confirmed by an appeal to a sacred higher being to enforce the attached sanction. Oath taking is essentially religious. It binds two people together in a mutual confidence that there would not be a betrayal of the confidence they repose in one another. There is often the appeal to a higher power who is believed to be unbiased towards or against any party involved in the oath taking, while at the same time, the higher power who stands as a witness or / and as a potential sanction punish whosoever fails to carry out the statement promised on oath. The higher power could be God, a local deity, a natural deity, a deceased ancestor or even a moral body.

In the traditional Yoruba situation, for example the powers commonly agreed to could be ogun, Ifa, Obatala, Ayelala, Osun e.t.c. This is understandable because the traditional Yoruba community believes their deities can and very often do punish those who break their oaths. Very often the religious emblem of the deities is used as the point of contact between the intended deities and the practice involved in the oath taking. Oath taking in Yoruba traditional community is intrinsically with their cults and curses. The major Yoruba traditional religious cults united in the distant past, at Igbo Imole where they all agreed on potent sanction for any act of unfaithfulness. Common concoctions were prepared and administered to all cult members to guarantee faithfulness. The ritualistic administration of the oath is termed Imule (drinking the mother earth). Oath-taking is also connected with Epe (curses), Ase (potent speech) and Igbagbo (faith). Epe and Ase are used to augment the cultic sanction to quicken the effectiveness of the oath; igbagbo helps to tie the subjects of oath-taking together in mutual creed.

Christianity and Islam also adopt the practice of oath-taking, their advocates swear on their holy writ and on the names of their deities or God. In some of their ceremonies, oath-taking is ritualised and demanded as a prerequisite for either ordination or for the

acceptance of a religion or religious office. Apart from the appeal to God, people present at the oath-taking ceremony are called upon to witness the ritual. Osborne in James (2000) is of the opinion that oath is a covenant that binds whoever hears it. He further gave some functions of oath taking to include the following:

Oath taking foster unity among communities. Another function is mutual trust, when people take oath; the terms of the oath are binding on parties especially in case of the horizontal man-man party covenant, with the belief of that the terms will be kept. This enhances mutual trust between the parties contracting the covenant. It also enforces loyalty and faithfulness. People tend to be mindful of the consequences of breaking an oath and are thereby faithful to the terms of the oath they take. That is, people live by their words. Not only that, when an oath has been taken, each party works cautiously towards the realisation and success of the covenant. Each party avoids any mistake and breach from his/her own side. This leads to absolute loyalty to each other.

James (2000) opines that if the spirit of oath taking is imbibed, the social ills that pervade our nation today will disappear totally because it has been the practice of our forefathers in the past to checkmate social vices in various African communities swearing with objects with its attendant consequences, this has been efficacious and helped tremendously in reducing crime in the past. All the aforementioned functions result in peaceful and harmonious co-existence in the society. For any society to make meaningful progress there must be peace, because there can be no progress in a chaotic situation. It is only in a peaceful atmosphere that progress can flourish. And before there can be peaceful atmosphere, the people in a particular community or society must live together harmoniously. Living together harmoniously however entails understanding, tolerance, accommodation of each other's differences, respect of each other's opinion, mutual trust, lack of suspicion, equal right, imbibing the principle of dialogue and the guarantee of individual right and privilege. All these ensure peace and tranquillity.

Oaths according to Klinger serve as objective guarantees of what is promised. Oaths therefore are self-endorsing. By swearing an oath, one places his/her life at risk. This is because one swears by specific things and in exchange, these pledges become extremely important. The oath sworn to guarantee peace subjectively and objectively and the bond of order they establish is affirmed in the oath so that the oath like the thing by



which it is sworn, is part blessing and part curse because it obligates one to a bond and binds one to an obligation. Oaths are sworn with curses and in the name of superhuman beings or other sacred objects among the Yoruba.

According to James (2000) oath taking among the Yoruba is for preventive and detective purposes. It is preventive in the sense that when a person swears not to steal or not to commit adultery or not to tell lies, he/she is bound to keep the oath because anything contrary to the oath heads to disaster. It is done for detective purpose if one is accused of an evil deed and he /she denies, will be made to swear an oath to exonerate himself/herself and to prove his/her innocence. However, in this case the accuser must be sure of his/her case, because if it turns around to be wrong or false allegation, the punishment of the oath sworn by the accused person will fall upon his/her head, but if the person actually committed the evil, the consequence of his/her oath will come upon his/her own head and everybody will know he/she committed the evil he/she was being accused of. Oath is therefore a means to prove innocence about an alleged evil; it is also a means to convict a person of evil deed. He went further to state that oath taking is done by invoking curses upon oneself, kissing or using the emblem of his/her object of worship, for example, oath taking prevents unfaithfulness in the traditional Yoruba society. Not only that, it makes people comport themselves well while it also enables people to keep the norms and values of the society. Oaths are also sworn at shrines and graves believing that the spiritual beings shall surely punish false swearing. Oath taking is also taken seriously in Ife. According to the source, people enter into covenant by swearing with the emblem of the deity they believe. Once this is done, it is binding and efficacious.

Oath taking is pertinent to demonstration of all allegiance and loyalty to ancestors (especially monarchs) that represents the supernatural. According to Ayisi (1979) oath taking is a significant feature of the administration of justice among the Ashanti. Oath is used to seek redress of infractions of social norms. Another approach to conflict management and resolution is through oath-taking. Oath taking is pertinent to demonstration of allegiance and loyalty to ancestors and especially monarchs who represent the interest of the supernatural, Ayisi (1979) writes that oath system is a significant feature of the administration of justice among the Ashanti. In Ashanti with a



quasi- judiciary, the oath is used to seek redress of infractions of the social norms. The oath is sworn when one wants to have an offence redressed by the Omanhene or any other chief depending on the type of oath sworn.

Bascom (1969) in Olaoba (2005) observes that among the South-Western Yorubas oath – taking assists judges in locating areas of weakness of disputants and may induce them to confess their misconduct. According to him

A plaintiff may be made to swear to ogun, the god of iron, touching his tongue to an iron object if he is not telling the truth, or to drink from the ground at the ogboni house while swearing on the earth  
(Quoted in Olaoba, 2005: 142).

Nwolise (2005) cited two cases from the eastern part of Nigeria where traditional approaches were used to resolve conflict and restore lasting peace to the communities involved. The traditional formulae which led to the peaceful resolution of the Aguleri – Umuleri Umuohaba Anam war involved oath taking, declaration of no more war peace treaty and the performance of a cleansing ritual called Ikommee. In resolving the Umunebo – Umuokuzu land dispute, the Umuada (female born in a place but married out to other areas) decided that both clans would go for oath-taking as a strategy to break the stalemate. The oath was to find out the truth about the rightful owners of the land. The land was finally shared among the two communities involved in the dispute. The reconciliation rites involved and included collective prayers, drinking from the same cups and eating from same plates which has brought lasting peace to the area.

Tamuno (1983) gives various account of oath-taking that have been used to settle disputes and restore peace to many Nigerian communities. The Ibibio Efik, for instance, had an Ibiam oath believed to have been powerful in destroying persons who had sworn falsely. Information given to the author suggests that the effectiveness of such oath could depend on the speed at which a suspect swallows its ingredients and his/her mental state. Hence, a suspect with a guilty conscience might swallow the ingredients slowly and die, whereas an innocent person could dispose of them quickly and so escape.

Further, the Borgu oath in Northern Nigeria explained an official report of 1906 consists of drinking a small quantity of water mixed with a handful of earth in front of the chief of Bussa. It was said that no Bussa man will dare lie after submitting to this test. Death has

occurred to the knowledge of many from this test. Tamuno cited the case of a man under examination who had denied knowledge of certain facts and was made to drink from the same vessel which the chief and four others drank from. It was reported that in less than a week, the man began to swell and sent urgent message admitting that he lied; he applied an antidote to negate the poison but was told that there was no remedy. He died a couple of days later. From the various accounts given, it could be seen that oath taking is one of the ways through which conflicts are resolved in our traditional societies.

In conclusion, oath-taking is the process of conflict resolution in African society which hinges on the recognition of ancestral power and authority. It confirms the ritual sanctions of the ancestors in dispute settlement and this often induces fear of the supernatural. Reconciliation is purposeful 'functional and performable. The living elders as mediators and interveners do so to assuage injured feelings, to restore peace, to reach a compromise acceptable to both disputants as sanctioned by the ancestors. This is followed by a ceremony to serve as a confirmatory test of the end of conflict. It ensures that each party to the conflict "gives a little- gets a little", suggesting that there exists no victor or vanquished in the process of reconciliation in African societies.

### **2.1.3.8 Festivals and Peace-Building**

The term festival is derived from Latin word 'festivus' which means joyful. It is a public celebration, held to commemorate an important event of a community or place. (Agogo, 2001; Oziogu, 2011). According to Oziogu (2011), originally, a festival was exclusively religious and most of them are still associated with religious observances. It is widely described as a religious celebration that expresses man's feelings, his fears and appreciation. He went further to state that there is no clear cut difference between feast and festival but while most people regard feast as happy family celebration, most churches refer to it as a joyous religious service in the religious sense, feast is described as a time when people worship God in a spirit of joy and thanksgiving for favours granted or to be granted. The Jews celebrated feasts to acknowledge the great and marvellous works of God upon their lives. A few among them are Passover (Deut.5:12-15), the Sabbath (Ex 20; 1) and the feast of weeks or Pentecost commemorating the giving of the law (Lev 23:15). And generally too, people uphold festival for the same reason as feast.

Some schools of thought state that the origin of feast and festivals began as a result of fears and superstition of the early man. Many things around the primitive man were bewildering, fearful, puzzling and frightening. He feared so many things in nature and his environment. This led him to begin to venerate and worship them for protection, provision and procreation. He worshipped the sun because it brought light and warmth. He worshipped rivers because it watered the ground for farming and drinking. He worshipped the earth, because it brought forth abundant harvest for the sustenance of mankind. Thus, man offers the first fruit and grains of his harvest to the goddess of the earth which he marked with great pomp and pageantry. Sacrifices of cocks rams and goats were offered to appropriate or appease the deity of the earth towards drought, locust, famine and impending doom on the people and to invoke the blessings of the gods and goddesses for bountiful harvest in the next planting season. The celebration was observed annually at certain dates of the year by every community within and outside the area. The celebration of cultural festival is universal. The Babylonian celebrated their new year festival with sacrifices and gifts of gold, silver and precious stones. Most Indian festivals were connected with agriculture while the ancient Greek festivals were mostly marked by athletic games in honour of the gods. The most important festivals of the ancient Greek were Olympian, Phythian, Isthmian and Nemeah. The significant Egyptian festivals were those commemorating the cycle of the sun-god Osiris. The Romans too celebrated their festival with a lot of funfare; saturnalia festival was celebrated in honour of their god, Saturn.

In Nigeria, cultural festival is a periodic celebration by people of a community to commemorate a notable event (Oziogu, 2011). Every ethnic group in Nigeria has various forms of cultural festival. Nigeria boasts of a proliferation of cultural festivals. Thus, Ohia (2008) states that “if there is anything Nigeria has in abundance aside from oil and gas, it is the myriad of rich and diverse cultural festivals, historical monuments and tourist attraction that abound in this country. Our forefathers have deep rooted practices as it could be seen in their various ceremonies and festivals which are associated with planting and harvesting. Eating of new yam, fattening seclusion; initiation to manhood; coronation of kings and chiefs; admission of new members to a tribe, preparation of fishermen to a catch; hunters for the chase warriors for battle and maidens for marriage.

Festivals are also celebrated to commemorate event like the founding of towns or cities as it is practiced by some communities. For example, Oke-Ibadan festival is celebrated by Ibadan people of Yoruba ethnic group to mark the time their ancestors founded the city of Ibadan cited at Eleiyele. Some celebrate festivals also in honour of their ancestors, past heroes or heroines and goddesses. For example, in the ancient city of Arigidi – Akoko in Ondo State, Okota festival is celebrated in honour of Okota river goddess as an esteemed deity of the community.

According to Oziogu (2011), cultural festival plays vital roles in the social, economic and political life of a nation like Nigeria. These roles include the following; it;

- promotes political, social and economic activities of the people.
- transmits ideas, knowledge, understanding and aspirations as well as the philosophy of the people for meaningful living.
- is a non – printed record of activities of a past. In place of written or printed records and electronic media, festival is a form of records.
- is a potent reminder of the past. In fact, during the festival, events of the past are brought to reality or remembrance. The reason which biblical Moses gave for asking the Israelites to observe the feast of the Passover is that “ when any son shall ask thee in time to come, saying in this, then thou shall say to him by the strength of the hand of the Lord, brought us out of Egypt, from the house of bondage. (Exodus 3:14).
- is a means of preserving the social aides by performing and observing a particular cultural festival. It therefore becomes impossible for that particular event of the past and all that is associated with it to pass into oblivion or forgetfulness.
- helps policy makers forge ahead and play for the improvement and development of their community, state or nation in general. Festivals afford people the ample opportunity of knowing what happened in the past so as to plan effectively for the future. Hence, with the knowledge of the past, one can study the present and to plan for the future.
- is a sort of home – coming by the sons and daughters of the soil from various towns and cities of Nigeria and abroad after a long period of separation.
- serves as a forum for neighbouring communities, families and individuals to mend wounds among its embittered community members and individuals and to cement relationship with one another.
- also serves as a forum for eligible marriageable bachelors and spinsters to meet their life partner, make new friends and to exchange addresses.
- serves as a forum to take necessary steps towards enhancing the development of the communities.
- attracts commercial interests. The community craft are displayed and sold.

- promotes the cultural heritage of the community to the outside world. The sons and daughters of the community buy the craft and take them to the cities as souvenirs for their friends' office, colleagues and directors, thereby promoting their cultural heritage.
- assists in popularising the people and the community on the media by some organisations, thereby attracting tourists, foreigners and nationals to the scene during the next period of their cultural festivals.

## **Traditional Festivals in the Niger Delta Region**

### **Idu Festival**

Idu festival is rightly called Suo Olali, "feast of the creator" though commonly referred to as Idu Pele Olali or simply Idu Olali, 'the feast of banana cutting'. This name is derived from the climax of the ritual when a banana tree is cut by the Feni Alabo (Bird Priest) and the direction towards which it falls, indicates whether the offering is accepted or not. It is celebrated at intervals of 7, 14, 21 or 28 years. The festival is regarded as a celebration organised by kalaorowei in honour of his father, the creator. According to Alagoa, the creator is approached in three main contexts, as a disposer of the fortunes of the individual and lineage, as the power that determines the spirit and progress of a town and community and also the Supreme Being, creator of the peoples of the earth, the lesser gods and spirits. It is in this all embracing sense that the creator is worshipped during the ritual IDU festival. It is a festival in which the whole community of the town, its gods, spirit and ancestors; even the gods of the neighbouring towns are involved. The main ritual starts at midnight breaking the first day of the festival which lasts four days. Vigorous ritual dances features twice a day for the first two days. The third day is usually declared a resting day; while the climax of the whole ritual, the ceremonial banana cutting comes up on the fourth and final day.

At midnight breaking the first ritual day, the drum priest, okuma alabo, drum in special tone to announce to the gods and spirits within the area that the IDU festival has started. This is repeated at about four o'clock in the morning of the feast day by the drum priest only. The main drumming is embarked upon by the Okuma – alabo and his colleagues for the first time at about eight o'clock in the morning. The dance is first demonstrated by the Suo – alabo priests in charge of the god of the whole village, then

the Ofeni – alabo each dancing three rounds. Then the Igbelegbe (traditional butcher) leads his group of young men each with machet in hand. In addition to the typical Idu dance which is simply some brisk movements and jumps to rhythm, they do a bit of mock sword fighting in twos in a single file. At the end of the third round, the music changes and so does the pattern of dance. This time the dance is more graceful. The next three rounds follow the same pattern. On the final day of the ritual emphasis is on the ceremonial cutting of the banana tree rather than on the usual procession and dancing. Only Igbelegbe and his group of sword fighters feature prominently as a prelude to the ceremonial cutting of the banana tree. The Feni – alabo who has been serving as a master of ceremony appears with a knife in hand. If the banana tree after cutting falls to the wrong direction, it means the gods have rejected the offering and eventual doom or curse is pronounced on the whole village while the Feni – alabo must die before the time of the next festival. On the other hand, if the banana tree falls to the right direction indicating that the offering is accepted by the gods. It is believed that a possession of any part of the fallen banana tree by an individual means a source of prosperity and blessing from the gods for the next seven years.

### **Leboku Festival.**

Lebuko is a sacred festival celebrated annually in August at Ugep, 140.8km northwest of Calabar. It is a yam festival in which the Yakurr people thank the gods of the land for a rich harvest. The thanksgiving takes the form of ancestral worship in shrines, the offering of sacrifices, the performance of traditional dances and the shooting of a sacred tree whose branches must be cut down with bullets and not with knife or machet. The Lebuko festival lasts seven days of feasting, dancing and rituals and the daily activities are as follows:

**Day One:** The women go excitedly to their farms to harvest the new yams while palm wine tappers also go early for their routine collection of wine. Selected men are made to wait for the women at strategic routes leading into the town. Each of the women is made to deposit a tuber of yam and a piece of fire wood while the men are made to contribute a prescribed quality of undiluted palm wine. The items collected are taken to the premises of the paramount chief at LEBOLKOM where all the chiefs and Binna assemble in evening to hear the news and perform traditional rituals. The ritual ceremonies end with

the kindling of five (in the paramount chief's premises) with the wood collected from the women. All other people are expected to keep indoors and refrain from seeing the operation.

**Day Two:** The second day is devoted to the performance of the EKOI dance at the paramount chief's premises. It is ritualistic dance performed by men. As early as 4 a.m the Ekoi drummers assemble in the LEKOIBLA (a sacred booth erected opposite the paramount chief's premises which seals the drummers from public view. They beat the drum until about 9 a.m when they break. Later in the day about 2 p.m, the paramount chief priest, other priests, the Ugep populace and visitors would congregate at the venue to watch the actual dance after which the people are disposed to harvest, eat or sell their yams.

**Day Three:** Girls and unmarried young women turn out in attractive outfits, parading the town. Those betrothed carry gifts for their would – be husbands. The men, on their part sit outside their houses in order to see the beauties when they pass by. Men who expect to be called on by their fiancées get ready with gifts for them also. The girls also visit female friends and relatives as well, or make new friends on this day.

**Day Four:** The popular female dance – EKELEDI – takes place. This dance is restricted to girls and young unmarried women in their early 20s. The position occupied by the performers in the dance file is determined by wrestling contest held for participants in the dance. These contests take place at night before the festival. The usual method is to match contestants of the same age. Those who prove weak stand behind their superiors while dancing the EKELEDI dance. No female is permitted to perform in the EKELEDI dance without taking part in the wrestling contest. The dancing is done in a circle. A few selected girls described as “music maker” lead in singing while the rest join the chorus. The jingle of the Liman as they dance provides the music accompaniment. Praises of the gods that have enriched the harvest are profuse in the songs.

**Day Five:** Merriment continues in the evening, the traditional elite get together at the residence of the paramount chief.

**Day Six:** This is known as YEKPI (Pranks) day and features magical demonstration and abuses. The most important event of that day is the demonstration of mysterious feats. Young men obtain powers from Njokolo (leader of a band of local medicine man) for the



purpose of performing wonders. For example, uprooting of large trees with bare hands. The power with which this done is obtained upon payment of a fee of only 30k to the Njokolo. The Yekpi day is also a day for soothsaying.

**Day Seven:** The closing of LEBOKU festival is marked by the sprinkling of Libowa by the leader of the old women who is given a carved calabash containing a potion called LIBOWA. She sprinkles intermittently as she walks round the town surrounded by the other old women and proclaiming the end of LEBOKU.

### **Awon (Mass Wedding) Festival**

“Awon” according to a tradition was a fairy woman with only one breast who emerged mysteriously amidst the people of Shao, 2 kilometres from Ilorin and after spending 18 days in their midst, decided to leave. She halted on reaching a spot and handed the Bale and his Chiefs who escorted her a charm to enable them establish a strong settlement. One condition for efficacy of the charm was that the settlement be named after her and that a day be set aside every year to mark her presence among them with the mass wedding of all marriageable girls. She then pledged to bless all descendants and inhabitants of Shao with children, if only they could come forward to put their request to her during the celebration of her festival. Today, three carved human images are kept in a compound where the symbols of the Awon goddess and two other women described as her relatives who came later to search for her are kept. The Awon festival which has been observed since the disappearance of the goddess is celebrated annually in the month of October.

The marriage process in Shao begins with courtship between a man and a woman and no girl will be given in marriage until all customary obligation have been completed as soon as the parents of the lovers are informed of the courtship going on between their son and daughter, the payment of “Owo Ife” or courtship fee amounting to #10. The suitor is expected to give #2 as present to his betrothed for a period of ten years, help annually in his prospective father-in-laws farm for five years or pay cash the estimated cost of traditional work he is supposed to do on the farm which is about #2 per annum and used for hiring labourers, #20 is also paid to the parent and relatives of the girl. Until this money is paid, the betrothal between their daughter and the man would not be recognised.



The mother of the bride equally receives a special gift of large basket of yam or the cash equivalent for each basket which costs #2 (a total of #8).

Finally, before the bride steps into the groom's room after wedding, the sum of #2 must be paid to the bride's mother. The eve of the wedding is marked by the traditional weeping by the bride as well as vigil by families of the bride and bridegroom concerned. On the wedding day, the bride is accompanied to the new home with singing and dancing by her maids and relatives. The bride is made to exhibit her property and influence as well as her wealth publicly.

Marriage in Shao is not consummated on the wedding night. The new husband is not allowed to go inside the room of the bride that night until the sixth night when the groom is allowed by custom to "touch" his wife. Custom also permits that on the night of consummation of the marriage, an 'Alarina' should be present. The 'Alarina' is a woman from the bride's family; she sleeps behind the closed door of the couple's room and advertises proof of the girl's chastity. In appreciation of the wife's moral standing, the bridegroom is expected to slaughter a he-goat or a cock for the bride. This aspect of the culture of the people of Shao has been modified since it is very rare for a girl to get to her husband's house a virgin. As such the job of the Alarina is no longer essential.

On the Seventh day of the wedding, the bride is escorted to the Awon stream to pray and seek for blessings of fertility and prosperity. At the stream she dips her two feet in the water and draws water in a gourd which she will drink for a brief period.

### **Igue Festival**

Igue marks the end of the Edo year and ushers in a new one with renewed hope for peace and prosperity. It is a combination of many festivals linked to landmarks in Edo history. Nine major ceremonies are observed during the festivals namely Ohie-Ugierhoba, Ugierhoba, Iron, Ohie-Igueobo, Igue-Inene, Emobo, Igue Ubioba, Iguedohia and Igue-Ewere. The festival is usually held at night and it is only at this time that the Oba's wives (Iloi) are seen by the people and also the only occasion during which the Oba wears his full traditional regalia and dances with the Royal Eben in the presence of his subjects.

Igue festival is associated with certain taboos. Funeral rites are prohibited during the 11 days of celebration. The Eben must not fall during a chief's dance. In the past, this led to

the denial of some chieftaincy rights but nowadays this could be resolved with the payment of a fine. The arrival of Akharonmwon, the royal jester, on each occasion signals the commencement of each day's activities.

**Ugie-Erhoba:** This is special ceremony during which homage is paid to the spirit of the departed ancestors at the shrine of past Obas. It is a ceremony which provides an opportunity for the chiefs to re-affirm their loyalty and allegiance to the Oba and to seek any favour from him. Loyal citizens are honoured with chieftaincy title while hereditary titles are conferred on the sons of late chiefs.

**Otue-Ugie-Erhoba:** The Otue Ugie Erhoba is an occasion where all the chiefs with individual groups of dancers go to the palace to pay homage and pray for the Oba in preparation for the subsequent ceremonies. The chiefs dress in their full ceremonial robes according to their ranks.

**Igue Iron:** The highlight of Igue Iron is a mock battle with troops of the rebellious group commanded by the Oliha. It commemorates the battle fought against the restoration of monarchy in Benin by some elders led by Chief Ogiamwen.s

**Igue-Inene:** The Igue-Inene ceremony is not open to the public. It is held at the Oba's harem and is celebrated exclusively by his wives. Only members of the Oba's family, some important chiefs and members of various palace societies are allowed to watch the ceremony.

**Otue Igue-Oba:** It is an occasion where sacrifices are made to the Oba's head. This ceremony is performed by those who belong to palace societies. Groups and societies are invited to perform throughout the night preceding the Igue-Obas ceremony. Prayers are said for the preservation of the Oba's life, for peace among his people and prosperity for all.

**Ugie-Emobo:** Emobo is performed at the main gate of the palace. It commemorates an event in Benin history which dates back to 1504 A.D. On the death of Oba Ozolua at Uzea in Ishan, his two younger sons Osawe and Aruanran (the giant of Udo) contested the throne.

**Igue-Ivbioba:** This is performed on the fourth day of the Igue ceremony for the princes and princesses of the royal family. Members offers sacrifices to the god of good luck in their individual homes.

**Igue-Edohia:** This ceremony is performed in every home between 7 p.m and 10 p.m when the Edos give thanks to their rulers for leading them safely throughout the old year. During the sacrifice and propitiation the shouts of Gwa wen yen Gwa wen yen (meaning: I serve my head in joyful mood) rend the air. The day is marked by traditional wrestling, a recent feature of the festival.

**Ugie-Ewere:** The origin of Ewere festival has been traced to Oba Ewuare. When Oba Ewuare was still a Prince and was hunted by the Binis, he fled to a bush on the way to Igogogin. He was nearly caught there but for the movement of some disturbed leaves which warned him of the presence of his pursuers. These leaves, he later called Ebe-Ewere (the leaves of good luck). After ascending the throne, Oba Ewuare sought the permission of Ogieka, a chief who lived on Benin-Ughoton road to marry the eldest of his three beautiful daughters, Ubi who turned out a very stubborn and difficult wife. She was eventually driven away from the haven. Oba Ewuare later married Ewere, the second daughter of Chief Ogieka who was loved by all. Her arrival brought expressions of loyalty and allegiance to the Oba in cash, words and deeds by the people. This marked a new era in Oba Ewuare's reign. Today, the name Ubi is associated with evil and bad things while Ewere is synonymous with good luck.

Although loved by all, Ewere was not happy in the Oba's haren because her sister, Oyoyo was not with her. The coming of her younger sister Oyoyo brought happiness to Ewere which made Oba Ewuare marry Oyoyo as his wife. The happy and prosperous marriage to Ewere was celebrated yearly throughout Oba Ewuare's time and it has since been personified in the leaves of good luck (Ebe Ewere) used during the Ewere festival. The Ewere leaves are usually given out as New Year gifts to all citizens who touch their foreheads with them. Ewere leaves are presented to the Oba by Chiefs Ihama and Isekhure, who are his paternal relations from the ancestral home.

In conclusion, these various festivals celebrated among communities in Nigeria are meant to unite the people, foster peace and development and a means of bringing together sons and daughters from various parts of the country and those in diaspora

#### **2.1.4 Participatory Approaches to Community Development**

Some of the important participation approaches has been traced to Miller (1967) and Cross (1981). Miller (1967) force-field analysis theory is associated with the concept

of participation. Force-Field theory postulates that the level of citizen's participation at their own community affairs is inevitably related to their socio-economic status. The analysis by Miller was based on Abraham Maslow's hierarchy of needs. In this regard, since adults are more concerned with status attainment for themselves, then positive force normally affect participation in development programmes which include survival needs, safety needs, and community felt-needs and technological changes among others. Miller's force-field analysis theory looks essentially at positive/negative, sociological/cultural forces inherent in the environment that influence participation. The central argument of the Miller's force-field theory that the existing sociological or cultural as well as the positive and negative reinforcement can influence the level of participation is a product of the forces within the environment which they live in. If the survival and recognition needs of the people of the Niger Delta communities must be met, then the government and the multi-national oil companies operating in the area must design programmes and execute projects that will benefit the people.

Cross (1981) theory brought a different dimension into the reason for participation of the grass root in development activities. His paradigm emphasises on participants' attitude and self confidence as forces responsible for the high or low level of participation in grass root learning activities and community development. Cross is of the opinion that the individual's dispositions towards grass root activities as well as his self confidence level are key variables to effective community/people's participation in public spirited induced activities. Participatory theories also criticised the modernisation paradigm on the grounds that it promoted a top-down ethnocentric and paternalistic view of development. They argue that the diffusion model proposed a conception of development associated with a western vision of progress. Development theories also criticised traditional approaches for having been designed and executed in the capital cities by local elites with guidance and direction from foreign specialists. Local people were not involved in preparing the instrument in development interventions. Interventions basically conceived of local residents and passive receivers of decisions made outside their communities and in many cases, instrumentally ill-conceived plans to achieve development.

The top-down approach persuasion model implicitly assumed that the knowledge of governments and agencies was correct and that indigenous population neither did not know nor had incorrect beliefs, because programmes came from outside villages, communities felt innovations did not belong to them but to the government and thus expected the latter to fix things when they went wrong. The sense of disempowerment was also rooted in the fact that targeted populations did not have the choice to reject recommendations or introduce modification to interventions (Dragon, 2001). The implication of this participatory theory for the Niger Delta communities is that the region has been neglected over the years and so the region has remained undeveloped. Instead of addressing the issues of underdevelopment and unemployment, the government and the oil companies operating in the area tend to use the directive approach to execute projects without due consultation with the local people. The result is that the people will not participate in such project because they are not the initiators of such projects that do not meet the needs and interest of the people.

#### **2.1.5 Challenges to Community Based Institutions**

There are certain challenges involved in the use of community based institutions to promote peace-building and sustaining development in communities. Kimani (2004), Adan and Pkalya (2006) are of the opinion that community based structures faced certain challenges in peace-building. These challenges include: lack of policy formulation, legal, recognition, representation and participation and gender amongst others.

##### **Lack of Policy Formulation**

Communities are not involved in the formulation of policies that would guide the practice and activities of these structures in peace-building process. This makes it difficult for people to play their part in project and policy design. Hence Kaiyourawong and Brodt (2000) strongly believed that lack of involvement in policy formulation hinders the effective participation by communities in project and policy design.

##### **Legal aspect**

Peace committee face critical legal constraints and existence is not expressly secured in the constitutions of many countries. The committees are largely considered as informal ad-hoc-local level conflict resolution systems outside the modern judicial

system. Lack of constitutional legal backing has meant that peace committees find it difficult to enforce rulings, resolutions and by – laws.

### **Recognition**

The traditional structures are regarded as barbaric and lacking a place in this modern times. As a result, many governments in the region fail to appreciate, collaborate and complement community based structures like peace committees in their governance systems.(Ruto, 2004). Peace-building initiatives can promote better understanding and appreciation of indigenous community based structures. For example, by clearly defining the specific role and relevance of individual approaches or parties to the conflict.

### **Representation and Participation**

Representation refers to the extent to which the membership of the peace committees reflects the make up of the community as a whole, as well as the extent to which the diversity of those members' interest and concerns is reflected in its actions. The extent to which each structure is genuinely representative of its members is important for sustainability purposes and institutional credibility (Birch and Shuria, 2002). According to Kimani (2004), the membership of many peace committees are not comprehensive enough and the committees do not have clear mandate to carry out their representative functions. Community support, participation in and ownership of the process, common goals and legitimate representation are important ingredients for successful community based structures. As Erin Lothike, the Oxfam Project coordinator on Turkana district, Kenya asserts:

By giving communities a chance to take active role in conflict resolution and peace-building, community ownership and sustainability of the structures will be enhanced. This is pertinent because “inculcating a culture of peace and positive attitudes that contribute to harmonious co-existence between communities' psyche if they are the direct owners and beneficiaries of the peace-building process” (FEWSNET,2002 :16).

### **Gender**

Traditionally, women and youth were excluded from political decision making in the community. They were allowed to participate in general community meetings but were not eligible to membership in the council of elders. Although in many

communities, they had a parallel authority, structure that exercised authority over their own gender and its activities. This discrimination could be attributed to ignorance of the extent different gender had on the conflict situation.

### **2.1.6 Meaning of Conflict**

Conflict as a generic term is a universal phenomenon and is as old as man. Conflict can be found in national or international relations, students-authority relations, within an extended family circle, commercial and industrial relations, among spouses and within a union (Braithwaite, 1984). Conflict connotes a product of disagreement between or among individuals or groups in an organisation or in a society over allocation/distribution of resources, which are relatively scarce to the demand for them. According to White and Bednar (1986), conflict connotes the interaction of interdependent people or groups who perceive incompatible goals of interest for each other in achieving these goals. In other words, conflict is a product of competing values or competition between and or among individuals for tangible and intangible things with the desire to have more of these than others.

Zwei Consort Consultancy Group (1997:14) provides a very comprehensive view of conflict situation when it states that:

a conflict is a major disagreement that degenerates into antagonism and opposition in the relationships between persons, groups and organisations. It does occur when some persons because of differences, interfere with, in terms of obstruction, counteraction and opposition, the attainment of the goals and interests of others. It is the obstruction of other incompatible goals that conflict is different from competition, albeit, healthy positive competition which is a contest for some priced values but rather involves attempt by each other to obtain it.

The difference between conflict and competition is a form of rivalry among individuals or groups but not exhibited according to mutually agreed laid down rules. Conflict relates to antagonism between persons, groups and organizations. It denotes an interaction of opposition, adversary hostility and counteraction. At the more serious levels, it denotes a relationship of struggle, muscle flexing, trial of strength and clash. Conflict is defined by Wayne Mandy (1986) as antagonism or opposition between or among persons. To them, conflict is a relationship of adversary, counter-action,



opposition and healthy rivalry. White and Bednar (1986) define conflict as “the interpretation of inter-dependent people or groups who perceive incompatible goals and inference from each other in achieving those goals. (Zwei Consult Consultancy Group 1998).

The term conflict is derived from the Latin word “confligere” which means to strike together”. Unlike the way it is now understood in peace literatures, the word originally had physical rather than a moral connotation. At the technical level, the word could simply be defined as “oppositions’ among social entities directed against one another (Wright 1990). The way “opposition is used here is better understood when contrasted with the word “co-operation”. Conflict rises from the pursuit of divergent interest, goals and aspirations by individuals and or groups in defined social and physical environment. Changes in the social environment such as contestable access to new political positions or perceptions of new resources arising from development in physical environment are fertile ground for conflicts involving individuals and groups who are interested in using these new resources to achieve their goals. Realists argue that conflict is not necessarily an objective that is sought by individuals or social entities to accumulate power. The society must anticipate it in their interactions. Conflict serves the functional purpose of helping to build the military capability of any nation state. At the individual level, it makes or exposes certain intrinsic qualities in man, which were formerly redundant. Conflict is functional in this sense and also the gains from investing on conflict outweigh the cost of engaging in such conflict. Marxist scholars share the view that conflict is an intrinsic part of society, but they locate it within the productive process. To them conflict is part of the contradistinctions which are an inherent logic of the capitalist mode of production therefore, conflict which is located in the economic subtraction society arises as a result of the antagonism of the different classes in any society. Thus they see conflict as necessarily positive and necessary for development (Weinoh, 2003).

The psychoanalysts impute conflict to dissonance (personality disorder). Here conflict can be intra-personal or interpersonal. Cognitive dissonance arises in the first place. Microscopic theorists of conflict attempts to understand the underlying cause of such conflict at the personal and group levels. They attribute such conflict to socio-



psychological factors. Some scholars have punctured the arguments and meanings commonly ascribed to conflicts as being confrontational, aggressive, violent, destructive and the like. Albert (2001), though agreeing to the inevitability of conflict in societies and their cohesive roles, expresses some reservations about the general usefulness of conflict in the society. In this vein, he classifies conflict into productive and destructive conflicts. A conflict is said to be productive when parties constructively discuss it and amicable terms of settlement are reached. The situation becomes more interesting when the terms of settlement lead to mutual understanding and development. A destructive conflict is usually characterised by violence whether in its physical, psychological or structural connotations. The conflict manifests as disorderly show of power. Within this framework, a destructive conflict threatens rather than consolidates a governance process. A conflict is said to be destructive when it exceeds the limits imposed by societal consensus. In such a conflict situation process of escalation is towards mutual attacks and efforts to destroy each other, there are misjudgements and misperceptions and situational entrapment in which conflicts become unduly magnified. Such a situation endangers decent human survival. Most of the conflicts in Nigeria and indeed in the Niger Delta have exceeded societal consensus and does not qualify as examples of productive but are destructive conflicts.

Conflict according to Coser (1956), occurs when two or more people engage in a struggle over values and claims to status, power and resources in which the aims of the opponents are to neutralise, injure or eliminate their rivals. He explains further that conflict emerges whenever one party perceives that one or more goals or purposes or means of achieving a goal, or preference is being threatened or hindered by the activities of one or more parties. It has also been observed that conflict is the result of interaction and contact among people; and unavoidable concomitant of choices and decisions and an expression of the basic fact of human interdependence (Zartman, 1991). Conflict may also be caused by frustration in a relationship or interaction. As Stagner (1995) observes that the occurrence of aggressive behaviour always suggests the existence of frustration which always leads to some form of conflict. Conflict can thus be considered as a social necessity and a normal and functional and indeed inevitable aspect of the healthy functioning of the societies. However, conflict has also been considered an obstacle to

progress, political stability, economic prosperity and overall socio-economic development because of its destructive impact. A good example of where conflict is prevalent in Nigeria is where it is argued that, the government cannot be exonerated from the spate of communal and ethnic conflicts ravaging the nation, largely because of the manner in which it manages the nation's resources (Ibeanu, 1998). Conflicts have wide ranging applications from ordinary situation such as disagreements between two or more children, to more complex situation of full-scale war. Hence, according to Osaghae (2002), conflict should be conceptualised along a continuum that ranges from inter-personal and dormant conflict of one end to violent and destructive conflicts among groups at the other. The usefulness of the continuum lies in grading conflicts based on intensity (non-violent and violent, less severe and protracted, severe and protracted and so forth). It also helps in treating all conflicts including supposed ordinary inter-personal conflicts, as potentially explosive and deadly.

Sandole (1993) breaks conflicts into two parts namely Manifest Conflict Process (MCP) and Aggressive Manifest Conflict Process (AMCP) MCP is a situation in which at least two actors or their representatives pursue their perceptions of mutually incompatible goals by undermining, directly or indirectly, the goal seeking compatibility of one another. On the other hand, AMCP refers to a situation in which at least two actors or their representatives pursue their perception of mutually incompatible goals by physically damaging or destroying the property and high value symbols of one another or psychologically or physically injuring, destroying or otherwise forcibly eliminating one another. Action Aid (1994) and Hoivik & Mejer (1994) view conflict as an incompatible behaviour between parties whose interest are or appear to be incompatible or clashing. Conflict could also be said to be a lack of co-operation between different "blocs" (ideological, ethnic religious, economic, political or otherwise) into which a particular community has formally or informally divided itself (Albert, 2001). Pruitt and Rubin (1986) believe conflict means perceived divergence of interest or a belief that the parties' current aspirations cannot be achieved simultaneously.

Two things can be taken from the various definitions of conflict above. First, conflict emanates from (social) relationships; second, the conflicting groups must reside in close proximity, whether physically or psychologically. What is clear in all this is that

conflict is a necessary aspect of human relations. By thus recognising the inherent nature of conflicts in heterogeneous and competitive situations, people, more or less compel, sustain their societies, as ongoing social systems through the resolution, transformation and management of conflict.

### **2.1.7 Types of Conflict**

Generally, conflict can be categorised into two types, that is, creative and destructive conflicts. A conflict is positive when it is constructively discussed by the parties and amicable terms for the settlement reached. The situation becomes more interesting when the terms of settlement lead to mutual understanding and development. Conflict is designed to resolve divergent dualism and (and achieve) some kind of unity even, if it be through the annihilation of one of the conflict parties. In the same context, Burton (1972) notes that conflict like sex is an essential creative element in human relationships. It is the means to change the means by which our social values of welfare, security, justice, and opportunities for personal development can be achieved. The existence of a flow of conflict is the only guarantee that the aspirations of society will be attained. Indeed, conflict like sex is to be enjoyed.

On the other hand, a destructive conflict is usually characterised by violence whether in its physical, psychological, or structural connotation. Conflict manifests as disorderly show of power. Albert (2001) notes, a conflict is said to have become destructive when it exceeds the limits imposed by societal consensus. In a destructive conflict, process of escalation is towards mutual attacks and effort to destroy each other. There is a misjudgement and misperception and situational entrapment in which the conflicts become unduly magnified. Such a situation endangers decent human survival. According to Ekuere (2003), most of the conflict we have in Nigeria today particularly those within the Niger Delta have exceeded societal consensus and cannot be said to be examples of productive but are destructive conflict.

From the above, it becomes clear that conflict should not be regarded only in a negative light of dysfunction or destructive process and a breakdown of communication as some scholars like Lundgerg (1983) and Kolb (1949) seem to suggest. Lave (1990) reinforces this idea that conflict is not a deviant, pathological or sick behaviour per-se. It is not the opposite of order, for there is orderliness in conflict although conflict can also

be a very helpful part of society by leading to development and satisfaction on the interest of the contending groups in a plural society. CRESTNET (2000) supports this position. “The positive expression of conflict leads to less stressed individuals, cohesive families, peaceful environment development, better informed citizens, good governance, vibrant political parties and ultimately peace.” While on the other hand a negative expression of conflicts leads to wounding, deaths, destruction, bad leadership, bad fellowship, divided nation / cities, poor infrastructure, ‘419’, lack of companion and ultimately, societies in pain. What matters and stated earlier is proper handling in order that conflicts are given as a positive expression and as the Chinese puts it “an opportunity for change.”

### **2.1.8 Frames of Conflict**

Conflict theory can be organised in terms of “frames”, that is positive factors that could be responsible for the cause of conflict. Each of this perspective provides a lens to the world of conflict. Frame set phenomena within a conceptual and cognitive context that delineates their components and imposes upon them a particular organisation and meaning. (Schon and Rein, 1994). Frames in the field of conflict resolution, according to Rothman (2003) have been categorized into four, namely: resources, identity, structural and interest frames. In addition to this, is the manipulation of information (Albert 2001).

#### **The Resources Frame**

Proponents of the resource frame argue that conflict arises as a result of competition for inadequate (or perceived to be inadequate) resources. (Albert 2001). According to economists, human wants are generally said to be insatiable. It is therefore, common to find, groups within a community, sometimes aggressively with the aim of the opponents to neutralise, injure or eliminate rivals for the resources in the locale (Coser 1967 in Ekuere 2003). The definition reflects the current predominant Western approach to conflict (Hocker and Wilmot 1995). From the perspective of the resource frame, human existence is seen as a competitive process in which conflict may be contained or ameliorated but never eliminated. According to the resource frame, conflict is the natural outcome of competition among individuals and groups over materials, goods, economic resources and political power. Within the resource frame, the alternatives to violence for

settling conflict are either mechanism for social control or bargaining and negotiation processes. The resource frame focuses on each side gaining control of the bargaining or negotiation situation in order to “maximise” its desired outcome. Compromise is viewed as an acceptable outcome when total domination is viewed as unnecessary or impossible to win or to sustain. From the perspective of the resource frame, reaching an agreement in which resources have been redistributed to the satisfaction of all sides’ means the conflict has been resolved.

A criticism of the resource frame is that it leads to interventions that emphasise short-term materials solutions that leave the underlying causes of the conflict untouched. As a result, leading to intractable conflict whose sources become structural and tend to reoccur with added intensity. Each time a conflict reoccurs, it may become increasingly entrenched and the cost of its resolution may become higher and higher. Moreover, to the extent, that underlying causes remain un-addressed, the resource-based framing may leave deeper problems ignored until they explode as full-blown crisis, as in most parts of Niger Delta, which now demands the presence of heavily armed personnel and warships to keep the youths peaceful in order that the exploration of crude oil could go without disruptions.

### **The Interest Frame**

Within the context of this conflict frame lies the intervention theories that focuses on “managing” conflict (Blake, Shephard & Mouton, 1964, Walton & McKersie, 1966, Walton 1987, Ekuere 2003). It was popularized by Fisher and Ury in their book “Getting to Yes” (1981) and by others in the fields of international diplomacy, law, environmental mediation and community relations. These approaches reject the view of conflict as a zero-sum competition over scarce resources and power, though conflicts may appear to hinge upon incompatible demands for power, territory or materials resources. According to Fisher and Ury, such demands or bargaining positions are simply concrete expression of underlying interests which they define as needs, desires, concerns and fears. “The interests approach maintains that parties to a conflict often become fixated on their bargaining positions and lose sight on their genuine interest. Rather than haggling over ways to divide limited resources, parties explore ways in which their interests can be linked through “integrative” bargaining rather than domination or compromise (Follett,

1942). The interest frame, with its more optimistic view of conflicts is necessary and functional, unlike the resource frame, which views conflict intervention primarily as a negotiation process, conflict management reflects the interest's frames emphasis on problem solving and developing good relationships.

### **Identity Frame**

The "Identity" frame of conflict is a newer frame that has been incorporated into the field of conflict resolution. This frame also views conflict as stemming from needs, desires, concerns and fears. However, it suggests that intractable conflicts are about the articulation and confrontation of individual and collective identities (Rothman, 1999). These conflicts may be expressed and negotiated in terms of resources or interest but they involve people's individual and collective goals, sense of meaning and definitions of self. According to the identity frame, conflicts are rooted in threats to or frustration of fundamental human needs such as those of dignity, recognition, safety, control, purpose and efficacy' (Burton, 1990; Azar, 1990). The identity frame differs from the other two frames by rejecting the notion that conflicts are problems to be resolved or even managed. While acknowledging the destructive potentials of conflict, this frame maintains that conflict offers opportunities for growth, adaptation and learning (Bush & Folger, 1994; Lederach 1995). This approach; also known as the "Interactive problem-solving approach", views conflict as a result of threatened or frustrated needs which must be surfaced, fully analysed and addressed, before any kind of bargaining or negotiation can succeed (Azar, 1990; Burton, 1991; Fisher 1996).

Gurevitch (1998) suggests that true dialogue and learning occurs when disputants learn to understand each other instead of continually imposing their own mental models on the other. Further, it can increase the possibility that both sides gain deeper insight about themselves. From this perspective, the desired outcome of conflict is not just resolution, but also growth, moral development and fundamental changes in perception. Rather than focusing on resolution of conflict interest, the identity frame provides a way of thinking about conflict as an opportunity for double loop learning or inquiring into and classification of deeper issues involving fundamental goals and assumptions (Argyris and Schon 1996). Unlike the resource or interest frames of conflicts, the identity frame does not focus on bargaining or negotiation as a means of intervening in or resolving conflict

from the perspectives of the identity frame. The goal of intervention is not just reaching agreements or resolution, it entails engaging conflict as an opportunity for challenging the status quo. From the identity frame perspective, conflict promotes what Argyris and Schon (1998) have called “good dialect”. Agreements emerge not through changing strategies from competition to cooperation but as the result of inquiry and fundamental changes in thinking. By asking parties in conflict to consider the meaning behind their needs and interest, the identity frame offers an approach to conflict and conflict engagement that can be empowering and transformative.

### **The Structural Frame**

An emerging approach in the field of understanding conflict and conflict resolution is the structural frame. This frame has its roots in the work of Galtung (1969) who developed the concept of “structural violence” as the situation of political, economic and social injustice in which gross inequities exists between different groups’ decision-making power over the distribution of resources. The idea behind the structural frame stems from the fact that while traditional conflict resolution practice addresses an immediate crisis as may even help to repair strained relationship between conflict parties, it does not however redress “the inequalities of the system that is at the root of the conflict. Conflict theorists employing the structural frame propose that changes in relationships and structures or system are necessary for genuine – conflict transformation to occur. Jeong (1991) writes “Effort, to resolve conflict need to be assessed in terms of an outcome as well as a process. Subsequently, conflict resolution has to gear towards finding solution to the structural causes of problems. It was responsible for contentious relationship ... Negotiation for peaceful relationships would not be effective without confronting the structural origins of problems.

Addressing this issue from the Nigerian viewpoint, notable conflict resolution experts in Nigeria like General Ishola Williams (rtd.) have repeatedly reintegrated the fact that conflicts in Nigeria continue to re-occur because they are rooted in the defective structure of the state, particularly the constitution. According to him, the constitution of Nigeria is a conflict enhancing one which is why rather than most conflicts abating they continue to escalate and take new and more dangerous dimensions (Williams 2003). To



him, most of the conflict in Nigeria continues to reoccur because of their political undertone, which makes them structural problems.

Another important frame of conflict, which has been identified, is the manipulation of information. The way information is circulated could either cause conflict or build peace. Where information is used to stir up negative emotions, the result is destructive conflict. Sustainable peace results from situations where information is creatively used to bring people together, it should be noted that each of the above mentioned frames of conflict are not mutually exclusive; a combination of some or all of each usually leads to a violent conflagration.

### **2.1.9 Models of Conflict Analysis**

Different models of conflict analysis are used in peace practice and it is influenced by the dynamics of conflicts. Complex conflicts may require a combination of models, while less complex situation may not. These models include:

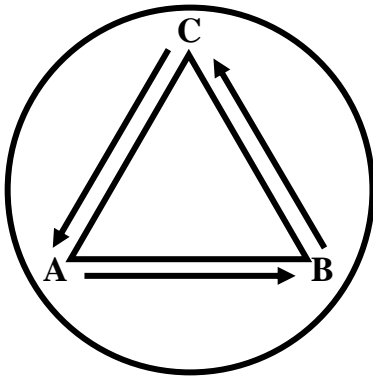
- (i) ABC Triangle
- (ii) Onion Model
- (iii) Conflict Tree Model
- (iv) Insider / Outsider Model
- (v) Strategic Conflict Assessment (SCA)
- (vi) Symmetric and Asymmetric Model

#### **ABC Triangle**

This is an analytical model that views conflict as a triangle, and shows mutual linkages and interrelationship between three points of variables of the triangle. These variables are (A) Attitudes (B) Behaviour and (C) Context or Contradiction. The conflict can emanates at any three variables and determine the outcome of others. In diagram A for example, Attitude influences behaviour and context, behaviour affects context and Attitude and context determines Attitude and behaviour.



**Fig 2.1**



Attitude includes perceptions/misconception of each other.

- Fear/anger/bitterness/hatred influence attitudes in violent conflicts.
- Attitudes also include emotions/feelings, belief and will.
- Attitudes are subjective.

### **Behaviour**

- Can be expressed by cooperative or coercive gestures like conciliation or hostility.
- The characteristics of violent conflict behaviour are threats, coercion, and destructive efforts.
- Behaviour objective, That is, structural relationships, competing material interests or behaviours.

### **Contradiction**

- Refers to the underlying conflict situation, which includes the actual or perceived incompatibility of goals between conflicting parties.
- A mis-match between social values and social structure.
- Resolving the conflict in this model requires a set of dynamic changes that must involve De – escalation of conflict behaviour.
- A change of attitude and
- Transforming the relationships or clashing interests that are the core of the conflict structure.

The implication of the model therefore is that if peace is to be restored to the Niger Delta region, the C (context) aspect of the triangle must be addressed, that is, the problems of the area such as marginalisation, unemployment, environmental pollution,

poverty, lack of social amenities and so on were manifested in the different agitations and demands by the people which is the development of the area that controls the wealth of the nation. The insensitivity of the government and the oil companies led to the violent destruction of lives and properties, pipe-line vandalism, taking of foreign oil workers as hostages and demand of payment of compensation to host communities from the oil companies. The attitude of the people can only be changed if these problems are solved by the federal, state government and oil companies.

According to Oshita (2005), regimes in Nigeria have had a purely reactive approach to conflict management and regarded investment in conflict prevention much like a teenager taking a pension scheme – an investment whose results seemed far in the distant future. Galtung TRANSCEND Model considers conflicts as having life cycles. In his ABC triangle where attitude (deep attitudes) + Behaviour (deep Behaviour) + contradiction (deep contradictions) = conflict, attitudes, behaviour and contradictions are considered basic stimulants of observable patterns of social incompatibility that lead to violent conflict. Galtung identifies three variables with deep culture, basic human needs and deep structure. However, he argues that his ABC triangle constitute sufficient conditions for violent conflict, he flags the deep presence of a culture of violence. (Galtung, 2000; Oshita, 2005).

On the other hand, Edward Azar (1990) believes that a conflict becomes Protracted Social Conflict (PSC) when the root causes of the conflict are not dismantled through careful social therapy. Azar (1990) posits four preconditions of PSC; communal content, needs, governance and the role of the state and international linkages. His communal content histocrisis conflicts and blame violent conflict on colonialism and its promotion on primordial rivalry among local actors. Nigeria statehood has been dominated by military dictatorships and characterised by the violation of group's identities, disregard for fundamental rights and the neglect of basic human needs. In his PSC, Azar explains denying a population basic human need is dysfunctional for the society.

The Strategic Conflict Assessment data (SCA) indicates the violent conflict in Nigeria could be linked to the dominant forms of anger and frustration directly attributable to poverty, limited opportunities and the absence of basic needs of existence.

Since 1958 when oil exploration began, the community have not only suffered deprivations but also depreciation due to environmental degradation caused by oil spillage. As a result, communities are impoverished, disempowered and denied what Azar describes as ontological needs – individual and communal physical survival and well-being which is contingent upon the satisfaction of material needs” (Azar). The SCA notes the predominance of violent conflict in the Niger Delta. This is the consequence of failure to address people’s existential needs resulting in the aggregation of grievances. This condition has been exacerbated by the continued exclusion of the Niger Delta people from the super structure of society, political power, mainstream policy making, and economic activity including control of the resources from their environment. Maslow notes that the quest for human psychological needs of recognition, identity, justice and security is dependent on how the treatment of basic material needs is conducted (Maslow, 1954).

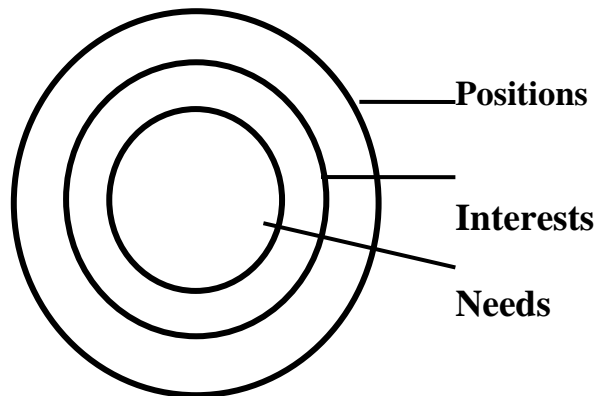
### **Onion Model**

The Onion or Doughnut model, views conflict as layers of issues involving positions, interests and needs of conflict parties. It is an analytical model that helps peace practitioners understand the interface between:

- Position maintained by conflict parties.
- Interests, concerns advanced and needs required.

What conflict parties say determines their positions. The demands that they make define their interests, while the assertion of what they must have explains their needs. The Onion model of conflict analysis suggests that behaviour of conflict parties only reveal their position. It argues that beneath these positions are more important issues of interests that conflicting parties consider being of great relevance than positions maintained. Further down the interests are critical needs that constitute the roots of the conflict. The value of the model lies in its simplicity to peel away layers to distinguish between position, interests, and the core values of needs of conflict parties. More often than not, needs are usually hidden and its disclosure depends on the ingenuity of the peace practitioners’ facilitation. This may require empathy to build trust and confidence of conflict parties in the peace practitioner.

**Fig 2.2**      **Onion Model**

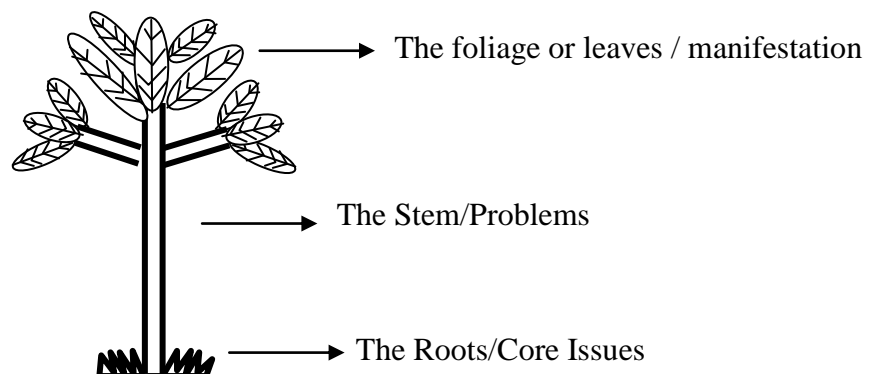


The implication of the Onion model is that the innermost circle represents the needs or the root cause of conflict in the region while the inner circle represent the interests of the people of the oil producing communities which is the development of the area and the outer circle represents the position of the people, the oil companies and the federal government. For peace to be restored to the Niger Delta region, the different layers of the onion model must be peeled off so as to get to the root of the problem and deal with it. Peace cannot be restored to the area until this root causes of conflict are dealt with.

### **Conflict Tree Model**

The model equates conflict with a tree that has three different features:

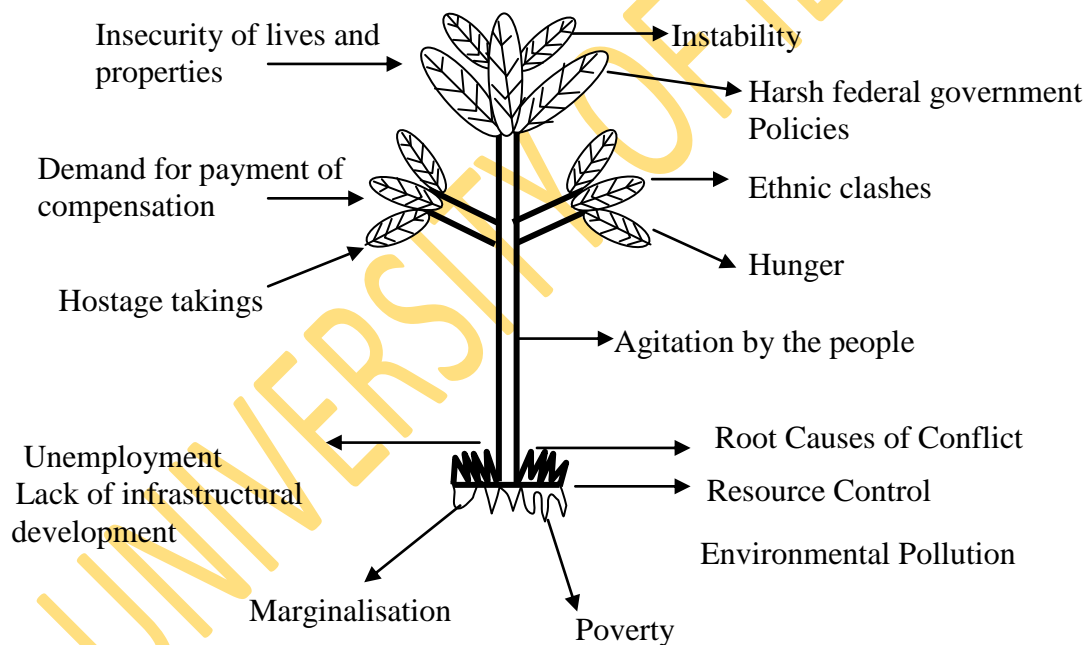
**Fig 2.3**



The conflict tree model believes every conflict has at its roots a set of core issues of concern to conflict parties. These core issues are on which the foundation for the emergence of problems are laid. The problems are the 'stem' or conflicts that occasion breakdown in relationship and interaction of conflict parties. The problems assume different dimensions and trample into conflict manifestations. These manifestations are the foliage or leaves of conflict with many parts. The model indicates that a set of core issues of concern may eventually manifest in several dynamics of conflict if not mitigated. It is therefore important to uncover the core issues to resolve the problem and not only address the manifestation or emerging signs of problem.

**Fig 2.4**

The conflict tree model is further enlarged to capture the scenario in the area.



**Source: Peace Practice in Nigeria:  
A tool Kit Book 2: Analysing Conflict P 23**

The conflict tree model analysis clearly shows the situation in the Niger Delta region. If peace is to be restored in the area, the root causes of the conflict must be dealt with. The government through the different palliative measures put in place in the area

have been dealing with the branches and the stem leaving the root. Until the root is properly addressed, the problem of conflict will continue to exist in the area.

### **2.1.10 Causes of Conflict**

The causes of conflict are varied and intertwined. It is difficult to delineate clear or weigh the influence of different elements. These ranges from destabilising social disparities and exclusion to government lacking the appropriate mechanisms for the peaceful reconciliation of differing interests within society. According to the Organisation for Economic Co-operation and Development (2001) (OECD), the following are the causes of conflict;

#### **(a) Problem in Managing Transition and Rapid Change**

Process of basic change often create social and political dislocation without adequate opportunities to participate in national civil society, the political process and labour markets, this can erode social cohesion, and weaken traditional authority structures. Change can sometimes result in loss of cultural identity and the uprooting or marginalising of communities. Economic and political transitions also generate tension especially where the power balance shifts in favour of some groups and away from others.

#### **(b) Widening Socio-Economic Disparities**

Imbalanced economic growth and disparities in the distribution of its benefits can also increase tensions. This may disturb established patterns of production and distribution of income and wealth. The allocation of resources and benefits sometimes reach only those groups, which control the state apparatus. This can result in the marginalisation of vulnerable groups and the neglect of less dynamic regions.

#### **© The exploitation of ethnic and other differences**

Ethnic, religious and cultural differences seldom cause conflict in an atmosphere of heightened tension resulting from socio-political conflicts; however they can offer fertile ground for political exploitation. Factors, which may contribute to polarisation of ethnic and cultural differences, include economic, socio and political dislocation resulting from imbalance development, the legacy of colonial boundaries, illegitimate or weak

state institutions, forced assimilation of minorities and the aspiration of increased autonomy by territorially-concentrated ethnic groups.

**(d) Resource – Based Conflicts**

Competition over shared resources can also contribute to increased tensions without resilient political means to manage such competition. Scarcity of water and productive land sometimes caused by rapid changes in population density, changes in land tenure systems environmental disruption or degradation and regional crises lead to conflicts over the management, distribution and allocation of resources. Conflict over internationally shared resources can threaten the stability of neighbouring countries and sometimes entire regions.

**(e) The Legacy of Violence**

Violence and the damage it inflicts sharpen and entrench polarities in society. This intensifies insecurity, hatred; reprisals and revenge all of which strengthen the conflict history of inter group relations. In addition to hindering economic progress, it can contribute to aggravating the vulnerability of certain groups to adverse conditions resulting in extreme cases in large-scale humanitarian crises. As a result of the exploitation of ethnic, religious and cultural factors, this often ensures the recurrence of conflict even when general economic conditions improve. Another frequent legacy of prolonged conflict, the availability of arms (especially small arms) can also contribute to fuelling conflicts by enhancing the propensity to resort to violence.

Also Abioluwa (2005) lists among other things environmental factors, attitude of multinationals, unjust revenue formula, lack of sufficient commitment on the part of the Federal Government and non – observance of standards by oil companies as causes of conflict in modern society in general and in the Niger Delta region in particular.

**(f) Environmental Factors**

Delta state is part of the Niger Delta region, which is partly swampy and water logged in most places. A good number of communities live on islands in the creek, which are not accessible except by boat or ferry. As a result of the oil and gas operation of the multinationals, the land and environment have been grievously degraded. Pollution from frequent oil spillage has a high capacity for spreading along the coastline and within the

creeks. These have led to the destruction of the ecosystem and ground water contamination, destruction of flora and fauna, thus, depriving the people of their forest resources and means of livelihood. That is why Akiri (2004) states that lack of adequate compensation for loss of land through compulsory acquisition and degradation has brought about disappointments, disaffection and consequent violence by various ethnic groups who have been short changed.

**(g) The Attitude of the Multinationals**

The presence of multinational companies has had additional adverse effect on the local economy and society, including loss of property, price inflation, prostitution and irresponsible actions of expatriate oil workers. Lack of commitment on the part of multinational oil companies coupled with a long list of broken promises have also worsened the relation between the host communities and the oil corporations. Promises made by oil companies to establish facilities/ project such as road, hospitals, electricity are often broken with impunity. A case in point was the recent Ugbrodo and Chevron.

**(h) Unjust Revenue Formula**

Akiri (2004) opines that the issue of revenue generation and equitable distribution has often been a problem, which operators of the Nigerian Federal Constitution have to effectively address if there must be stability in the polity. In 1946, the Philipson commission recommended derivation and even development as ideal principles of revenue allocation during the era when agriculture was the country's main source of revenue. It should be noted that several commissions made recommendations, which culminated at independence to 50%, practice till the eve of the civil war in 1967. The discovery of crude oil became the main source of external revenue; as a result, the federal government start to share revenue on 50% derivation. The Federal Government only gives 13% derivation, which is inadequate to address the long neglect of the Niger – Delta State. The failure or refusal to revert to the 50% derivation is unjust and a veritable catalyst for frustration, unabated agitation and hostage taking by host communities.

**(i) Lack of sufficient commitment on the part of the federal government**

Lack of commitment of the federal government towards the enforcement of standards in the oil industry has encouraged all the oil companies to operate without hindrance (Abioluwa, 2005), notwithstanding that Nigeria is a signatory to a number of



international conventions on standards maintainable in the oil industry. These conventions treaties have been honoured in the breach than in their observance. Federal government bodies such as DPR and the Federal Ministry of Environment have exhibited such inexplicable nonchalance that has left the host communities with no hope of a better tomorrow. They have abandoned their statutory role of policing the oil industry, leading one to wonder and doubt their patriotism and regard for the oil producing communities. Since the federal government failed to carry-out its constitutional responsibility, the oil producing communities started to agitate violently for their rights. A case in point are legislations such as the oil pipeline Act 1965, petroleum drilling and production regulation of 1969 and the Petroleum Decree of 1969 which make provisions for compensation in cases of leakages, spillage, damage to surface rights or their compulsory acquisition thereof. In reality these provisions do not guarantee actual payments as a result of a clause which exonerates oil companies from the liability of paying in the event of sabotage. This protective clause has often been abused by oil companies, which brandish it as a shield even when their liability is glaring (Akiri 2004). This situation has led to some violently stopping production of oil at rigs in the affected communities.

**(k) Non-Observance of Standards by Oil Companies**

It may be interesting to note that S.P.D.C. only commenced an asset integrity programme in 1991 in order to bring their Assets to international standard; DPR did not sanction erring oil companies. An investigation and report by Essential Action and Global Exchange (2005) captures the environmental lapses of the transnational co-operation and other abuses in the Niger Delta.

Oil corporations in the Niger Delta seriously threatened the livelihood of neighbouring local communities. Due to the many forms of oil generated environmental pollution resident throughout the region. Farming and fishing have become impossible or extremely difficult in oil – affected areas and even drinking water has become scarce, malnourishments and diseases appear common  
(5)

Lack of commitment on the part of multinational oil companies coupled with a long list of broken promises has also worsened the relations between the communities and the oil companies.

**2.1.11 Conflicts in the Niger Delta**

According to Weinoh (2003), the conflict in the Niger Delta can be seen from three dimensions, which are:

- (1) Federal Government versus Niger Delta people that is, state directed conflicts.
- (2) Community versus oil companies typically arising from demands from oil companies for compensation either in form of cash payments for spillage blow outs, flaring or land expropriation or in the form of development project or employment of local community members when work is being carried out in the vicinity and
- (3) Inter and intra-community conflicts in the form of one community as ethnic group or a section of one community attacking another as a consequence of benefits forgone that it want to restore or in anticipation of new benefits.

### **State-Directed Conflicts**

Since independence, the Federal Government has been embroiled in conflicts with the Niger Delta as a whole and with some specific individual communities. The former is engendered by the fear of minorities regarding domination by the target ethnic groups and exacerbated by disagreement first over resource allocation and later over resource control and restructuring policy. The latter, federal government versus individual community conflict occur where communities have come to resent their socio-economic neglect, despite vast resources derived by government from their area, often on the flippant excuse that their terrain makes development virtually impossible. Invariably, government policy response is to see such communities as disloyal and their leading agitators as saboteurs, treasonable felons and candidates to suffer state terrorism, torture or even executions. In Ogoni land, the activities of the movement for the survival of Ogoni land people (MOSOP) and the killing of its leader Ken Saro Wiwa and other eight epitomises this.

The irony of the knee-jerked policy is international publicity for MOSOP and its leaders which in turn have had demonstration effect throughout the Niger Delta but with particular salience in other areas of the Rivers and the entire Bayelsa and Delta States. This is reflected in the series of Warri crisis where inter-group economic matters ramify into a political issue of immense proportions. It is reflected in the Odi massacre, where economic beef against government by a group of unemployed hoodlums degenerated into another knee-jerked reaction by government. And also, Jesse disasters where government

policy that ensured incessant fuel shortages led the villagers to take advantage of burst oil pipes to scoop the free petrol for sale, resulting in the inferno (Osaghae 1998).

### **Community versus Oil Companies Conflicts**

Until recently, oil companies have refused to accept any responsibilities for the upliftment of the lives of the people in the communities where they explore and exploit oil. Aware of the huge profits the oil companies are making, the people as landlords demand rent or, as in formal business partners, profit sharing in the oil itself and the land in which it lies. They also claim compensation for damages done to the environment (river, air and land pollution) the attendant loss of livelihood and the failure to pay prompt, just and adequate compensations. The people also resent the influx of foreign migrants who live in conspicuous affluence and are insensitive to the socio-economic plight of the natives who not only have lost their traditional means of livelihood but also not employed in the burgeoning oil sector.

This has triggered several uprisings against the oil companies usually in the form of seizures of flow stations and capture of personnel as hostages. The violent incidents at Umuechem Robin creeks, Elelenwo, Agalabiri Abadiorma conflicts typify the phenomenon. Less violent is conflict arising from spillage. These are typified by the Idoho – Qua Iboe incident, the series of Funiwa 5 blowouts and the Ugboton and Jones creeks episodes (Weinoh, 2003). There are various instances where the communities in the Niger Delta have engaged the multinational companies in conflicts. These have resulted in the taking of companies' staff as hostage, seizure of flow stations, sabotage activities and so on. For example, in January, 1999, the Isoko youth shut down five shell's flow stations in Delta State. However, private industry officials admit that the threat from the millions of the Ijaws behind the bulk of the incidents is greater than that from 500,000 Ogonis or from other states, ethnic groups.

There is a strong correlation or synergy between the resource endowments of the Niger Delta and the propensity of conflict and violence (Akpuru-Aja, 2007). According to Collier and Hoeffler (2001), explosive conflict is not peculiar to the Niger Delta, but all other regions or states with rich oil and gas potentials. The Niger Delta area has several lines of conflict within, apart from the general resource control scenario. Focus will be on

the Ogoni crisis over self determination and the Warri crisis-Itsekiri, Ijaw and Urhobo over the ownership of Warri.

**(i) Ogoni-Shell Crisis**

The Ogonis are one of the the ethnic groups living in the 100,000 square kilometres Niger Delta oil producing area. Out of a total Delta population of about 7 million, the Ogonis number some 500,000 people divided into 82 communities. Majority of this rapidly expanding population are farmers and fishermen (Shell Bulletin, 1999). The whole area is now being transformed into an oil-based economy which the people argue are foreign dominated. Majority of the Ogoni people live in abject poverty, dilapidated buildings and squalor. The roads in Ogoni are not motorable and they lack essential social amenities. From the huge revenue Nigeria is generating from oil, Ogoni communities have nothing to show for it. With the increasing suffering and amidst increasing revenue accruable to Nigerian government and Shell, survival instinct and threats of annihilation prompted the need to struggle for human treatment (CLO 1996, Sha'aba. 1998). Infact, the Ogonis were left with no option than to struggle to live. In doing so, they saw the need to organise. This necessitated the formation of Community based organisations (CBOs) and the emergence of the Movement for survival of Ogoni people (MOSOP) in the early 1990s under the leadership of Ken Saro-Wiwa.

In early 1993, the Ogoni people began campaigning for a large share of oil revenue from the government, political self determination as well as ownership of the oil beneath their land. The core demands of MOSOP are the following:

- Political- the creation of an Ogoni State with 13 local government authorities,
- Environmental- a range of improvements to the oil industry's operation including a special compensation fund,
- Economic- affirmative action for Ogoni in development, and a greater involvement through employment in the oil industry (UNPO Report cited in Sha 'aba, 1998).

The demands as contained in the Ogoni Bill of Rights (OBR) are:

- The Ogoni people demand political control of Ogoni affairs
- The right to control and use of a fair proportion of Ogoni economic resources for Ogoni development,

- The right to protect the Ogoni environment and ecology from further degradation and
- To have adequate representation as a right in Nigerian national institution.

The major causes of the crisis according to Oyesola, (2005) include perceived deprivation of Ogonis in terms of development. This is coupled with the environmental pollution caused by the activities of shell. For instance, Shell's oil spills from 1882 to 1992 amounted to 1,626,000 gallons of oil in 27 separate operations. These spills evidently have negative effects on crops and fish farms on which the people depend for a living (Oyesola, 2005). The Ogoni – Shell crisis as outlined above indicates clearly that it is an environmental driven crisis. Involved in it are the oil exploration, oil spillage, water pollution and air pollution, decimation of fish stock and impoverisation of vegetation life. All these are inimical to well being and cannot be expected to maintain peace and harmony between the indigenous people and the oil companies.

#### **(ii) The Warri Crisis**

Warri is a strategic city in the Niger Delta. As the second major oil city after Port-Harcourt, Warri is the centre of scores of oil installations in the Western Niger Delta. Since colonial times, control of Warri has been the principal *cacus belli* in a lingering conflict among the three ethnic groups (Itsekiri, Ijaw and Urhobo) (Turshen, 2003). Although, initially the conflict was over land, fishing rights and cultural differences, oil has become the highly charged political issue, as a huge oil economy has grown around the city. The insecurity produced by Warri crisis has repeatedly led to the shut down of oil installations leading many to believe that Warri is now the litmus test for measures to resolve the problems of the Niger Delta.

In a report published in late 2003, Human Rights Watch (HMW) documented the escalation of violence in Warri since the first serious conflicts in 1997 (HMW 2003). Hundreds have been killed and thousands displaced. The crisis involved the issue of peace, human rights and environmental justice; it has led to intermittent fighting resulting in the loss of lives and periodic shut down of oil production and export. The crises in Warri led to the closure of 40% of Nigeria's oil production; as a result, most of the oil companies withdrew their staff. The perpetrators of violence in Delta State are the state

security forces and armed ethnic militia belonging to Niger Delta's three major ethnic groups fighting over the ownership and rule in Warri. Collectively the Itsekiri, Ijaw and Urhobo constitute an absolute majority of the population of the Niger Delta.

### **2.1.12 Causes of Communal Crisis in the Niger Delta Region**

The causes of communal crisis in the Niger Delta according to Flesman (1999) are the perceived sense of injustice and marginalisation of the people and the unequal distribution of local government areas in the state. There is equally the dearth of social amenities and other infrastructural facilities lacking in the state which produces the bulk of the nation's wealth especially in cases where these facilities are not evenly distributed. Gross economic exploitation, environmental degradation arising from oil exploration are other factors that have triggered communal clashes.

The Federal government has been blamed for taking over all the oil wealth and the land of the people and this has been for some decades now, and equally the oil companies that have extracted oil worth billions of dollars annually from the Niger Delta have also compounded the problem. The people complained that the oil companies have not done much for the community in return for the wealth got from their land by way of jobs for the people, building health care centres, or giving scholarship to their children. Oil spills cause pollution and acid rain from gas flaring which has destroyed the livelihood of the people. Also, inadequate compensation for the devastating effects of oil production, compensation which are in most cases, not paid and when paid, the proceeds are usually stolen by corrupt traditional leaders and youth leaders in the community and improper handling of community money have placed the local populace in a continuous crisis situation.

Rotimi (1996) identifies the following conditions as the main cause of communal crisis in the Niger Delta Region, they include:

- (a) Unequal treatment of minority community by dominants or main stream groups.
- (b) Competition with other groups for access to power in the state.
- (c) The contagious effects of ethno-political or religious activities elsewhere.
- (d) Pattern of state building political power and economic development that channel communal energies into protest or rebellion.

- (e) The emergence of new ethnic minority elites who are willing or ready to mobilise their constituencies in response to changing development opportunities and resources.

On his part, Asiodu (1998) opines that the demand by the oil producing communities for reparation or adequate compensation for neglect and exploration in the oil rich areas due to lack of serious commitment to community development by the oil companies in the area is a contributing factor to the crisis in the area. For example, in May 1993, the people of Isoko Oil Producing Communities, in anger over the cases of environmental degradation and profound neglect of areas and in terms of the declining trend and their social and economic livelihoods, seized the vehicle and tools of Seismographic Services. They communicated their actions to the neighbouring Ughelli and Ijaw oil producing areas and even sent signals to Rivers State, and for about three months, the operations of the oil service companies were paralysed in the area. Also, in 1993, the youths of Orogun Community, an oil producing area in Delta State had perfected plans to halt the new exploration for oil by Seismographic Services Limited. Shell had requested its contractor to undertake seismic operation in some part of the community but the company was refused entry. This made Shell refuse the tarring of the Imodje-Orogun road. The youth gave certain conditions which Shell acceded to.

Violent agitations by the people of the Niger Delta for the control of their petroleum resources and involvement in the petroleum industry are threats to the Nigerian economy and national security. These protests involve loss of human life, damage, seizure of oil installations and hostage taking. Attempts to suppress them have not restored peace, rather, violence has escalated into inter-communal hatred and bloody clashes as was the case in Warri between the Ijaws, the Itsekiris and the Urhobos, and between Ilaje-Ugbo and the Arogboijo Communities in Ondo State. At the root of these violent agitations is the fact that there is a missing link between past and present control and management of the economy of oil producing communities and an apparent lack of consideration by the operators of the petroleum economy of the role of the Niger Delta people during the colonial days of the oil rivers.

From the foregoing, the major causes of communal clashes in the region could be attributed to the perceived injustice and marginalisation of the people, unequal



distribution of local government areas, lack of social amenities and infrastructural development of the area, environmental degradation arising from oil exploration, oil spills causing pollution and gas flaring which had led to destruction of the livelihood of the people (Kareem, 2000). Despite the huge revenue generated by the oil wealth and land of the people taken over by the federal government, the revenue accruing from these resources have not been utilised in the development of the region, rather, it is being used in developing the non-oil producing states, thereby causing violent agitations and communal conflicts and clashes in the region.

### **2.1.13 Conflict and Violence in Oil Producing Communities in the Niger Delta Region**

Apart from disputes between communities over lands, where oil is found Gbadegesin & Owolabi (2001); Dumoye (2002); and Ikporukpo (1998) believe one major cause of violence and crisis in oil producing areas is buck passing of responsibilities. They opine that many government officials assert that oil companies are in a better position to provide the enabling environment for developing the oil producing communities. Other reasons which Ikporukpo (1998) gave for violence include the people's protest against the pull-factors causing migration to urban towns where the socio-economic infrastructures are more or less collapsing from over use, the collapse of the traditional symbiotic relationship between the urban and rural areas as a result of migration of youths as well as rural dwellers who prefer working as temporary staff in oil related contracting firms operating among the villages, government neglect of its roles in the provision of the enabling environment for development and interventions programmes, e.t.c. The oil producing rural areas particularly the Niger Delta are perceived by the government and oil companies as undevelopable because of the nature of the terrain. With the establishment of various commissions like the Niger Delta Development Board (NDDDB) in 1958, the Niger Delta Basin Development Authority (Decree No. 37 of 1976), the Oil Mineral Producing Areas Development Community (OMPADEC) Decree No. 23, 1992 and the Niger Delta Development Community (NDDC), Act of 1999, not much has been done to promote the physical development nor formulate explicit policies to address the challenges which the environment and oil



exploitation pose to development in the oil producing area (Ikporukpo, 2001; Ugochukwu, 2002; Iheriohanma, 2006).

Perhaps, the reason why so little is done to cater for the challenges that environment and oil exploitation pose to development in these areas is linked to the philosophy and operations policies of these oil companies. Onwuka (1992) states that at the eve of independence of most of the African countries, these multinational corporations, oil exploring companies inclusive, established structures which have continued to give them access to the economic resources of these independent African countries which they had always wanted to explore and exploit. The multinational corporations' operation policy has been for profiteering rather than service. Onwuka (1992) therefore declares that these multinational corporations which include oil exploring companies are:

business structures whose survival instinct is indirectly not merely by desire to exist and serve but principally towards earning profit from its operation (13).

The implementation of this type of policy creates room for suspicion, acrimony, hatred and subsequently violence. These characterise helpless persons who most times attribute the cause of their poor economic situation to the presence of those they perceive as "saviours but who turn around to exploit them in the pretext of doing business in their land". The people of Niger Delta region according to Gbadegesin and Owolabi (2001) have been complaining of marginalisation, infrastructural neglect, unfair revenue allocation, an indication of the region's underdevelopment. The degradation according to them is so serious that it threatens the survival and subsistence of the people, the ordinary peasants. To them, this situation deepens the anger of the people of the area against the Nigerian state and their multinational collaborators. This has heightened to the extent that the people resort to violence and criminality against their perceived enemies.

Gbadegesin and Owolabi (2001:25) posit that:

The various groups that inhabits the Niger Delta feel aggrieved about a situation where oil is extracted and environment depleted, and yet the revenue from this is denied, the very people who being the brunt of the depletion on the natural resources, to them, all that the Nigerian state cares for is to extract the resources and then kill the goose that lays the golden egg.

Further, in the Niger Delta, the aggressive attitude of the people of oil producing communities to oil firms follows the perceived and experienced environmental degradation, neglect to the physical development of the communities and threat to their security and livelihood (Mba, 2001). In line with this, World Bank (1996) remarks that:

Oil pollution is not the greatest problem of oil producing areas of Nigeria, but the issue is that oil producing communities obtain only few benefits from oil development and yet are required to shoulder the environmental and social costs. The grievance of communities is based on the impression that oil is used to develop other regions rather than the oil producing areas. (Quoted in Ogboi, 2003:45)

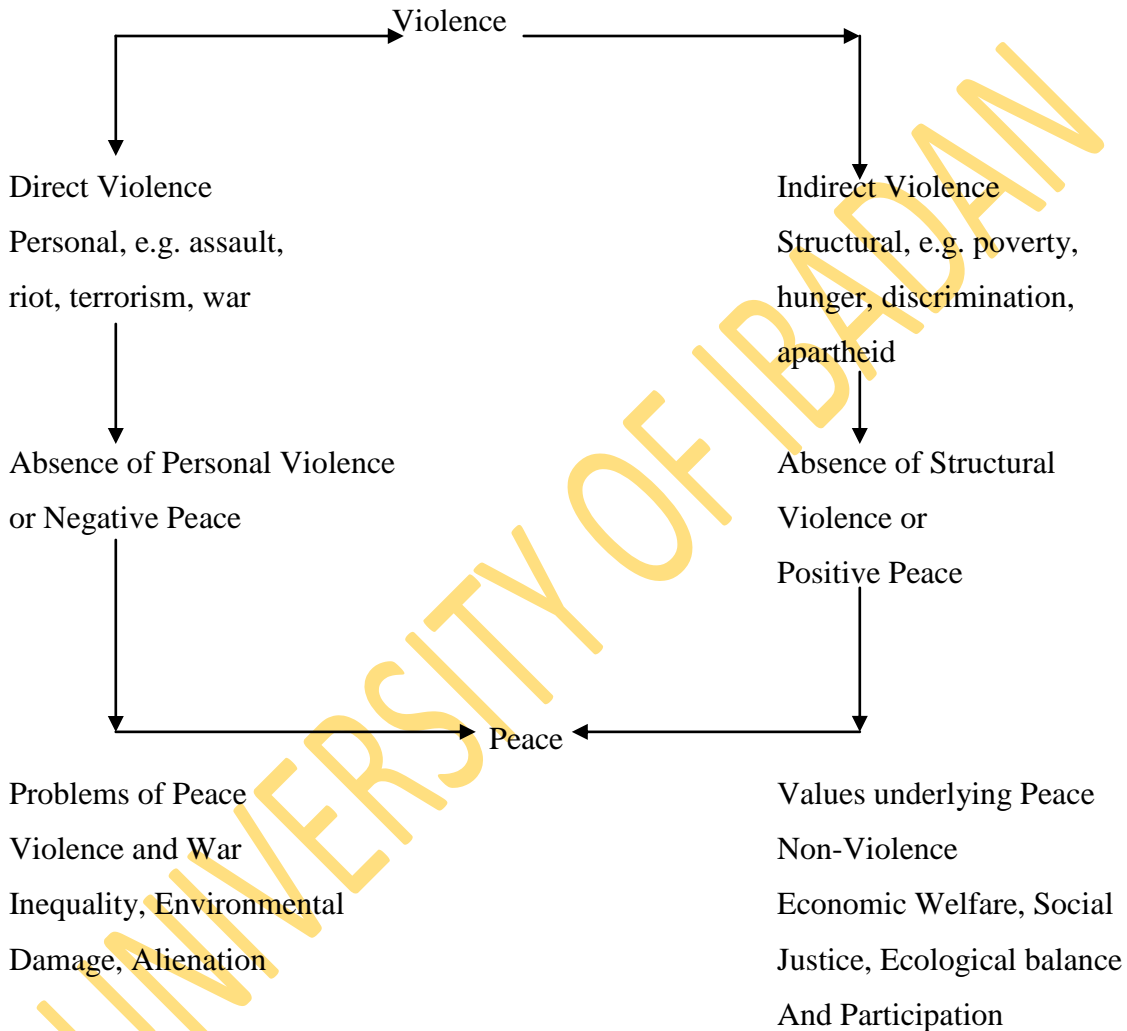
It is inferred from the above that this is mismanagement of the resources, neglect of the community that lays the golden egg that forms the foundation for Nigeria's economic development e.t.c. The researcher therefore suggests the need to emphasise on the values of popular participation in wealth distribution, empowerment of the ordinary citizens especially the oil producing communities and more importantly, a vigorous pursuit of infrastructural transformation of the oil producing rural communities. These will foster harmony between the host community and the oil exploring companies eliciting participation and creating positive perception and attitude of the people towards oil companies operating in the area. Above all, these will reduce incidence of violence, crisis, sabotage and disruptions in the oil companies.

#### **2.1.14 Concept of Peace**

Peace is the quality of life that offers everyone the opportunity to develop intellectual, emotional, physical and spiritual potentials to the fullest. Peace is the cornerstone or pillar that supports a harmonious existence of a family, community or a country. Peace refers to the absence of hostility. It refers to an environment that is characterised by healthy interpersonal relationship, acknowledgement of equality and fairness. Peace is important because people can enjoy the benefits of latest technological and scientific advancements only in times of peace. Peace is therefore a basic requirement for the existence of man on the planet. According to Roberts (2004), peace is not something you wish for, it is something you make, something you do, something you are, something you give away. Reardon (1988) opines that peace is the absence of

violence in all its forms, physical, social, psychological and structural. But this as a definition is widely negative in that it failed to provide any affirmative picture of peace or its ingredient. In its most myopic and limited definition, peace is the mere absence of war. The concept of Peace is represented in Figure 2.5 below:

**Figure 2.5: Studying Peace**



**Source: Which Way to Peace Part I <http://www.ppu.org.uk/learn/paeceed/pe-which.html>**

In Fig 2.5, direct violence deals with personal assault, riot, terrorism and war while indirect violence is structural which deals with poverty, hunger, discrimination and apartheid. This means for positive peace to be prevail, there must be economic welfare, social justice, ecological balance and participation in developmental activities.

In addition, one leading peace researcher, Galtung (1976) has suggests that the problems of peace are broadly five-fold as shown in Figure 2. 5. Turnaround of these five problems, give five values which must underpin any definition of peace. Macleed (1992) defines Peace as awareness that all humans should have the right to a full and satisfying life. For an individual, this means developing fair regulations for living together and encouraging programmes that will enhance followership among its many divine elements. For nations, this encourages its citizens to strive for enhancement of a benign attitude towards all elements of their society and towards all nations. At both levels, genuine peace requires the advent of a new selflessness, a willingness to see our fellow humans as our brothers and sisters and as the traditional religions have always counselled that we love each other. A proper definition of “Peace” must include positive characteristics over and above the mere absence of belligerence, it must include those positive factors of cooperation among human groups with ostensibly different cultural patterns, so that social justice can be done and human potential can freely develop within democratic political structures (Sandy and Perkins).

Kimani (2004) believes that peace is always possible and it can always prevail. But, it has to be wanted, encouraged, nurtured and cultivated on a daily basis. As Mayor, UNESCO Director General, 1987 – 1999 states:

Without Peace, there is no development, no justice, and no democracy. To go from a culture of war and violence to a culture of peace and dialogue, we have to change the values, attitudes and behaviour of the past. Instead of the cynical proverbs, if you want peace, prepare for peace and try to build in your daily life”  
(UNESCO, 1999: 20).

Therefore, positive peace is the premise on which peace-building is built.

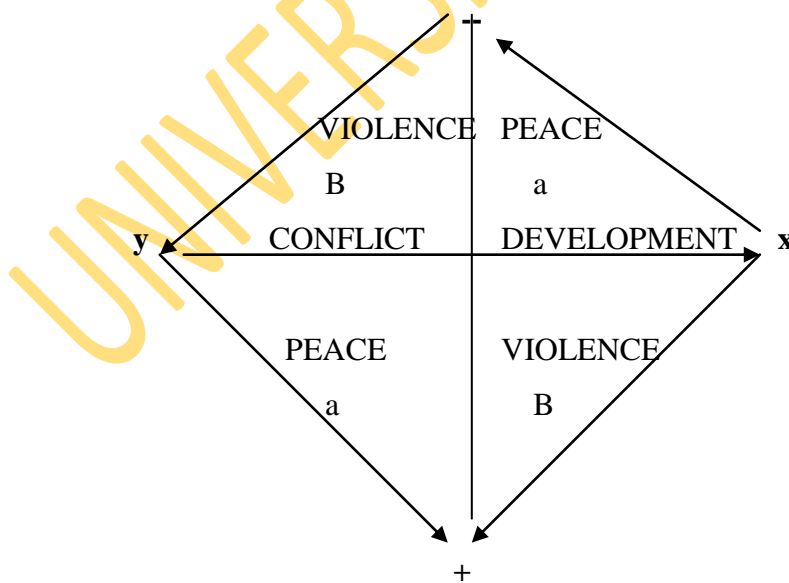
Peace studies have defined peace in terms of conflict, namely peace as an absence of conflict. Peace is intuitively and idealistically portrayed as a pristine, perfect, ordered and tranquil state of existence which remains an aspiration of all societies. Ibeanu (2008) criticises these two dominant approaches to peace namely, peace as an absence of conflict and peace as a tranquil state of nature. He further argues that peace is not a condition, but a process. Peace is a process involving activities that are directly or indirectly linked to

increasing development and reducing conflict, both within specific societies and in other international communities. He went further to state that peace is about reconciling affluence (development) and affliction (conflict) locally and internationally. Seen in this way, Peace:

- Relates to existing social conditions, rather than an ideal state or condition.
- Is a dynamic process (rather than a static condition) and it is possible to precisely identify and study the factors that drive it.
- Is not a finished condition, but always a "work in progress". It is never finished because human societies continue to aspire to higher levels of development and lower levels in conflict.
- Increases and decreases depending on objective socio-economic and political conditions. It is also reversible, that is; it is possible to move from higher levels of peace to lower levels.
- Can be measured with some precision as it increases and decreases.
- Is not a linear unidirectional process, instead, it is complex and multifaceted.

Ibeanu (2008) further used the compass to illustrate the concept of peace in Fig 2.6 below:

**Figure 2.6 The Development Conflict Compass**



**Source: Ibeanu (2008)**

In Figure 2:6, Ibeanu (2008) conceptualises Peace in terms of a compass with the two counter – balancing pointers of development and conflict. The movement of the two pointers are driven by social, economic and political conditions within a given society and in the wider international community. As the development end of the pointer moves from X in the positive direction (X), the conflict end moves from Y in the negative direction (-). This indicates that as development increases, conflict decreases, when this happens, the peace space (X) expands, while the violence space (B) contracts. This means for development to take place in the Niger Delta region, conflict must be reduced drastically for peace to reign. In other words, development can only take place in a peaceful environment.

### **2.1.15 Peace-Building**

Peace-building is also one of the four UN models of peace process developed in 1992. It involves putting structures in place for removing roots of conflict, and requires the possession of community mobilisation and non-violent confrontation skills. In 1993, the UN further divided peace building into two categories:

#### **Pre-conflict Peace-Building and Post-Conflict Peace Building**

**Pre-Conflict Peace-Building** refers to monitoring the early warning signals (EWS) of conflicts and bridging the gap in potential conflict situation before it manifests in violence. It is a proactive process that requires identification of conflict incidences, analysis of conflict structures, actors and trends, adoption of relevant response and management mechanism and restoration of trust and confidence of conflict parties in each other.

**Post – Conflict Peace-Building** involves assisting conflicting parties to overcome the consequences of violence. It is a reactive, concept that covers the healing initiatives of:

- **Reconstruction** – Rebuilding social infrastructures destroyed
- **Rehabilitation** – Reintegrating and providing livelihood to displaced persons.
- **Reconciliation** – Bringing parties back to the path of mutual cooperation through justice, truth, mercy and forgiveness.

To rebuild post conflict communities is not simple, besides rebuilding physical structures, it also involves the rebuilding of social, psychological and mental structures.

Rebuilding is different because memories of what the violence brought cannot be easily recreated where people have died, split or displaced. Reconstructing violence torn community means reconstructing human beings, soul and bodies, social structure, culture environment and a peace culture of reconciliation, repentance, forgiveness, respect of collective and individual healing and learning in order to live peacefully again.

Peace building are all those processes that seek to address the underlying causes of violent conflicts, institution building and political as well as economic transformation either to prevent them or if they have occurred to ensure they will not reoccur. They have a strong preventive characteristic and are aimed at meeting basic needs of security and order, food and clothing and for recognition of identity and worth.

Peace-building should target all levels of society as well as all aspects of the state structure geared towards the resolution of open and free communications, rebuilding, trust, helping parties understand how to overcome their differences, enabling accurate diagnosis of problems and generating kinds of interactive community frame works. It is important that the conflicting parties identify a wide variety of post-conflict, economic and social opportunities in order to generate reassurance and confidence and a willingness to accommodate the interests of each other to eliminate violence and to facilitate long-term conflict transformation.

In the 1992 report Agenda for peace, the Secretary General of the United Nations defines peace-building as “actions to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict. Because this definition is extremely general, it has provoked tremendous interest and considerable discussion. For example, the Canadian department of foreign affairs now defines peace building as “a set of measures that create a sustainable infrastructure for human security. Further, the foreign affairs department notes that the concept of human security recognises those human rights and fundamental freedom, the rule of law, good governance, sustainable development and social equity” are important elements of sustaining global peace. There are a number of social relationships involved in the process of peace building. The obvious relationship, which is the primary focus of peace building, is the one between the oppressing groups during periods of conflicts. However, the peace-building process introduces a new set of relationship between specific groups

recovering from conflict situations and the external observers of the conflict who participate in the peace-building process. It is commonly assumed that peace building reflects humanitarian, honourable intentions in seeking to stop the violence and human rights abuses that occur during conflicts.

According to Ghali (1992), peace-building identifies and supports “structures which will tend to consolidate peace and advance a sense of confidence and well being among people”. It includes such techniques like repatriating refugees, advisory and training support for security personnel, monitoring elections, advancing efforts to protect human rights, reforming or strengthening governmental institutions and promoting formal and informal process of political participation. This definition clearly underlines institutional approach of conflict resolution. It aims to create strong government that will be able to maintain and promote peace. Peace building based on this definition focuses mainly on political process but not much on common relationship. In the words of Montiel, building peace entails changing structures of violence to structures of peace. More specifically, structural peace building is a social psychological process of transforming relatively permanent unequal relationships among collectivises in a social structure to new sets of inter-group relations where all groups have more equitable control over political, economic resources needed to satisfy basic needs. Disequilibrium and strain characterise peace-building, as collectivises disengage from a structurally violent system.

In summary, the forcefulness of structural peace building comes from creative that is, not structured determined action, skilled in the production and management of non-violent social strain collected or mobilised into conscientised social power, purposefully directed by the dual goals and crafting more equitable structural configurations. These procedural requirements open up systemic transformation to the positive contributions of structure sensitive psychologists.

Global structural peace-building refers to human based processes that distribute power and wealth more equitably among the different nations and regions of the world. Indeed, psychology holds a vital key to structural peace building, to the crafting of a more forceful peace. Psychologists believe equitable distribution of human resources is a necessary step for creating peace. Long-term solutions require that we illuminate the



systematic connections between direct and indirect levels of violence as well as between individuals and their communities.

- Address community structures, which give meaning to individual identity. Thus, the individual cannot be separated from the collective.
- Human need for security and respect, violence can be expected until those needs are met.
- Conflict and war are human behaviours that have human needs at their root.
- Attention to the psychological needs that various groups carry.

Peace psychology has much to learn from liberatory pedagogies, the central purpose of which is the empowerment of individuals and communities to challenge and change the world rather than adapt to unjust situations (Frere 1993, Martin-Baro 1994). Peace building hinges on trust and co-operation among groups and is reinforced by wider and deeper partnership. In essence, the people in the Niger Delta region, the oil companies and the federal government must form partnership based on trust and co-operation in order to foster peace in the area for sustainable development. Peace-building and reconciliation focused on long term support to the establishment of viable political and socio-economic and cultural institutions capable of addressing the root causes of conflicts, as well as initiatives aimed at creating the necessary conditions for sustained peace and stability. These activities also seek to promote the integration of competing or marginalised groups within mainstream society, through providing equitable access to political decision making, social networks, economic resources and information can be implemented in all phases of conflict. For peace to be restored in the Niger Delta particularly in the Delta region, the government and the multi-national oil co-operations operating in the region must put structures in place that will guarantee the empowerment of the youths and the community members. Development of the region should be given priority in terms of good roads, schools, health centres and electricity to most of the rural areas.

#### **2.1.16 Strategies for Peace-Building and Sustainable Development in the Niger Delta Region**

Development cannot take place in the Niger Delta Region in the midst of violent protests and conflicts, hence, there is need to develop strategies to bring peace and sustainable development to the region. In line with this, Omeweh (2005) recommends a

theoretical framework for the development of the Niger Delta Region. Omeweh's recommendations include the following:

(a) Development should be experiential and people centred. He notes that the problem is not about the absence of development but it is about the nature of development being promoted. This has been more of a top-down sort of development than a bottom-up-one and the state has always decided for the people the kind of development needed in the region. Development should be derived from the past social, cultural and economic experiences of the people and should not be imposed on them or determined for them by external forces like the World Bank/IMF as it is currently being done. It is only in this context that the provision of social amenities like water, tarred roads, hospitals and electricity, which constitute the bulk of the states' interventions can then translate into development. Also, supporting this view, Roberts (2005) advocates that government and NGOs promoting sustainable development in the Niger Delta must be people-centred and participatory. Participation must transcend consultation and entail genuine partnership whereby the responsibility, authority, accountability and control over the development process must be vested in the local populace.

Also, environmental security should underline all the extraction of natural resources, inclusive of oil in the Niger Delta region. The basic thrust of this is to sustain environmental resources in such a manner that their exploitation would not undermine the means of livelihood of the people. To check the activities of oil companies, Omeweh (2005) is of the opinion that the considerable political power be vested in the people against the state and foreign/local capitals should they become reckless. A crucial aspect of empowering the people is to request the state and oil companies to submit reports on the economic, social, cultural and environmental impact assessments of their intended areas of operation which have to be approved by the inhabitants of the communities located in the areas.

Further, the strategy for the development should be democratised. This means strategy should be a process involving all and not the exclusive project of the political class, more so, when this class has been identified as one of the obstacles to the inability of the Niger Delta region to recover from wider development. Omeweh (2005) states that there is need to democratise NDDC as a developmental agency. It should account to

the people through a Board that would be constituted by the people and not as in current situation where the NDDC reports to the state. Also, development is a process and is meant for the people as part of the strategy of involving them in development. It should begin with sounding them out on their needs, especially the views of grassroot groups like community based organisations, youths among other critical group. In that way, such development can be said to have been derived from the experiences of the people who are the means, agents and end of any kind of development. It also means that environment of development would be said to have taken a democratic route and so, the governance of development matters attain the level of democratisation. That is why Nwangwu (1996) believes in the non-directive approach to development which allows the people to decide for themselves what their needs are and which invariably leads to sustainable development. This may be why Roberts (2005) reasons that any serious development intervention that aims at sustainability must be holistic and participatory, placing the people of the Niger Delta region at the very core of development

In addition, the Nigeria State and its constituents should be properly democratised. In its present composition, the state is repressive and by its actions and politics, it has become a major cog in the wheel of the country's development process. There is need to re-orient the political class from its narrow perception of politics as a means of wealth to that of catering for the common good of all with the enhancement of material condition of the people as its epicentre. If the politics is about empowerment of the people and improving their material conditions, then less financial stress will be placed on politics. That way, politicians will become less territorial as the respect for due process, transparency and accountability will enhance the governance of the Delta region and the country generally. Also, the governance of natural resources inclusive of oil found in the Niger Delta should be democratised. The thrust of this democratisation is to empower the people of the region to exercise their rights to own, exploit and control natural resources hither to usurp by the state. It is concerned with the re-distribution of power over natural resources away from the state to the people. One of the advantages is that repression, intimidation, killings, tortures and maiming that have come to characterise the state's response to agitations in the oil producing areas would gradually be phased out.

There is need for a pro-poor land policy, whose objective should be restoration of the people's title of ownership to land and its content. This is because a people centred land policy would help to reverse the state's appropriation of the people's right to own land and empower them to exploit and control their land all of which would amount to engaging the people in the development process. There should also be a mining policy to replace the inherited colonial mining laws and policy. The proposed mining policy should be democratised processes leading to the allocation of oil blocs. It aims at empowering the people to own oil among other resources since the democratisation of governance of natural resources include land and its content. Once the policy enables the people to exercise their rights of ownership and control over oil, they would not only have become stakeholders, but would be obligated to ensure a safe environment for oil exploration and production. In that way, the bloody conflicts and incidences of the cutting of oil pipelines among other forms of sabotage would begin to decline. Hence, development can take place and be sustained.

Equally, there is the urgent need for the drafting of foreign investment code for the oil and gas sector in Nigeria. The aim of the policy is to re-examine the nature and content of the project being brought into the sector by foreign capitals with the hope of determining whether foreign capital is really investing in the development of the oil producing communities and lastly, Non-Governmental Organisations (NGOs) and the relevant critical public or industrialised countries should complement the efforts of their counterparts in Nigeria, constantly mounting pressures on the headquarters of the foreign oil companies domiciled in their countries and their subsidiaries in Nigeria to adhere to the principles of good oil field.

Ibeanu (2008) in his inaugural lecture proposes strategies toward the development of the Niger Delta which include:

- (i) Democratic Resource Management Trust funds and NDDC.

Ibeanu (2008) is of the opinion that the existing framework for returning revenues from oil and gas to local communities (including allocations form Federal district table pool, allocating to the NDDC, monies raised by state and local governments and community development budgets of oil companies) have been widely appraised to be too top-down, unrepresentative, lacking in accountability and fraught with leakages. Some

observers, particularly the communities have been clamouring for a different framework, which can increase effective participation of communities in decisions concerning revenue allocation and expenditure. Ibeanu is of the opinion that community based trust funds hold great prospects of meeting this felt need. Community-based trust funds refer to funds that are held in trust for all community members. They are built around local institutions and are managed by local people, who are directly selected by communities, but in close consultation with or oversight of government and oil companies, depending on the agreed model. The appeal of community trust funds lies in the fact that they are bottom-up in organisation, participating in decision making and goal setting, transparent and accountable as well as flexible in terms of rapidity of response to local needs.

(ii) Ibeanu (2008) also suggests that the NDDC should be repositioned to further serve the people of the region better with the establishment of a new governing Board to be selected from oil producing and allied communities (not stated) and not on party basis. The governing Board will appoint the various executive functionaries (managers) of the commission made up of people from various fields of endeavour. Finally, 60% of all resources of NDDC must be spent in the so-called core Niger Delta. This he believes is the way to depoliticise NDDC, strengthen its technocracy and make it more participatory.

(iii) There is also the need for confidence building among the various stakeholders in the Niger Delta. Confidence building will foster consensus and mutual trust among principal stakeholders as a basis for securing and optimising material and human resources for socio-economic and environmental transformation of the Niger Delta region. One of the ways in which confidence building can be enhanced among the stakeholders is through the monitoring of the flow and use of resources. The purpose of monitoring and publishing the flow and use of financial and other resources is to help ease the tension created by mistrust and uphold transparency and accountability among stakeholders in the Niger Delta. Another way of confidence building among the stakeholders is through strengthening channels of communication and exchange of views. Strong channels of communication should increase the level of understanding, consensus and cooperation among stakeholders especially between communities, oil companies and NGOs. These can be achieved through:

- (a) Stakeholders consultations
- (b) Policy dialogue
- (c) Creating a second track advisory group for the NDDC and
- (d) Support for community oil company relations committed.

Ibeanu went further to state that the expected outcomes of strengthening communication among stakeholders include the following:

- Holding of periodic stakeholders consultative forums and establishing of a coordinating centre.
- Establishment and proper functioning of track two, non-governmental advisory body for the NDDC.
- Establishment of nine oil companies host community relations committee.
- Holding of annual policy dialogue and briefing and increased collaboration between NGOs, NDDC and oil companies through the annual stakeholders' forum, community relations committee and the advisory panel for the NDDC.

There is also the need to improve knowledge production and dissemination of the Niger Delta. The purpose of this is to support improved information gathering and therefore better knowledge production about the environmental and social conditions of the Niger Delta.

(iv) Another way to the development of the Niger Delta is through capacity building. Ibeanu is of the opinion that one important challenge facing sustainable development in the Niger Delta is to rekindle the latent energy of the people to solve their own problems by creatively seizing opportunities and transforming the biophysical and social environments in which they live. This calls for a reawakening of entrepreneurial culture and innovative use of indigenous knowledge to manage natural resources and create sustainable livelihood. Supporting this view, Roberts (2005) states that for participation in sustainable livelihood to be successful, local clients must be equipped with relevant skills that enable them work in new ways in their old vocations or in new vocations. Capacity building can be enhanced through policy and legal reform. This involves reforming, updating and implementing statutory and institutional frameworks for environmental management and social change.

(v) There should also be leadership training that emphasises skills of bargaining and negotiations and consensus building is required to build the next generation of leaders. Such training include issues of health because many people in the Niger Delta suffer post traumatic stress disorders and depression which are either overlooked or denied traditionally.

On his part, Onduku (2003) is of the view that sustainable peace can be achieved in the Niger Delta through economic, environmental and social development and sustainable peace in the region should embrace options for positive peace which revolves around addressing issues of poverty, environmental devastation, political, economic and social justice, low level of literacy and unemployment. This forms the core of human security in the region.

For enduring peace to reign in the Niger Delta, it must be aided by social justice expressed in meeting the legitimate demands and expectations of the people of the Niger Delta. The Nigerian State should not expect that dialogue alone is a panacea; it must be backed by massive investment in the Niger Delta region, investment in infrastructure and environmental protection. A constitutional provision must be made for revenue allocation to the region. It must be noted that peace is not an event but a process (Idoko 2002).

From the following, the strategies towards ensuring peace and sustainable development in the Niger Delta can be deduced to include:

- There must be a peace agenda because without peace, no meaningful development can take place.
- Development must be people centred.
- Environmental security of the people must be ensured, that is, the means of their livelihood must be preserved.
- The approach to development must be down to the top and not top-down. That is, the people must decide the type of projects according to their felt needs
- The economy of the area must be diversified.
- There should be capacity building in terms of skill acquisition and leadership training.
- The governance of natural resources should be democratised.

- There should also be confidence building among all the stakeholders in Niger Delta through constant dialogue and effective communication and lastly,
- The NDDC as an agency for the development of the region should be reconstituted with members elected from the oil communities to reflect the various interest groups in the region.

### **2.1.17 Gaps in Peace-Building**

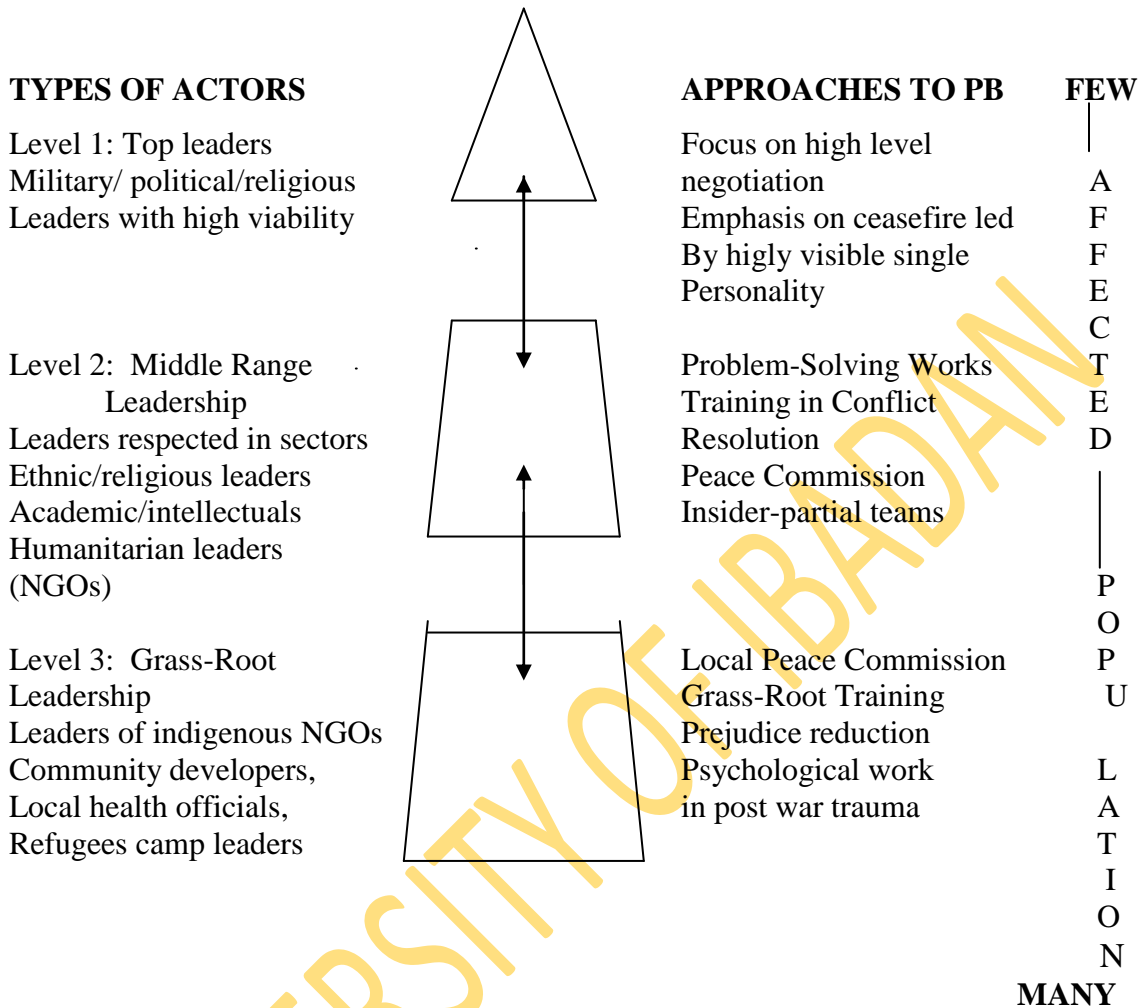
The most significant challenge to peace building in the 21<sup>st</sup> century as pointed out by Lederach (1999), emerged from three gaps; defining gaps as an inability or insufficiency in the conceptualising and practicing frameworks that weakens the capacity to sustain a desired process. The three important gaps identified by Lederach (1999) include interdependence, the justice and the process – structural gaps.

#### **Interdependence Gap:**

Lederach (1999) and Assefa (1993) view interdependence as being built on relationships where the relationships constitute the heart and bloodlines of peace building. Peace building has many forms of interdependence mostly recognised via the (re-) building of new broken relationships across divisions emanating from conflict. Lederach uses a pyramid (see Figure 2:4) to describe a setting affected by violent conflict. According to Lederach, most peace building work particularly in the sub-field of conflict resolution has focused on improving aspects of relationships through negotiation, dialogue and mediation by getting counterparts to meet with each other. This is referred to as “horizontal capacity” that involves working with counterparts, enemies, across the lines of division.



**Figure 2:8 Actors and Peace Building Foci**



**Adapted from Kimani (2004)**

A significant gap in interdependence is rooted in the lack of responsive and coordinated relationships up and down the levels of leadership in a society affected by protracted violent conflict-vertical capacity; that is, the ability to develop relationship of respect and understanding between high levels of leadership with community and grass-roots level of leadership and vice versa. Sustainable vertical and horizontal integration are necessary for the implementation of any long term peace-building efforts. Lederach (1999) points out that the challenge for horizontal capacity is how to foster constructive understanding and dialogue across the lines of division in a society while the challenge of vertical capacity is how to develop genuine recognition that peace building involves multiple activities at different levels of leadership which take place simultaneously and

with distinct needs at each level. To date, vertical capacity has been weak and with each level of peace-building has been undertaken in isolation of other levels of the affected society despite the fact that all the levels are somewhat affected by the conflict and need to coordinate their activities.

### **Justice Gap:**

Community involved in protracted conflict expect that peace processes will stop the direct violence and at the same time, address the structural issues that gave rise to conflict in the first place. The latter aspect usually, requires a systemic transformation of relationships in the affected community's political, economic and social policies. It has been observed that there is a progression of conflict from the latent stage to open conflict and direct violence if people feel that an issue of justice and human or group rights need to change but where channels for effecting such change is not adequately provided.

People therefore engage in direct violence to address the perceived injustice or what is now referred to as structural violence, that is, the underlying economic, cultural, social and political structure detrimental to the community. Peace negotiation usually result in peace accords that reduces the direct violence, but the accords rarely address the fundamental issue that gave rise to the violence, that is, the structural violence. This is what Lederach refers to as the justice gap or the met expectations for social economic, religious and cultural change which creates a gap between the expectations for peace and what the accords delivered.

### **The Process-Structure Gap**

According to Lederach (1997 & 1999), the metaphor reconciliation in conflict situations suggests that the goal is to end something that is not desired. Transformation on the other hand, insinuates that something not desired is changing or taking a new form. Putting the two metaphors together, embraces the challenge of changing that which tore people apart and building something that they desire, hence essentially, introducing the idea of a peace process that entails dynamism and progression.

Lederach (1999) observes that if peace is thought of as a process, the critique arises that it is an endless dynamic one that leads to no substantive outcome while if it is envisioned as a result, it is presumed as an end-state but, in reality, peace is neither an

end nor a state and if treated as such, the desire to preserve or control destroys its essence. Peace is neither a process nor a structure but both with peace-building requiring work at constructing infrastructures that support permanent processes of the desired change. By conceptualising peace as a process-structure, one moves the focus from an agreement and event towards the commitment that embraces the building of permanent relationships that are both dynamic and adaptive to social and political changes.

In essence, the three peace-building gaps as identified by Lederach (1999) can be envisioned in the Niger Delta region namely interdependence gap, the justice gap and the process-structure gap. The interdependence gap is the relationship that exists among the various levels of leadership in the region which include the government, oil companies, traditional leaders, religious leaders, community leaders, youth, women and NGOs. This gap exists as there have not been effective interactions and relationships among the various levels of the leadership on how the needs and aspirations of the people could be met. The challenge therefore is for these various levels of leadership to develop a way of understanding and dialoguing among each other to see the need for genuine peace-building based on developing activities that will bring development to the region.

The people of the region had been neglected over the years due to the underdevelopment of the region. As a result, the people of the region perceive this as underdevelopment and injustice by the Nigerian government despite the huge revenue generated from the region. This implies that the justice gap that exists in the region relates to the inability of the Nigerian government and the oil companies operating in the region to meet the developmental needs of the region, which invariably leads to the process-structure gap. The process-structure gap therefore is a process of putting in place structures that will bring peace and sustainable development to the region. This entails road construction and rehabilitation, building of schools and health care centres, provision of social amenities like pipe-borne water, electricity, markets and skill acquisition centres where people can be empowered to improve the living conditions of the people in the Niger Delta region.

The theoretical framework for this study was based on Human Needs theory by Burton and Miller's Force Field theory associated with the concept of participation. The human needs theory is based on the premise that human beings need to satisfy their basic

needs in order to maintain a stable society. As Maslow puts it, these are physiological needs of food, shelter, hunger, thirst, safety and security. The peace and security of the Niger Delta region especially the delta area have been threatened by the activities of the oil companies operating in the region. Their means of livelihood which is mainly agriculture and fishing have been destroyed due to the effect of oil spills, extraction and exploration activities of the oil companies. Hence, the people can no longer meet their basic needs of survival that is food, shelter and clothing most especially the youths who are unemployed. This invariably leads to youth restiveness and destruction of lives and properties in the area.

On the other hand, Miller's force-field analysis theory which is associated with the concept of participation is premised on Maslow's hierarchy of needs. This means the people of the Niger delta area will only participate in development projects that will meet their survival and safety needs; community felt needs and technological changes. It only goes to show that when people are hungry and not secure, they cannot effectively participate in development project.

Community based approaches (CBA) are the different ways or processes through which conflict resolution can take place within the community. Community based programme (CBA) refers to development activities that are selected, planned and implemented by the people of a community, through its leadership structures on a decentralised basis, while community based structures (CBS) are the constituted authority representing the interest of various groups within a community. These include traditional rulers, community leaders, women leaders and youth leaders.

The major objective of CBA will be to:

- (i) Assist communities in the Delta region to live peacefully among other.
- (ii) Introduce a more effective and sustainable approach to conflict management and transformation of the region through community participation and leadership structures.

The community based strategy seeks to establish more effective and sustainable approaches to improving the lives of the people and reduce poverty and underdevelopment of the area by making fundamental changes in the approach used by government and oil companies operating in the area.

- (a) By empowering the people in the communities to decide what programmes to be initiated.

- (b) By making changes in the composition and type of development activities to concentrate upon economic activities that are capable of improving the lives of the people.
- (c) Identifies communities and individuals as the basic organisation units. This will include the community and youth leaders, traditional rulers, women and religious leaders to be formed into peace committees used as informal conflict resolution structure.

According to Kimani (2004:19),

a grass root peace making approach hinges on the premise that since most of the active players in any conflict situation are grassroots people, it becomes inevitable to involve the society in the process of peace making and conflict resolution that stresses the need of fostering a spirit of peace and mutual respect for both individuals and groups, in times of peace and in times of conflict.

### **Components of the Strategy/Approaches**

The main components of the CBP strategy are based on a process of generated interest and involvement in CBPS, developing the roles and capabilities of the main participants, preparing and implementing community action plans and learning from different participatory approaches. A preliminary programme of social mobilisation and advocacy would be needed to initiate community interest, attract participation and establish legitimate, effective leadership structures for development and peace building activities at community level. After leadership structures have been established, the communities would embark upon a participatory planning exercise to identify their own developmental needs, priorities and project activities that will bring peace and sustainable development to the region. This would also include the formation of the project syndicates and groups to be responsible for individual projects. These components are summarised below:

- 1) **Social mobilisation and advocacy.** A preliminary programme to create interest within communities and promote community participation and understanding of and support for community-based approaches among government officers, oil companies involved in the development of the region.
- 2) **Community participation:** The participation of the people in formulating and implementing initiatives to improve their livelihoods.

- 3) **Community leadership:** The establishing of community leadership structures capable of organising and spearheading community based development activities.
- 4) **Transfer of decision making responsibility and control to communities:**  
The community leadership structures will have total control regarding the selection and implementation of development activities.
- 5) **Community-Based projects:** Projects to be undertaken are expected to contribute directly to the economic empowerment of the people in the region. Employment generating activities are to be developed. Equally, projects expected to develop the areas are to be executed. Such projects as provision of electricity, pipe-borne water, construction of roads, building of schools and health centres.
- 6). **Project Participants, Syndicates and groups:** As part of the process of preparing and implementing the community action plan, members of the community would organise themselves to take part in community development projects, including community wide participation and also to form smaller groups.
- 7) **Training and Institution Building:** Community leaders and members of the communities will be trained so as to enable them perform their roles effectively. (Final report of the Ministry of Finance and Development Planning of Republic of Botswana, 1997).

The following theories are reviewed for the purpose of the study.

#### **2.1.18 Empirical Studies**

A number of researches have been carried out in the Niger Delta region as regards the activities of the oil companies, underdevelopment of the region and the constant agitations and crisis that have pervaded the region for some time now. Omuta (1985) studied the impact of the petroleum industry on the land use systems and the general economy of all the clans in Isoko and reports that the petroleum industry degraded the physical and economic base of the environment through remarkable land modification such as destruction of vegetal cover, soil and water pollution and disturbance of farming, fishing and hunting agricultural practices, The ultimate manifestation of these externalities was that 89 per cent of the farmers and 93 per cent of fishermen were negatively affected with actual loss or reduction of farmland and fishing ground

respectively, due to oil spillage and land acquisition, construction obstruction, disputes and litigation over land and compensation claims. The land degradation situation in Urhobo land is asymptotic of the case of the Isoko community. Indeed, the World Bank (1995) report notes that agricultural land degradation is very significant and pervasive because extensive and formerly high productive areas of lowland rainforest and fresh water swamp forest of the Niger Delta are affected. Thus, land degradation exacerbates rural poverty and poor house holdhealth.

Also, Mba (1997) using the data compiled by the Central Bank of Nigeria (CBN, 1995) examines the relationship between oil production and environmental pollution. The result of the study shows a significant direct relationship between oil production, oil spillage and gas flaring. The study points out the insecurity and increasing rate of oil pollution in the region. Specific spill incidences studied include Abudu pipeline oil spill of 1982, Faniwa V oil well blow out of 1980, Oshika oil spill of 1980 and Upper Bonny Estuary oil spill of 1984. This study reveals the displacement of the local people on their land which is the main source of their livelihood.

Ecological damage exacerbated by oil industry is associated with the problem of resource scarcity in the oil producing communities. Communities in the last decade began to see the situation as injustice in the resource control and use. Moreover, the expectation of the people is that the revenue from the oil resource will be adequately used to develop the region, but the needs of the people are not met and their expectations are frustrated (Alele -Williams 1995). The Ministerial fact finding Team (MFFI) confirmed that the causes of the communities' grievances have not been exaggerated. The communities lack basic amenities, infrastructure and other essentials of development. In line with the ministerial findings, Okonmah's study of (2001) on oil crisis in the Niger Delta reveals the demands of oil communities to include:

- The provision of social amenities to improve the lives of the people and
- Provision of employment opportunities so as to reduce their interest or intent to commit crime.

Hence Emuobor (1990) asserts that an idle mind is the devil's workshop because these youths are mature but not gainfully employed by any of the oil companies operating in the area, therefore, they become restive and violent.



Ikhuoria (2005) conducted an empirical analysis of the impact of petroleum exploitation on quality of life in Urhobo and Isoko communities and the study reveals that in spite of the huge oil revenue generation capacity of the region to Nigeria, and the people's poor quality of life is revealed in the poverty threshold of their incomes, unemployment, poor housing structures, constrained life style, inadequate and non – functional infrastructures and degraded environment. These are manifestation of underdevelopment, anomalous policies and mismatch between the people's expectations and government oil companies' responsiveness. The study further shows that land degradation in the Niger Delta is still exacerbating. Over three quarters of the populace attributed their low agricultural productivity to consequences of air, soil and water pollution by petroleum oil exploitation activities. Oil exploitation also results in the land and vegetation loss (for pipelines and installations). He concludes by stating that the benefits of oil revenue and resource distribution have not significantly impacted on the people, though the area constitutes a major domain of vast oil reserves in Nigeria.

The situation in the Niger Delta has captured wide international attention largely due to his level of hostility by the people. Adewale (1988) notes that the impression shared by government and oil firms hinges on the position that financial compensation pays adequately for the impact of environmental pollution and alienation which people suffer is grossly misconception of reality. In the Niger Delta, the aggressive attitude of the people of the communities to oil firms follows their perceived and experienced environmental degradation, neglect to the physical development of their security and livelihood (Mba, 2001). World Bank (1996) remarks that

Oil pollution is not the only greatest problem of oil producing area of Nigeria... But the issue is that oil producing communities obtain only few benefits from oil development and yet were required to shoulder the environmental and social costs.

(Quoted in Ogboi, 2003: 89)

The grievance of communities is based on the impression that oil is used to develop other regions rather than the producing areas (Ikeaguari, 1984). Ikem (1991) assesses the measurable positive impacts of the oil revenue on the socio – economic development of the area, using government expenditure on selected socio – economic indicators. He



observes a significant difference between the oil producing and non oil producing states. But the study did not reveal any peculiar benefits to the producing states. Ikem's conclusion supports the notion that oil producing communities suffer doubly due to socio – economic underdevelopment and poor environmental condition exacerbated by the oil industry. One would have expected that the revenue generated from the region would have been used to develop these communities.

On the other hand, Scann Associates (1992) projects a contrary view to the findings of Ikem (1991). The associates remark that;

*It has unearthed that while devastation of environment is indeed wide spread as was to be expected, explorations of crude oil zone has indeed brought significant transformation and development to the oil producing area. Indeed contrary to what people are made to believe not every facets of oil exploration, mired in squalor and neglect, a large measure of oil wealth and benefits goes back into oil producing area.*  
(Quoted in Ogboi, 2003: 89)

This statement is seen by many people as one being motivated by political interest rather than based on actual observation.

Further, Chokor (2005) examines the underlying structures that inform the community development gap and crisis in the Niger Delta region and he deduces three fundamental structures namely external structure tied to the interests of the multi-national oil companies, the state structure through regulations and legislation which permit activities of multi-national firms and the local structure at the community level. According to him, the local structure is highly undermined and distanced from the other structures. The government derives oil revenue but neglected the communities and social safety nets for local people. There exists injustice in the existing relations between the natural resource exploitation and community development and local people are disempowered, dislocated and distanced from their natural resources and decisions relating to them.

The study conducted by Ogboi (2003) on the assessment of community development needs in Niger Delta with Isoko land as the focal point revealed that the level of development is higher in the urban and semi-urban communities with access to basic amenities whereas the rural communities appeared underdeveloped because they

lacked access to basic services and facilities. The study further showed that the projects often times executed by the oil companies do not reflect the needs of the communities. As a result, such projects are not appreciated, secured and maintained by the intending beneficiaries. This study has demonstrated that people of local communities are in a better position to determine their needs than the government, professional or any other person, community involvement and partnership sustainable development can be achieved in the region which will lead to peace and stability. From the findings of the study, Ogboi (2003) recommends that programmes and projects aimed at communities in improving the quality of life in the region should reflect the needs of the people and be prioritised by the people, He equally suggests that there should be community involvement through active participation in initiating, planning, executing and decision making as regards programmes and projects to be embarked upon. This will ensure the full participation of the local people.

In the study carried out by Iheriohanma (2005) on capacity and utilisation in oil producing rural communities in Imo State, Nigeria revealed the following:

- Community members perceived oil exploration as exploitation because the people believed the oil companies especially Shell Nigeria gained much from the exercise and in return invest little or nothing in the development of these oil producing communities.
- State and Federal governments were perceived as collaborators of oil companies in exploiting and subjugating the people to the burden of perpetual poverty and denial.
- The people are not consulted with respect to their felt needs, government agencies and companies select and execute programmes without reference to the needs of the people. The projects are perceived as elitist in nature and populist in intent. This is in line with the findings of Ogboi (2003) who conducted his study in Isoko land in Delta State.
- The most predisposing factor to youth violence is the neglect of these oil producing rural communities by government and oil companies. The violent reactions of people are expressions of their piqued or hurt feelings, infrastructural neglect, marginalisation, social injustice and environmental degradation.

Based on Iheriohanma's findings, he suggests that budgetary allocations should accord priority to infrastructural development and industrialization of oil producing rural communities. He also recommends that capacity building and utilization is the only approach through which the productive capacity and potentials of the oil producing rural

dwellers can be improved and utilised. Also, the study carried out by Kimani (2004) on the role of community based approaches and structures reveal that traditional peace conference was used to settle conflict among the Turkana, a pastoral community in north western Kenya. A meeting was called by the elders in the community where participants have time and opportunity to air their views. The meeting was held in a “carnival” atmosphere punctuated with stories, songs, dance, and proverbs. The name of the god and the spirit was invoked during the meeting. A bull was slaughtered and its blood collected and sprinkled into the air as a way of binding the community to a peace covenant.

Further, Onoge (1993) from his study of Nigeria confirms that before the arrival of the colonial forces, and the amalgamation of 1914, social conflicts were monitored, prevented, managed and resolved through established mechanisms generally accepted by the community and which include traditional institutions such as traditional rulers, council of elders, age sets, ancestral cults, religious beliefs and local deities. The study carried out by Akinbami (2008) on the Niger Delta Development Commission Programmes and facilities as correlates of development of oil producing communities of Edo and Ondo States revealed that the programmes and facilities did not contribute to the development of the oil producing commission of Edo and Ondo States. The programmes were ineffective of NDDC programmes in Edo and Ondo States. Ineffective in the reduction of poverty, social tension, violence, crime and unemployment. He recommended among other things that integrated approach be adopted in determining the projects that meet the felt needs of the people and this will ensure their full participation in implementation, monitoring and evaluation of projects. He equally suggested the need for the provision of urgent economic empowerment programmes for the people of the region and massive infrastructural development of the area.

Ekuri's (2009) study focused on empowerment programmes components and perceived reduction in youth restiveness in the South-South geopolitical zone of Nigeria revealed that empowerment programmes have significant effects on perceived reduction of youth restiveness. The findings also revealed there is no significant correlation between participation in empowerment programmes and perceived reduction in youth restiveness among youths of the South-South. Also, the findings revealed there is significant effect of skill acquisition on perceived reduction in youth restiveness among

South-South youth. He therefore recommended that youth should be involved in the designing and implementation stages of programmes development to ensure effective participation in the programme. Majaro-Majesty's (2006) thesis is on Evaluation of conflict transformation strategies for peace-building in selected Multi-Ethnic communities in Nigeria. The study revealed that conflict transformation strategies used were not all effective. That is, commission of enquiry, peace workshop/seminars institution of stakeholders and peace campaign. Peace-workshops were the best strategy used for realizsng Peace-building.

Most of the studies carried out in the area centred mainly on the community development needs of the people, impact of oil exploration on the socio-economic life of the people, causes of community crisis in the region and underdevelopment of the region, empowerment programmes for the youth, evaluation of conflict transformational strategy and peace-building and impact of NDDC on the development Edo and Ondo States in spite of the huge revenue generated from the region. In some African countries, Community based Institutions have been used to promote peace and resolve conflict in communities and since these institutions and cultural practices exist within our communities, the present study focused on the influence of Community Based Institutions and Cultural Practices on peace-building in the region with the hope of seeing how the potentials of these institutions and cultural practices can be harnessed and utilised to foster peace in the region.

## **Theoretical Framework**

### **2.2.1 Human Needs Theory**

Human Needs Theory (HNT) was developed in the 1970s and 1980s as a generic or holistic theory of human behaviour. One of the proponents of the theory is John Burton. It is based on the hypothesis that human beings have basic needs that have to be met in order to maintain stable societies.

As Burton (1991) describes;

*We believe that human participants in conflict situations and compulsively struggling in their respective institutional environments at all social levels to satisfy primordial and universal needs: needs such as security, identity, recognition and development. They strive increasingly to gain the control of their environment that is necessary to ensure the satisfaction of these needs. This struggles cannot be curbed, it is primordial (Quoted in Cunningham, 1998:17).*

This struggle for primordial needs is theoretically related to frustration – Aggression Theory (Cunningham, 1998) which is based on the stimulation response hypothesis. The frustration of not satisfying these needs leads to aggression and subsequently conflict. The difference between the human needs theory and frustration aggression theory is that the former deals only with absolute requirements (needs) while the latter is also concerned with wants and desires. Burton (1991) further states that we know there are fundamental universal values or human needs that must be met if societies are to be stable. Unless identity needs are met in multi-ethnic societies, in every social system, there is distributive justice, a sense of control and prospects for the pursuit of all other human societal developmental needs, instability and conflict are inevitable.

This theory can be related to the causes of conflict within the host communities in the Niger Delta towards the multi-national companies, which operate in the area. One can then argue that majority of the youths in Niger Delta are unemployed and thus cannot meet their basic needs of survival, that is, the need for food, shelter and clothing, which invariably can lead to frustration and aggression. Data from the NNDC (2005) portray the same pattern of findings on unemployment. Lack of work, as a good direct measurement of unemployment, has been most remarkably pronounced in Delta, Rivers and Bayelsa States, which also have the highest incidence of youth restiveness and conflicts (UNDP, 2006). Also, the study carried out by Okonmah (2001) reveals that youth unemployment is very high in the Niger Delta region. To make matters worse, their source of livelihood which is agriculture and fishing have been destroyed due to the effects of oil spills, extraction and exploration activities of the oil companies (Eson, 2000).

In addition, the activities of the multi-national corporations made the lives of the people insecure through their exploration and exploitation activities hence youth restiveness has become the order of the day. The community members could not actualise their dreams despite the wealth of the region considering the fact that the region

generates about 90% of the wealth of the economy. The people of the host community live in abject poverty while the workers of the oil corporation live in affluence, luxury and leisure with the essential basic amenities of life. This inequality of lifestyle and settlement has led to a build up of anxiety and aggression within these communities and the multi-nationals. This has adequately manifested in mass protest and violence. The human needs theory is relevant to the study based on the hypothesis which states that certain basic needs are required for human development and social stability (Burton, 1991). These include social amenities, schools, hospital, good network of roads, employment. The Niger Delta Region over the years has been neglected and underdeveloped by successive government and this has led to many of the crisis experienced in the region. For peace to reign in the region, it becomes imperative for all the stakeholders to create an enabling environment where the basic human needs of security, identity, recognition and development can be met.

### **2.2.2 Conflict Resolution Theory**

Burton (1991) propounded the Conflict Resolution Theory and opines that conflict resolution means terminating conflict by methods that are analytical and that get to the root of the problem. The theory operates on the premise that a pre-condition for resolution of conflict is that fundamental human needs be met. These needs include control, security, justice, stimulation, response and esteem/recognition. Conflict resolution as opposed to mere management or settlement points to an outcome that in the view of the parties involved is a permanent solution to a problem. By accepting the assumption and hypothesis of the Human Needs Theory, Burton suggests there is a need for paradigm shift from power politics towards the realities of individual power. In other words, individuals, as members of their identity groups will strive for their needs within their environment. If they are prevented from this pursuit by elites, other identity groups, institutions and other forms of authority, there will inevitably be conflict. The only solution is for the groups to work out their problems in an analytical way, supported by third party who acts as facilities and not authorities. This is particularly relevant when the conflict is over needs, which cannot be bargained and not material interests, which can be negotiated and compromised.

Burton (1991) further states that conflict is a breakdown in relationship and a challenge to norms and authorities. Conflict is due to an assertion of individualism. It is a frustration based protest against lack of opportunities for development and against lack of recognition and identity. If the participants in the conflict can begin to recognise their conflict as a breakdown of relationships, and that there are fundamental similarities between the antagonists, their process of abstraction will enhance their objectivity. The purpose of this process is to enable the participants come to the understanding that all the participants have legitimate needs that must be satisfied in order to resolve the conflict. The other key here is to develop an analytical process to facilitate the changes required to create a political and social system in which these needs can be met. Conflict resolution theory is based on the premise that there is a breakdown of relationship and a challenge to norms and authorities. It is a process of change in political, social and economic systems. It is an analytical and problem solving process that takes into account such individual and group needs as identity and recognition as well as institutional changes that are required to satisfy these needs.

Relating the Conflict Resolution theory to this study, the multi-national oil companies and the oil producing communities must come together to find a permanent solution to these perennial problems in the Niger Delta region. The oil companies must create an enabling environment where the needs of the people will be met. This can only be possible when both parties agree to dialogue and negotiate ways of empowering the youths and the locals in the area in order to enable them satisfy their basic needs of survival and that of recognition.

### **2.2.2 Conflict Resolution Theory: Track Two Diplomacy**

Montville (1991) defines Track Two Diplomacy as an unofficial, informal interaction between members of adversary groups or nations that aim to develop strategies to influence public opinion and organise human and material resources in ways that might help resolve their conflict. Track two diplomacy is a three stage process that enables group representatives work towards resolving intergroup conflict in a non threatening, non-coercive and non-confrontational environment. There are three stages or processes involved. The first stage is a series of problem solving workshops or fora. These workshops are designed to bring influential people from the respective



communities in conflict, but not the key decision makers, together to explore, alternative means of defining their conflict. The goal is to transform their perceptions about the conflict from zero sums to win-win. This can be achieved through the process of facilitated meetings as part of the workshops. The facilitators are to guide the participants towards changing their attitudes and perceptions themselves.

The second stage is to influence public opinion and to change the attitudes and perception of the protagonist communities. These changes will be based on the alterations that were made by the participants in the problem solving workshops. The workshop participants must first convince the decision-makers in their communities of the benefits of their new found perception before the communities can be targeted. After this has been achieved, their wider communities can undergo a process of transformation.

The third process is co-operative economic development. Co-operative economic development is not engaged in as a substitute for problem solving oriented conflict resolution, but as a means to enhance it. It is a co-operative venture whose goal is to alleviate the worst material sufferings of the contentious communities. It is usually directed towards the group that has been historically victimised and underdeveloped. (Cunningham, 1998). Azar as cited in Cunningham, (1998) notes that the satisfaction of the basic needs of the victimised either along communal lines or aspect of a national strategy, should be the ultimate priority of government development policies.

The basic needs can first be met in Niger Delta by providing jobs for those who have been chronically unemployed. It is amazing how agreeable people can become once they have useful job to keep them busy and some money in their pockets to spend.

Track Two Diplomacy can be used effectively in the Niger Delta region to curb youth restiveness and disturbances occasioned by lack of neglect over the years. The first stage is to create awareness in the area of the need for peaceful settlement of their differences. In order to achieve this, different Non-Governmental Organisations (NGOS) and influential traditional rulers could be brought together to discuss ways and means through which the crisis in the area can be put to an end. People need to be educated on the benefits of dialoguing and peaceful co-existence.

The second stage is to change the attitudes and perceptions of the oil producing communities and the multinational oil companies operating in the region. The participant



must first, convince the community leaders and the management of oil companies who are at the helm of decision making before the masses can be put in focus. The people must imbibe the culture of peace and the only way to achieve this process is through peace building.

The last stage is that of co-operative economic development. The youth and community members must be empowered in order to meet their basic needs and actualise their dreams of becoming useful and relevant to their environment. This can be possible through the creation of skill acquisition programmes in centres where youths can be trained to acquire vocational skills. The Multi-National Oil Companies in collaboration with the oil producing communities can create jobs for the teeming youths in the area. That is why Coogan (1996), notes the importance of job creation for the success of the peace process. The material gains according to him will not eliminate the conflict but they will help to alleviate it in the worst sections of the communities and it will provide with tangible proof that things can change and can work.

#### **2.2.4 Model for the Study**

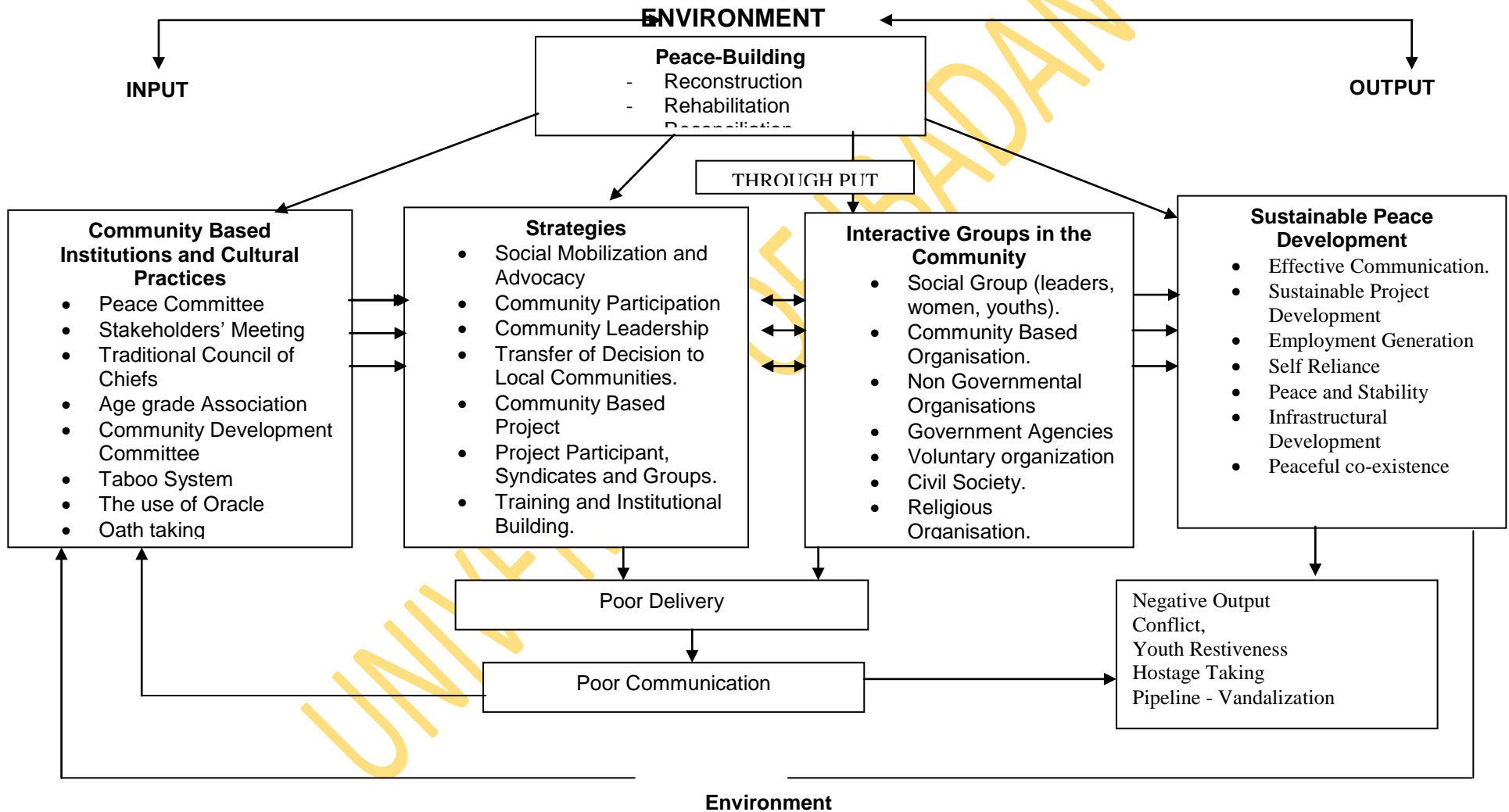
The study adapted the simple system model by Littlejohn (1999) which was originally drawn from the General system theory by Bertalanfy, (1965). According to Littlejohn (1999), a system is a set of things that affect one another within an environment and form a larger pattern that is different from any of the parts. The fundamental systems interactive paradigm of organisational analysis features the continual stages of input, through input (processing) and output, which demonstrate the concept of openness/closeness. A closed system does not interact with the environment and does not take in information and therefore is likely to vanish. On the other hand, an open system receives information which it uses to interact dynamically with its environment. Openness increases its likelihood to survive and prosper.

The System model is relevant to this study because the oil producing communities represent the open system where community people exist within the environment and interact with various groups most especially the multi nationals who carry out their oil exploration and exploitation activities in these communities. The major implication of the system theory is that the community as an open system is expected to receive some

social amenities and infrastructural development within the environment. The people's expectation is that the wealth generated from the region should be used for the development of the region. This means resources generated from the region serves as the input into the environment which is the community and processed by the various interactive bodies or stake-holders. The resultant effects of the interaction between these various groups will lead to development of the region which will ensure the survival of the environment thereby fostering peace, progress and sustainable development of the region.

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Fig. 2.8: A SAMPLE SYSTEM MODEL FOR COMMUNITY BASED INSTITUTIONS & CULTURAL PRACTICES & PEACE BUILDING



Source: Adapted and Modified from Little John (1999) System Model.

The model is based on the input, process and output which demonstrate the concept of openness of a system. The simple analogy is that the input represents the various communities based institutions and cultural practices existing in the communities in bringing the desired peace to the Niger Delta Region while the process involves the means through which these strategies and approaches can be actualised. This is based on the interaction of the various social groups, community based organisation, non-governmental organisations, government agencies, oil companies and others in making use of these community based institutions and cultural practices within the environment which is the community. The resultant effect is the transformation between the input and processes which leads to a productive output. The implication of the interactive activities between the input and the processes within the environment brings about development, good communication, sustainable project development, employment, self reliance which will eventually lead to the desired peace and stability in the Niger Delta region of Nigeria. On the other hand, when there is poor communication between the input, that is community based institutions and cultural practices put in place and the interactive bodies which represent the process of converting these various approaches within the environment into productive output, the resultant output will be conflict, youth restiveness, communal clashes, pipeline vandalism, hostage taking, lack of peace and instability in the region.

For peace to be sustained in the region, the various community -based institutions, strategies and interactive groups within the community must ensure the rebuilding of the neglected social infrastructures over the years, reintegrate and provide livelihood to community members whose means of livelihood had been destroyed through land degradation, environmental pollution and oil spillage and also bringing all aggrieved parties (community leaders, youths, women, oil producing communities, oil companies operating in the area, non-governmental organisations, government, both at the (federal, state and local levels) to the path of mutual co-operation through justice, mercy and forgiveness. It is only through this process of peace building that the desired sustainable peace and development can be achieved thereby creating enabling environment for multinational oil corporations to operate in the region.

### **2.3 Hypotheses for the Study**

Ho<sub>1</sub>: Community Based Institutions and Cultural Practices will not significantly predict peace-building process in the Niger Delta Region.

Ho<sub>2</sub> There is no significant difference in the people's perception of the effectiveness of community based institutions and government instituted structures for peace-building in the region.

UNIVERSITY OF IBADAN

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Research Design**

The study adopted the descriptive survey research design to assess the influence of Community Based Institutions and cultural practices and peace building in selected communities in the Niger Delta region. This design was used because the descriptive survey design was an appropriate and adequate design in the systematic collection, analysing and interpretation of data.

#### **3.2 Study Population**

The population for this study consists of the inhabitants of the sampled communities in Delta, Bayelsa and Rivers States in the nine selected communities of the Niger Delta region used for the study.

#### **3.3 Sample and Sampling Techniques**

The study adopted multi-stage sampling procedures comprising cluster, purposive, stratified random sampling techniques. The stages are explained as follows:

**Stage I:** The states comprising Delta, Bayelsa and Rivers were purposively selected based on the fact that they constitute the centres where crisis are most predominant and the bulk of the militants who promote crisis in the Niger Delta region. They are therefore, seen to be in the best position to provide vital information needed for the study. Hence, their choice is based on the fact that they are most relevant target audience.

**Stage II:** The states were stratified into three strata each in line with the existing administrative districts created in the states

**Stage III:** Three local government areas were randomly selected from each of the senatorial districts in the selected states. In all, nine communities were chosen because of the oil well and oil field found in the area.

**Stage IV:** Using a Table of simple random sampling, a sample size of 1,667 respondents were selected from the selected communities. Apart from the sampled size selected from the communities, another 90 participants for the FGD (Focus group

discussion) with a minimum of at least 12 participants from each community were selected. This is further outlined in the Table below:

**Table 3:1: Sample population for the study**

State	LGA	Community	Traditional rulers & Chiefs	Men	Women	Youth	NGOs Officials	CDC members
<b>Delta</b>	Bomadi	Kiagbodo	10	50	35	45	10	10
	Warri South	Ekuerede	10	60	50	50	20	20
	Ughelli South	Otujeremi	10	40	40	40	20	10
<b>Bayelsa</b>	Yenagoa	Bieseni	16	60	50	55	15	10
	Ogbia	Elegbele	10	50	45	45	10	10
	Sagbama	Agbere	10	45	45	55	10	10
<b>Rivers</b>	Ogba\Egbema	Obagi	15	60	45	55	15	15
	Ahoada West	Ubeta	15	60	45	55	15	10
	Gokana	Bodo	15	50	40	50	15	10
<b>Sub Total</b>			111	476	395	450	130	105
<b>Total</b>					1667			

The adequacy and appropriateness of this sample size is based on the fact that a small sample size can suffice in a study, when the subjects are homogeneous in their articulation of an attribute. The choice of stratified random sampling was to guarantee adequate representation in the final sample.

### 3.4 Instrumentation

The major research instruments for this study were three sets of questionnaires and Focus Group Discussions (FGDs). These were complemented with oral interview and available written records. These sets of questionnaire were tagged Community Based Institutions Questionnaire, Cultural Practices Questionnaire and the Communal Peace-Building Questionnaire.

### **1. Community Based Institutions Questionnaire:**

The questionnaire consists of two sections. These include Section One which focused on demographic information about the respondents. Section two, Part A contains items relating to existing structures put in place by government in the area and CBIs for peace-building. Sections two, part B contains structured item with response format ranging from strongly agree, agree, disagree to strongly disagree. For this part, the sections contain 39 question items measured the variables in community-based institutions questionnaire which determined the r value of it. Section B contain items relating to traditional council of chiefs and peace-building, section C contain items relating to peace committee and peace-building, section D is on age grade association and peace-building. Also, section E is on stakeholders' meeting and peace-building. Section F focuses on community development associations and peace-building. The instrument was given to experts in Adult Education, Industrial relations and measurement and evaluation for the content and construct validity. Their criticisms and suggestions were incorporated into the final draft of the instruments. The draft was given to the supervisor who read through the instrument for confirmation of its validity. Then the instrument was modified as a valid document. The reliability of the instrument was sought through test-re-test method. The pilot test was conducted on about 30 inhabitants of the area outside the sample area. In order to establish the reliability of the instrument, the Pearson moment correlation was used to determine the reliability of the instruments. The reliability index obtained was 0.76. This shows that the instrument is reliable.

### **2. Cultural Practices Questionnaire:**

This was structured along four points likert scale. The questionnaire contains 4 question items. It measures the variables relating to cultural practices and peace-building which will determine the r value of its, for critical appraisal and in order to confirm the face and content validity, the instrument was given to experts in Adult Education, Industrial relations and measurement and evaluation. Their criticisms and suggestions were incorporated into the final draft of the instruments. The draft was given to the supervisor who read through the instrument for confirmation of its validity. Then the instrument was modified as a valid document.



The reliability of the instrument was sought through test-re-test method. The pilot test was conducted on about 30 inhabitants of the area outside the sample area. In order to establish the reliability of the instrument, the Pearson moment correlation was used to determine the reliability of the instruments. The reliability index obtained was 0.84. This shows that the instrument is reliable.

### **3 Communal Peace-Building Questionnaire:**

The third questionnaire centred on items relating to communal peace-building questionnaire. The subjects were requested to respond to a four point rating scale of strongly agree, agree, disagree and strongly disagree. The questionnaire contains 25 question items. It measures communal peace-building and sustainable development in the Niger Delta Region which determines the r value of its, for critical appraisal and in order to confirm the face and content validity, the instrument was given to experts in Adult Education, Industrial relations and measurement and evaluation. Their criticisms and suggestions were incorporated into the final draft of the instruments. The draft was given to the supervisor who read through the instrument for confirmation of its validity. Then the instrument was modified as a valid document.

The reliability of the instrument was sought through test-re-test method. The pilot test was conducted on about 30 inhabitants of the area outside the sample area. In order to establish the reliability of the instrument, the Pearson moment correlation was used to determine the reliability of the instruments. The reliability index obtained was 0.79. This shows that the instrument is reliable.

### **FGD Guide**

Focus group discussion (FGD) was also employed to elicit other important information deemed relevant and useful for the study since questionnaire may not be able to give all the information needed for the study. The focus group guide was based on the focus of the research. The major sub- themes of the FGD are:

- the prediction of Community- Based Institutions and Cultural Practices on Peace-building,
- the usage of these institutions,

- the effectiveness of these institutions compared with government instituted structures for peace-building,
- benefits of these institutions on peace-building and
- Strategies to be adopted to bring peace and sustainable development to the region.

### KII Guides

- Existing community-based institutions in their community.
- Community-based institutions used for peace-building.
- Impact of community-based institutions and cultural practices on peace-building.
- Strategies of promoting peace and sustainable development in the region.
- Role of federal and state government in promoting peace in the region.

A total of 13 focus group discussion sessions were conducted with the participants within the local government areas selected for the study. Three sessions of interview were held with key informant within the region under study. 90 participants were involved in the focus group discussions. The participants belonged to different age groups from 20 to 55 years of age comprising women, men and youths. The state and local government and the community used for the focus group discussion are shown in the Table below:

**Table 3.2 Schedule for Focus Group Discussion**

State	Local Govt.	Location of FGD	No. of Session	Date	No. of Participants
Delta	Burutu	Kiagbodo	2	5/05/09	16
	Warri South	Ekuerede	3	6/05/09	24
Bayelsa	Yenagoa	Biseni	2	14/05/09	14
	Ogbia	Elegbele	2	13/05/09	12
Rivers	Ogba/Egbama	Obagi	2	16/05/09	12
	Gokana	Bodo	2	17/05/09	12
<b>Total</b>			<b>13</b>		<b>90</b>

### 3.5 Procedure for Data Collection

The instrument was administered with the aid of nine research assistants drawn from the nine communities to the youths and also elders in the community, chiefs and the community members. Prior training was given to the research assistants on information to be gathered for the study. Interview and focus group discussions were employed to reach specific target groups. The respondents were intimated with the purpose of the study. The questionnaire items were interpreted in their local dialect to illiterate respondents through the research assistants.

All aspects of the items were interpreted to the respondents when required. The administration of the instruments covered a period of four weeks in order to give the respondents opportunity to respond objectively to items of the instrument.

### **3.6 Data Analysis**

The analysis of data collected was based on descriptive and inferential statistics. The descriptive statistics of simple percentage mean and frequency counts was used to analyse and describe the demographic data collected from the respondents. The inferential statistics of chi-square was used to analyse the research questions and multiple regressions and T-test to test the hypotheses raised for this study at 0.05 alpha level while the focus group discussion was analysed qualitatively.

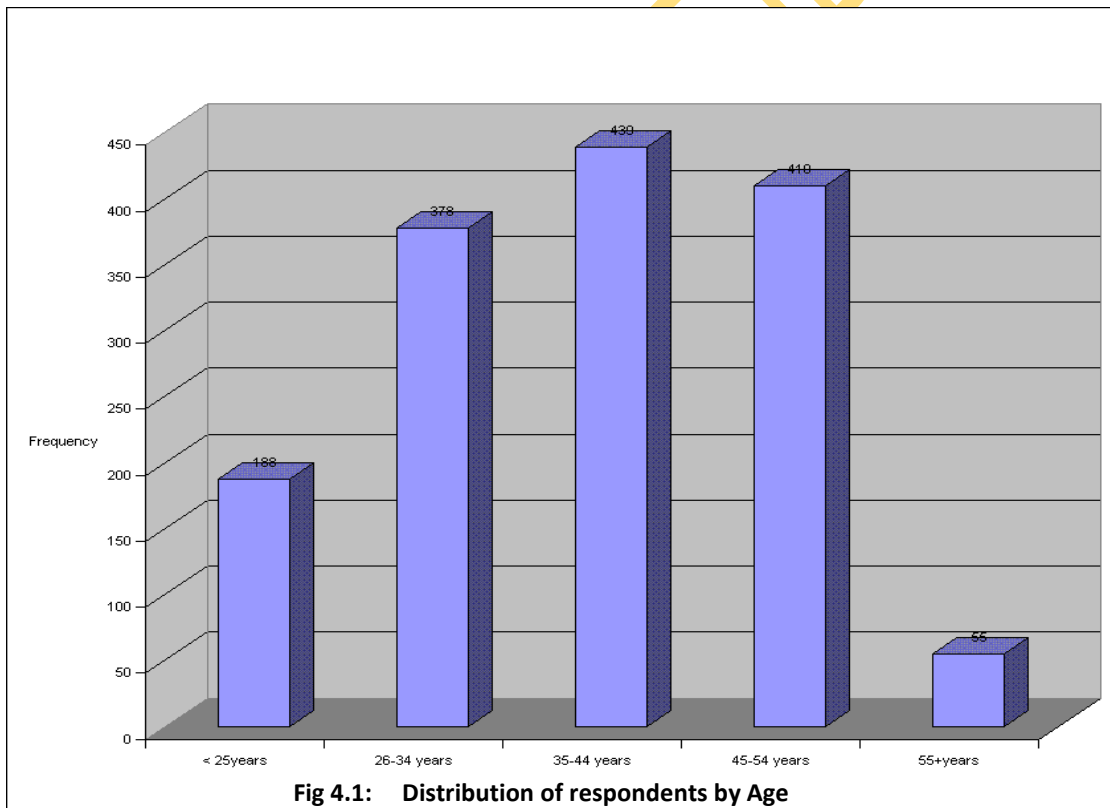
## CHAPTER FOUR

### RESULTS AND DISCUSSION OF FINDINGS

This chapter contains the results and discussion of findings that are derived from the study. The presentation is in three stages. The first stage focuses on the demographic information of the respondents, the second centres on the results of the research questions and hypotheses together with the result of the focus group discussion conducted for the study, while the third stage contains the result of the interview sessions with key informant. The analysis of data was based on the returned questionnaires of 1466.

#### 4.1 Results of Demographic Data

Below are the demographic data of respondents used for this study



The bar chart above shows that the respondents under 25 years of age are 188 (12.8%), those between the ages 26 and 34 were 378 (25.7%). Those in the age bracket of 35 and 44 years are 439 (29.9%), those between 45 and 54 years are 410 (27.9%) while 55 years and above were 55 (3.7%). The implication of the age distribution of the respondents as seen in table 4.1. is that majority of the respondents' falls within the age bracket of 26 and 34, 35 and 44 and 45 and 50 years. This indicates that they are the active members of the community with a lot of experiences in life.

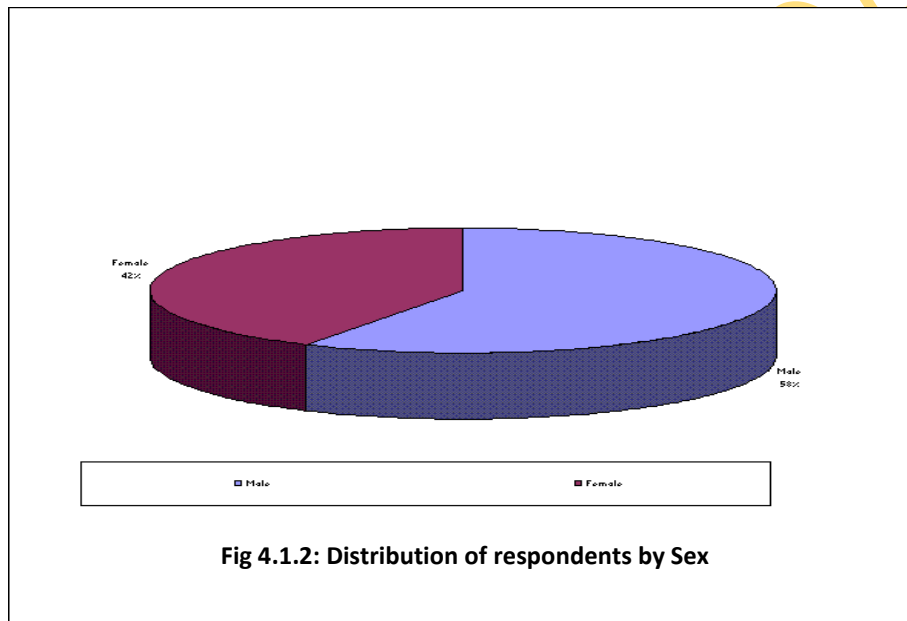
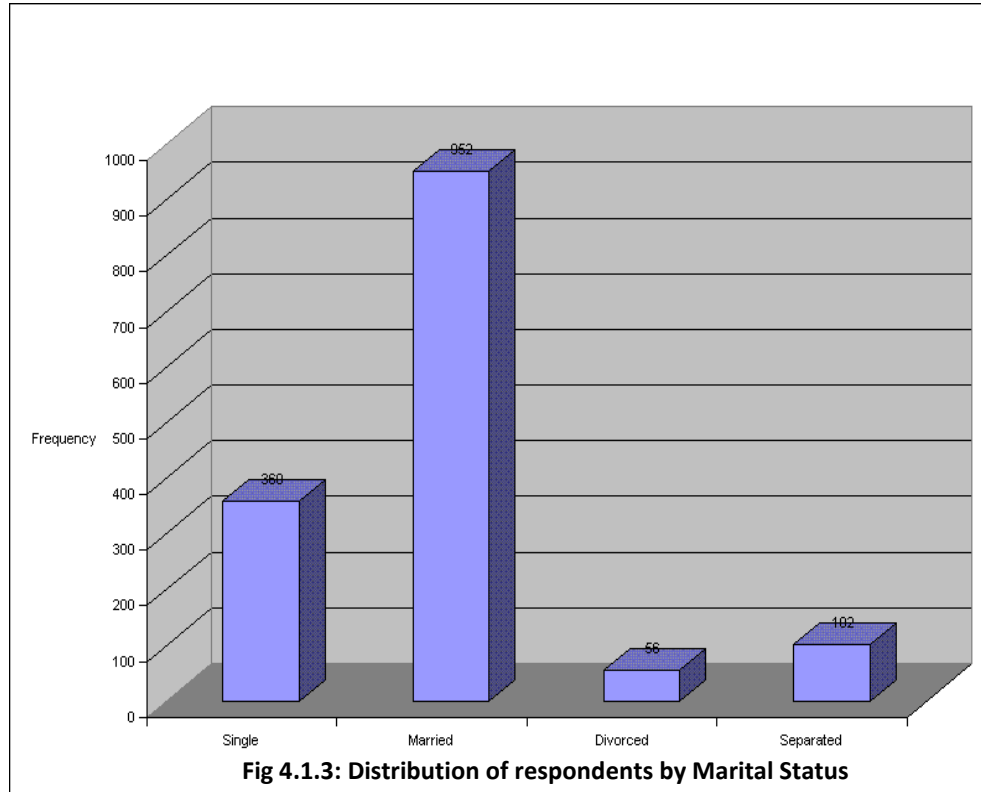


Fig 4.1.2 reveals that majority of the respondents who were males amounted to 859 (58.4%) while their female counterparts were 611 (41.6%) respectively. The implication of this is that both sexes were adequately represented in this study.



The figure above reveals that the single respondents are 360 (24.5%), married are 952 (64.8%), and divorced are 56 (3.8%) and those separated were 102 (6.9%). The implication of this is that most of the respondents are responsible married men and women with families to cater for.

*Fig. 4: Pie Chart showing the distribution of the respondents by Religion*

**Fig 4.1.4 Distribution of respondents by religion**

Fig 4.1.4 shows the religious affiliation of the respondents in the area where the research was carried out. The distribution on the Table reveal that majority of the respondents are christians 1082 (73.6%) while muslims respondents were only 112 (7.6%) and those practicing traditional religion and others amounted to 276 (18.8%). The implication is that the dominant religion practiced in the region is christianity. It is expected that churches should propagate the doctrine of peace among their members and effectively take part in conflict management in the area.

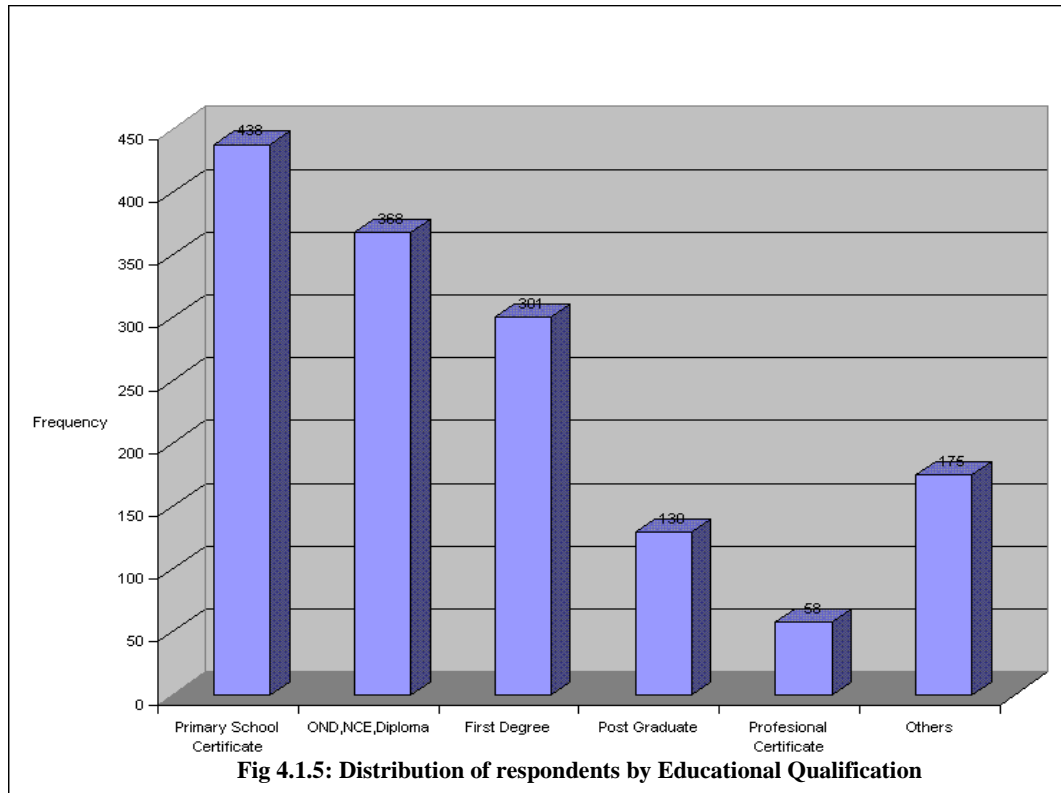


Fig 4.1.5 show the educational background of the respondents in the studied area. Primary School Certificate holders are 438 (29.8%),OND,NCE and Diploma are 368 (25.0%), First Degree holders were 301 (20.5%) while those with postgraduate degree are 130 (8.8%), professional certificate holders are 58 (3.9%) and those with other certificates accounted for 175 (11.9%).

The implication of this is that majority of the respondents possess one certificate or the other ranging from OND to professional qualifications. The view is that majority of those who are responsible for conflict in the region are those without education but contrary to this, majority of the respondents are educated. There is also the assumption that those involved in terrorism are highly intelligent.



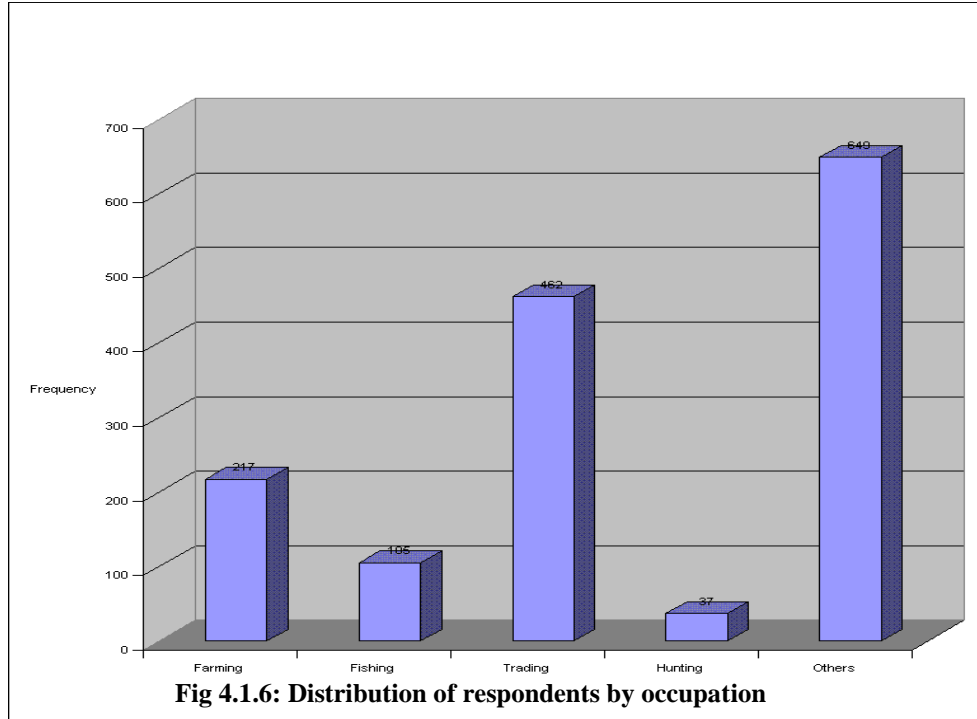


Fig 4.1.6 shows the occupational distribution of the respondents with farmers accounting for 217 (14.8%), fishermen 102 (7.1%), traders are 462 (31.4%), hunters 37 (2.5%) while those in other occupations like teaching, civil service are 649 (44.2%). The implication is that most of the people in the region are farmers, fishermen, traders while majority are in government paid employment.

## 4.2 Discussion of Major Findings.

### Effect of Community-Based Institutions and Cultural Practices on Peace building

The tables 4.2.1a and 4.2.1b below as well as the discussion that follows provide explanation for the understanding of the data collected for on objective 1 and research question1.

**Table 4.2.1a: Joint effects of Community Based Institutions and Cultural Practices on Peace-Building**

Source of variation	SS	DF	MS	F-Ratio	Sig. of P	R	R-Square
Regression	3285.715	9	365.079	364.317	.000	.832	.692
Residual	1459.046	1456	2.723				
Total	4744.761	1465					

Adj R<sup>2</sup>= .691

**Table 4.2.1b: Relative effects of Community Based Institutions and Cultural Practices on peace-building in the Niger Delta Region**

Variable	Unstandardised Coefficient		Standardised Coefficient	F	Sig.
	B	SE(β)	Beta contribution		
( Constant)	30.051	.700		42930	.000
Community Based Institutions	.387	.038	.292	10.301	.000
Cultural practices	-3.010E-02	.041	-.021	-.739	.460

Table 4.2.1a above shows that the joint effect of the independent variables of CBIs (traditional council of chiefs, age grade system, peace committee, stake holders' meeting and community development committee) and CP (use of festivals, taboo system, oath taking and use of oracle) was significant. The Table shows that the nine independent variables of CBI and CP have a multiple correlation of (R) .832 on Peace-building and multiple regression square (R<sup>2</sup>) of 692. The analysis of variance yielded an F-ratio of 364.317 which is significant at 0.05 level of significance. The Table shows that the nine

major independent variables when combined effectively predicted peace-building in the region. The F-ratio of value of 364.317 obtained is also significant at the 0.05 level of significance. This is an indication of its effectiveness in predicting peace-building in the region. About 69% of the variation was accounted for by the independent variables. In conclusion, the nine major independent variables of CBIs and CP jointly predicted peace-building in the three states studied and therefore significant ( $F_{(9), 1456}=364.317$ ;  $R=0.283$ ,  $R^2=.832$ ,  $Adj. R^2=.691$ ;  $P<.05$ ).

Also, the study revealed that CBI have influence on peace-building in the region in the sense that these institutions are closer to the people and also meet their needs in the community. The people have high esteem for their rulers, so they believe people can get justice when they are oppressed and problems are solved quickly before it gets out of hand. That is why most of the people said that CBI is people centred. In spite of the closeness of CBI to the people and the high regards for their traditional rulers, there are cases where the people allege that money meant for development of the community are shared among traditional rulers and leaders. Hence, Momoh (2000) notes that oil companies operating in the region deal directly with community leaders instead of the people whose lives are directly affected by oil production. That is, money meant for community end up in few individuals' hands and that brought the militancy of the youths

Further, The result in table 4.2.1b shows that all the independent variables were significant with varying contributions as indicated below: CBIs ( $B = .292$ ,  $P < 0.05$ ) and CP ( $B = -.021$ ,  $P > 0.05$ ). The implication of this is that CBIs and CP contributes most to Peace-building in the region. From the study, the relative contribution of community based institutions and cultural practices appear to be more significant. This corroborates the views of Okurame and Shenge (2001) who perceived traditional institutions as a vital instrument for ensuring peace and harmony within the community. This is why the UNESCO Director General (1999) stated that without peace, there is no justice and no democracy. It is therefore the responsibility of these traditional institutions to maintain peace, law and order in their communities if sustainable development must take place.

## Community-Based Institutions and Peace-Building

Table 4.2.2a and 4.2.2b below and the discussion that follows provides an explanation on objective 2, 3 and research question 2. 3,

**Table 4.2.2a: Joint effects of Community Based Institutions on Peace-Building**

Source of variation	SS	DF	MS	F-Ratio	Sig. of P	R	R-Square
Regression	769.074	5	153.815	56.486	.000	.403	.162
Residual	3975.688	1460	2.723				
Total	4744.761	1465					

**Adj R<sup>2</sup> = .159**

**Table 4.2.2b: Relative effect of Community Based Institutions on Peace-Building**

Variable	Unstandardised Coefficient		Standardised Coefficient	F	Sig.
	B	SE(β)	Beta contribution		
(Constant)	3.284	.275		11.949	.000
Traditional Council of Chiefs	4.437E-02	.014	.100	3.090	.002
Peace Committee	-3.320E02	.017	-.006	-.195	.845
Stakeholders' Meeting	-.191	.014	-.389	13.609	.000
Age Grade Associations	3.667E02	.014	.081	2.656	.008
Community Development	-6.618E02	.016	-.129	-4.248	.000

Table 4.2.2a shows the five CBIs (viz traditional council of chiefs, age grade system, peace committee, community development committee and stakeholders' meeting) have a multiple correlation (R) of .162 on peace-building and multiple regression square of (R<sup>2</sup>) of .403. The analysis of variance Table also shows further that it yielded an F-ratio of 56.486 which is significant at 0.05 level of significance. The result presented in the Table shows the five (5) CBIs when taken together, effectively predicted peace-building in the studied area. The observed F-ratio value of 56.486 is significant at the 0.05 level of significance, an indication that community based institutions have significant effects on peace-building process in the region.

The table shows that the joint prediction/effect of the independent variables of traditional council of chiefs, peace committee, age grade system, stakeholders' meeting and community development on peace-building was significant. (Critical – t = 1.96, Cal t

= 132.483,  $df = 248$ ,  $P < .05$  level of significance). The total variation accounted for by the independent variables was 420. The result is therefore significant. That is, community based institutions have significant effect on peace-building process in the Niger Delta region.

The implication of the finding is that the independent variables have joint effect on peace-building because the traditional rulers are seen as the custodians of the people's culture and the administration of justice is in the hands of the council of elders (Ikimi, 2001). Therefore for development to take place there must be peace. Hence, UNESCO Director General (1999) states that without peace, there is no development, no justice and no democracy.

Fawundu (2006) is of the opinion that government should promote peace as a foundation for development because there cannot be any meaningful development without peace. A peace agenda must include education, easy access to justice and more equitable distribution of resources (UNDP 2006). This essentially is why the people of the Niger Delta region are clamouring for peace, the premise on which peace-building is built. Peace-building are all those processes that seek to address the underlying causes of violent conflicts and crisis through reconciliation, institution building and political as well as economic transformation either to prevent them or if they will reoccur. They have a strong preventive character and are aimed at meeting basic needs for security and order, food and clothing and for recognition of identity and worth.

From the focus group discussion, the participants were asked the outcome from the usage of community based institutions.

Youth from Bieseni responded that peace is the outcome from the usage of community based institutions and cultural practices. The peace experienced in the communities is the result of the collective efforts of these institutions in resolving any crisis or conflicts that may arise in the communities and also information is disseminated to the people about what is going on in the community.

Another participant at Bodo FGD session noted that peace will pave the way for development to take place in the community and also community based institutions will promote love and unity among community members and should be broken into smaller units for better functioning in the community.

The responses from the participants are in line with the view of Imhabekhai (2009) that meaningful development cannot take place in a conflict or crisis prone community. This is because development can only thrive in a peaceful environment.

In addition result on Table 4.2.2b shows the extent to which each of the independent variables contributed relatively to peace-building in the region. The weight of their contributions is: traditional council of chiefs ( $\beta=.100$ ,  $P <.05$ ), peace committee ( $\beta= -.006$ ,  $P <.05$ ), age grade system ( $\beta= -.081$ ,  $P <.05$ ), stakeholders' meeting ( $\beta= .389$ ,  $P <.05$ ), community development committee ( $\beta= -.129$ ,  $P <.05$ ). Thus, relatively the variables had significant influence on peace-building in the region. From the analysis therefore, traditional council of chiefs ( $\beta = .100$ ) contributes most to peace-building while the least contributor is peace committee with ( $\beta =-.006$ ). The implication of this finding is that each of the independent variables had effects on peace-building in the region. The contribution of traditional council of chiefs ( $\beta = .100$ ) to peace-building corroborates the result of a focus group discussion carried out by Udegbe, Okurame and Shenge (2001) on conception of leadership among communities in Nigeria, the responses of majority of the participants show that maintenance of peace, settlement of dispute and community development are the most frequently mentioned by respondents. It appears that traditional institutions are perceived as a vital instrument for ensuring such peace and harmony within and among communities in Nigeria.

Also, the contribution of peace committee ( $\beta=-.006$ ) and stakeholders' meeting ( $\beta = .0389$ ) on peace-building affirms the importance of peace committee in peace-building. This is because peace committees are made up of elders and influential people in the community and can be used to mediate in all forms of conflict situation in the region. According to Kimani (2004), peace committees are used as decision making mechanisms to manage and resolve conflicts within or between communities. Peace committees use local mediation which typically incorporates consensus building based on open discussions to exchange information and clarify issues. The significant contribution of age grade system ( $\beta = .081$ ) in peace-building further buttressed the role played by age grade association in the community. That is why Oduaran (1994) believes that age grade system provides the base from which a virile village committee could grow. The

importance of the village committee has been clearly recognised by Anyanwu (1981) who reasoned that it must be the starting point from which new ideas and drive take their origin and at the point which initiative must be stimulated if it is still latent (Oduaran,1994).

In addition, Onoge (1993) from his study of Nigeria confirms that before the arrival of the colonial forces and the amalgamation of 1914, social conflicts were monitored, prevented, managed and resolved through established mechanism generally accepted by the communities and these included traditional institutions such as traditional rulers, council of elders, age sets, chiefs, ancestral cult, religious beliefs, local deities and others. According to him, these traditional institutions were used effectively to bring peace and harmony to the community.

The influence of each of the various variables of CBIs is further analysed below:

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**Traditional Council of Chiefs and Peace-building in the Niger Delta Region**  
**Table 4.2.3 Influence of Traditional Council of Chiefs on Peace-Building in the**  
**Region**

Item	Traditional Council of Chiefs				Total	X <sup>2</sup> crit	X <sup>2</sup> cal	Df	Sig. P
	D	SD	A	SA					
Intervention of traditional council of chiefs in the settlement of land disputes will foster peace in the region	31 (2.2%)	68 (4.7%)	765 (52.1%)	602 (41.0%)	1466 (100.0%)	28.9	398.916	18	.000
The settlement of communal clashes in the community by the traditional councils of chiefs will enhance peace-building in the region	62 (4.3%)	146 (10.0%)	838 (57.1%)	420 (28.6%)	1466 (100.0%)				
The intervention of traditional council of chiefs in resolving conflicts between communities and government will foster peace in the region	90 (6.2%)	160 (11.0%)	632 (43.1%)	584 (39.8%)	1466 (100.0%)				
The intervention of traditional council of chiefs in the resolution of conflict between communities and oil companies will ensure peace and development in the region	118 (8.1%)	163 (11.2%)	608 (41.4%)	577 (39.3%)	1466 (100.0%)				
Resolution of conflicts between communities by traditional council of chiefs will ensure peaceful coexistence among communities thereby leading to peace and development in the region	89 (6.1%)	117 (8.0%)	731 (49.8%)	529 (36.1%)	1466 (14.3%)				
The intervention of traditional council of chiefs in resolution of conflicts between elders and youths in the communities will ensure in peace in the area	105 (7.2%)	137 (9.4%)	671 (49.7%)	553 (37.7%)	1466 (100.0%)				
The intervention of traditional council of chiefs in the payment of land compensation to affected communities will ensure harmonious relationship in the region	229 (15.6%)	172 (11.8%)	589 (40.1%)	476 (32.4%)	1466 (100.0%)				
Total	724 (100.0%)	963 (100.0%)	4834 (100.0%)	3741 (100.0%)	10283 (100.0%)				



The distribution on Table 4.2.3 shows the relationship of traditional council of chiefs and peace-building because  $X^2$  calculated value of 398.916 and the  $X^2$  critical value = 28.9 as  $df = 15$  at 0.05 level of significance. It was observed that  $X^2$  calculated was greater than  $X^2$  critical. Therefore, there is a significant relationship between traditional council of chiefs and peace-building. The major highlights of the distribution reveals that majority of the respondents (93.1%) believe the intervention of traditional council of chiefs in the settlement of land disputes will foster peace in the region (85.7%) agreed that the settlement of communal clashes in the community will enhance peace-building in the region, 80.1% are of the opinion that resolution of conflicts between communities and oil companies will ensure peace and development in the region while 85.9% believe resolution of conflicts between communities will ensure peaceful co-existence among communities, thereby, leading to peace and development of the region.

Also, 97.1% are of the opinion that resolution of conflicts between elders and youths in the communities will ensure peace in the area, 82.9% stated that resolution of conflicts between communities and government will foster peace in the region while 72.6% agreed that payment of compensation to affected communities will ensure peaceful co-existence and harmonious relationship in the region. From these highlights, it could be inferred that traditional council of chiefs had enhanced peace-building in the region.

Further, the Table above shows that there is a significant relationship between traditional council of chiefs and peace-building because the  $X^2$  calculated value 398.916 at  $Df = 18$  was greater than the  $X^2$  critical value of 28.9 at alpha level of  $<.05$ . It was therefore observed that the  $X^2$  calculated value of 398.916 was greater than the  $X^2$  critical value of 28.9. This means that traditional council of chiefs had enhanced peace-building in the area.

The findings of this study is in line with the view of Ikimi (2001) states that traditional council of elders settle disputes between their chiefs and also find solutions to inter communal conflicts when it occurs among communities. Also, the functions of leadership as enunciated by Akingbade (2001) confirm the findings of this study. That is, the traditional leaders ensure peace and unity among the people, rapid development of the

community, provide assistance to the people, settle disputes among families, communities, liaise with government and communities, allocation of land, giving of chieftaincy titles and giving of advice and counselling to the people amongst others. Also, Nwolise (2005) stated that in African societies, each person, family head and community or kingdom leader was held responsible for the maintenance of peace in the community.

To complement the findings on Table 4.2.3, the participants from the focus group discussion were asked the role of the traditional council of chiefs. The participants responded that the traditional ruler is the head of the community and that the day – to – day governance of the community is carried out by the traditional ruler with his council of chiefs. The participants from the 13 sessions of the group discussion listed the following functions of traditional council of chiefs to include:

- maintenance of peace, law and order in the community.
- help to resolve conflicts among families and communities.
- Settlement of land disputes between families or communities.
- set up peace committee in times of crisis and people are co-opted to serve in the committee.
- settle family problems, conflict between oil companies and oil producing communities.
- ensures unity among the communities.
- They are used as channel of communication to their people. In essence, they relay information to the people.
- They serve as alternate conflict resolution mechanism in the community.

In conclusion therefore, the findings of the study and results of the focus group discussion reveal that traditional council of chiefs are expected to maintain law and order in their various communities, help to settle disputes among families and community members. Also, discussants from various FGD sessions attested to this. This means traditional council of chiefs in the various communities used for the study performs these functions which form the basis of the existence of traditional institutions.

## Peace committee and Peace-building

**Table 4.2.4. Effects of Peace Committee on Peace-Building**

Items	Peace Committee and Peace-Building				Total	X <sup>2</sup> Crit	X <sup>2</sup> Cal	DF	P
	SD	D	A	SA					
Peace committee approach will reconcile aggrieved parties in the region	65 (4.5%)	78 (5.4%)	712 (48.5%)	611 (41.6%)	1466 (100.0%)	21.0	187.425	12	.000
Organising peace talk and rallies amongst communities will foster peace in the region	69 (4.8%)	168 (11.5%)	714 (51.1%)	479 (32.7%)	1466 (100.0%)				
Peace committee dialoguing with communities and oil companies will foster peaceful coexistence	77 (5.3%)	109 (7.5%)	733 (49.9%)	547 (37.3%)	1466 (100.0%)				
The peace committee approach will ensure maintenance of peace, law and order in the region	117 (8.0%)	106 (7.3%)	648 (44.1%)	595 (40.5%)	1466 (100.0%)				
The initiation of development projects by peace committee will pacify the people of the region.	171 (11.7%)	179 (12.2%)	577 (39.3%)	539 (36.7.5%)	1466 (100.0%)				
Total	499 (6.9%)	640 (8.8%)	3420 (46.6%)	2771 (37.8%)	1466 (100.0%)				

The above Table shows there is a significant relationship between peace committee and peace-building because X<sup>2</sup> calculated value 187.425 and the X<sup>2</sup> critical = 21.0 at df = 12 at 0.05 level of significance. It was observed that X<sup>2</sup> calculated was greater than X<sup>2</sup> critical. It was therefore concluded that peace committee will enhance peace-building in the area. Majority of the respondents, 90.1% believe that using peace committee approach in peace-building will reconcile aggrieved parties in the region, while 81.3% agree that organising peace talk and rallies amongst communities will foster peace in the region, 94% agree that using peace committee in dialoguing with communities and oil companies will foster peaceful coexistence and 84.7% are of the opinion that using peace committee approach will ensure the maintenance of peace, law and order in the region and also 80.4% agree that the initiation of development projects

by peace committee will pacify the people of the region. From these highlights, it could be concluded that peace committee approach had enhanced peace-building in the region.

Meanwhile, the  $X^2$  contingency derived from the distributions across tabulations indicates that peace committee approach will reconcile aggrieved parties in the region 90.1%, organising peace talk and rallies amongst communities 81.3%, dialoguing with communities and oil companies 94.7%, maintaining peace, law and order and 84.4% initiating development projects 80.4% aimed at sustainable development and peace-building in the region.

The result is in line with the views of Adan and Pkalya (2006) that peace committee was a community driven effort to promote peaceful coexistence in society as well as fill the security void left by the government in conflict prone areas in Kenya. The result of the analysis carried out in Kenya revealed that peace committee have been very instrumental in peace-building efforts in Kenya's dry lands. They are credited for reducing tension and improving the inter community relations. It must also be noted that peace committee is not a permanent community based institution but are ad-hoc committee set up when occasion demands, especially in times of crisis.

The result of the focus group discussion further revealed the relevance of peace committee in peace-building.

On the role of peace committee, discussants at Biseni FGD session noted that peace committee are ad-hoc in nature and are set up by traditional council of chiefs in times of crisis and people are co-opted to serve in the committee with the aim of maintaining peace in the community. They equally noted that peace-committee is not a permanent structure but set up to help look into conflicts that cannot be resolved by the traditional council of elders and the committee is dissolved after completing the assignment given to them.

## Stakeholders' Meeting and Peace-Building

**Table 4.2.5. Relationship between Stakeholders Meeting and Peace-Building**

Items	Stakeholders Meeting and Peace Building				Total	X <sup>2</sup> Crit	X <sup>2</sup> Cal	DF	P
	SD	D	A	SA					
Regular meetings and constant dialogue between conflicting parties will ensure peace in the region	47 (3.3%)	71 (4.9%)	656 (44.7%)	692 (47.1%)	1466 (100.0%)	25.0	260.531	15	.000
Stakeholders' meeting will provide avenue where decisions can jointly be taken to develop the region and this will foster peace and development	49 (3.4%)	135 (9.3%)	743 (50.6%)	539 (36.7%)	1466 (100.0%)				
The intervention of stakeholders' meeting in infrastructural development will ensure peace in the area	98 (6.7%)	160 (11.0%)	702 (47.8%)	506 (34.5%)	1466 (100.0%)				
Stakeholders' meeting employment will be created and this will lead to the development of the region	181 (12.4%)	112 (7.7%)	654 (45.2%)	509 (34.7%)	1466 (100.0%)				
With the intervention of stakeholders' meeting employment will be created and this will lead to development of the region	142 (9.7%)	155 (10.6%)	596 (40.6%)	573 (39.0%)	1466 (16.7%)				
The intervention of stakeholders' meeting will empower the youths through acquisition of skills and this will reduce their restiveness	152 (10.4%)	142 (9.7%)	559 (38.1%)	613 (41.8%)	1466 (100.0%)				
Total	669 (7.7%)	775 (8.9%)	3920 (44.5%)	3432 (39.0%)	8814 (100.0%)				

The Table above shows there is a significant relationship between stakeholders' meeting and peace-building because X<sup>2</sup> calculated value 260.531 and the X<sup>2</sup> critical value = 25.0 at df = 15 at 0.05 level of significance. It was therefore concluded that stakeholders' meeting had enhanced peace-building in the region. The frequency distribution table however revealed that majority of the respondents 91.8% agree to the

fact that regular meetings and constant dialogue between conflicting parties will ensure peace in the region, 87.3% believe decision can jointly be taken to develop the region thereby fostering peace and development, 89.1% of the respondents are of the opinion that intervention of stakeholders' meeting in infrastructural development will ensure peace in the region while 79.7% believe employment could be created leading to the development of the region and lastly 79.9% believe empowerment of youths through acquisition of skills will reduce restiveness in the area. It could be inferred that stakeholders' meeting had greatly enhanced peace-building in the region.

The findings of this study is in agreement with the findings of Majaro-Majesty's (2006), Evaluation of conflict transformation strategies for peace-building in selected multi ethnic communities in Nigeria which revealed that stakeholders' institution has contributed to the sustenance of peace. In Warri and the Illaje – Eseodo area, it has been observed that stakeholders have not been able to sustain peace but only suppress violence, because they have only succeeded in the demobilisation of militias, they have failed to disarm them and reintegration has also failed. Lederach (1997) however believes stakeholders' honest engagement in the practice of conflict management is essential to its effectiveness. Further, honest discussion from the various stakeholders in the community comprising the various groups in the community like the women, youth, men, religious leaders, elders, traditional rulers and their chiefs can help foster peace in the region. This supports the view of Lederach, (1999) on gaps in peace-building. The interdependence gap is the relationship that exists among the various levels of leadership in the region. This gap exists as there have not been effective interaction and relationships among the various levels of the leadership on how the needs and aspirations could be met. The challenge therefore, is for these various levels of leadership to develop a way of understanding and dialoguing among each other to see the need for genuine peace-building based on developing activities that will bring development to the region. However, from the focus group discussions in six communities, it appears stakeholders' meeting is not a common occurrence as most of the discussants were silent on the issue.

## Age Grade System and Peace-Building

**Table 4.2.6 Role of Age-Grade System on Peace-Building**

Items	Age Grade Association and Peace Building				Total	X <sup>2</sup> Crit	X <sup>2</sup> Cal	D F	P
	SD	D	A	SA					
Age grade association as part of decision making body will restore peace in the region	214 (14.6%)	181 (12.4%)	688 (46.9%)	383 (26.1%)	1466 (100.0%)	16.9	167.667	.9	.000
By engaging the leaders of the age grade associations in regular dialogue in the community will make them see the need to maintain peace in the region	157 (10.7%)	179 (12.2%)	868 (59.1%)	262 (17.9%)	1466 (100.0%)				
The empowerment of youths in skill acquisition will reduce youth restiveness in the area, thereby bringing peace to the region	168 (11.5%)	155 (10.6%)	605 (41.2%)	538 (36.7%)	1466 (100.0%)				
The intervention of the age grade association in infrastructural development of the region will foster peace coexistence by parties involved	217 (14.8%)	151 (10.3%)	688 (46.9%)	410 (28.0%)	1466 (100.0%)				
Total	756 (12.9%)	666 (11.4%)	2849 (48.5%)	1593 (27.2%)	5876 (100.0%)				

The Table above shows that X<sup>2</sup> calculated value 167.667 and the X<sup>2</sup> critical value =16.9 at df =.9 at 0.05 level of significance. It was observed that X<sup>2</sup> calculated was greater than X<sup>2</sup> critical. Therefore, age grade system will enhance peace-building in the region. Also, majority of the respondents, 73% indicated that making age grade system as part of decision making body will restore peace in the region, 77% are of the opinion that engaging leaders of these associations in regular dialogue in the community will make them see the need to maintain peace in the region, 74.8% agreed that intervention of age grade system in infrastructural development in the region will foster peaceful co-existence of parties in the community while 71% are of the opinion that youth empowerment in skill acquisition will reduce youth restiveness in the area, thereby

bringing peace to the region. From the major highlights, it can be concluded that age grade association could enhance peace-building in the region

Further, the Table shows that there is significant relationship between age grade system and peace-building because  $X^2$  calculated value of 167.667 at Df .9 was greater than  $X^2$  critical value of 16.92 at alpha level of  $<.05$  and was therefore significant. This means that age grade system had enhanced peace-building in the region

The age grade is used to represent the youth body in this study. On the role of youth, the participants laid emphasis on the role of the youth body in peace-building to include maintenance of peace in the communities in times of election, resolve communal clashes, initiate ideas for the good of the community, interact with oil companies operating in their region to train their youth in area of skill acquisition to make them employable and meet with head of council of chiefs during communal clashes and build the youth towards developing sound teachings on peace,

To further corroborate the focus group discussion one of the interviewers responded that the role of the youth association includes: educating the youth on the importance of peaceful coexistence, conducting rallies and awareness campaign in the community; mobilising each other to ensure they move against all forms of hostility and everyone that constitute nuisance in the community, co-operating with other bodies as regards how best to move the community forward, protecting their interest by advocating for what will assist them in their livelihood in the society and present their problems to the traditional council of elders.

In addition, it could be seen from the findings and FGD that the youths are a very strong force to reckon with in the community. The youth also help with the maintenance of law and order in the community. As Ogboi, (2003) notes that the youth are the strength of any community. They form a large part of labour force and have a high level of productivity. In every nation or community, they are the leaders of tomorrow. In the community, they perform some functions in the political development, community security and defence, social activities and physical project implementation. It must also be noted that these youths are used as political thugs by politicians during electioneering campaigns but when they are integrated into decision making body as Giadom (2009) note, that the youth can be educated on the dangers involved in being used as political



thugs and equally teach them on the importance of peaceful co-existence thereby instilling in them the spirit of unity, love and peace in the community.

### Community Development Committee and Peace-building

**Table 4.2.7 Influence of Community Development on Peace-Building**

Items	Community Development Committee and Peace-Building				Total	X <sup>2</sup> crit	X <sup>2</sup> cal	Df	Sig. P
	D	SD	A	SA					
Community development committee will ensure community felt needs are identified and met	91 (6.3%)	66 (4.6%)	723 (49.3%)	586 (39.9%)	1466 (100.0%)	21.0	200.764	12	.000
The regular meeting of community development committee with community leaders and the oil companies will foster peaceful coexistence in the region	73 (5.0%)	110 (7.6%)	693 (47.2%)	590 (40.2%)	1466 (100.0%)				
The intervention of community development committee in the supervision and monitoring of project completion and to specification	89 (6.1%)	156 (10.7%)	695 (47.3%)	526 (36.9%)	1466 (100.0%)				
Community development committee are effective agents of development.	162 (11.1%)	124 (8.5%)	704 (48.0%)	476 (32.4%)	1466 (100.0%)				
The intervention of community development committee in project initiation will bring peace and sustainable development to the region	231 (15.8%)	119 (8.2%)	630 (42.9%)	486 (33.1%)	1466 (100.0%)				
Total	646 (8.9%)	575 (7.9%)	3445 (46.9%)	2664 (36.3%)	7345 (100.0%)				

The table above showed that there is significant relationship between community development committees and peace-building because X<sup>2</sup> calculated value of 200.764 and X<sup>2</sup> critical value = 21.0 at df .12 at 0.05 level of significant. It was observed that X<sup>2</sup> calculated of 200.764 was greater than X<sup>2</sup> critical value of 21.0. It was therefore

concluded that community development committee had great influence on peace-building in the region. The major highlights of the distribution is that, majority of the respondents 89.2% agreed that community development committee will ensure community felt needs are identified and met, 87.4% of them said regular meeting of the CDC with community leaders and oil companies will foster peaceful co-existence in the region, 83.2% are of the opinion that their intervention in supervision and monitoring of projects will ensure project completion and also to specification while 76.1% of the respondents believe CDC are effective as agents of development. From these major highlights, it could be inferred that CDC had enhanced peace-building in the area.

Meanwhile, the  $X^2$  contingency derived from the distribution across tabulation indicates that CDC will enhanced peace-building by ensuring community felt needs are identified 89.2% regular meetings with community leaders and oil companies. 87.4% intervention of CDC in project initiation which can bring peace and sustainable developments to the region, 83.2% supervision and monitoring of projects 80.4% and lastly CDC as effective agents of development 76.1%. Besides, the  $X^2$  calculated value of 200.764 at Df = 12 was greater than the  $X^2$  critical value of 21.0 at alpha level of <0.05 and was therefore significant. This means that CDC had enhanced peace-building in the region because the  $X^2$  calculated value of 200.764 was greater than the  $X^2$  critical value of 21.0

The findings confirm the view of Anyanwu (1981) who reasoned that the village community development committee must be the starting point from which new ideas and drive take their origin and at the point which initiative must be stimulated. Also, the functions of village community development committee according to Oduaran (1994) revolve around the planning and execution of projects to their evaluation.

The result of the FGD confirms the findings of this study as it relates to the functions of Community Development Committee in the Niger Delta Region.

Participants in the focus group discussion observed that the community development committee is concerned with the developmental issues of the community, they go into memorandum of understanding (MOU) on behalf of the community with oil companies' in terms of project, help in monitoring and supervising the projects e.g. road construction, building of classroom blocks, and also see to the environmental cleanliness of the

community. They have the right to decide where projects are to be cited and also the level of development. They serve as the eye of government to the community and also as intermediary between council of chiefs and the government the oil companies.

The study further revealed that CDC is in charge of development in various communities sampled. They are responsible for initiating, monitoring and evaluation of project undertaken in communities. It is believed that when projects meet the felt needs of the people, the people will actively participate in the execution of such projects. This will ensure the utilization and maintenance of such projects by the people. This is in line with Miller's force-field analysis theory which is associated with the concept of participation is premised on Maslow's hierarchy of needs. This brings to the fact that the people of the Niger Delta area will only participate in developmental projects that will meet their survival and safety needs; community felt needs and technological changes. It only goes to show that when people are hungry and not secured, they cannot effectively participate in developmental projects.

### **Cultural Practices and Peace-Building**

Table 4.2.8a and 4.2.8b below as well the discussion that follows was based on data collected from respondents on objectives 4 & 5 and research questions 4 & 5.

**Table 4.2.8a: Regression showing the joint prediction/effects of Cultural Practices on Peace-Building**

Source of variation	SS	DF	MS	F-Ratio	Sig. of P	R	R-Square
Regression	3025.825	4	756.456	642.946	.000	.799	.0638
Residual	1718.936	1461	1.177				
Total	4744.761	1465					

**Adj. R<sup>2</sup> = 637**

**Table 4.2.8b: Relative Effects of cultural practices on peace-building in the Niger Delta Region.**

Variable	Unstandardised Coefficient		Standardised Coefficient	F	Sig.
	B	SE(β)	Beta contribution		
(Constant)	.345	.033		10.576	.000
Use of festival will foster the maintenance of peace	1.105	.129	.232	8.555	.000
Taboo system will make people to obey laws	1.545	.124	.335	12.414	.000
Use of oracle will foster peace in the region	.945	.197	.076	4.792	.000
Oath Taking will ensure peaceful coexistence	2.332	.082	.462	28.410	.000

Table 4.2.8a shows that the variables of cultural practices, oath taking, taboo system, oracle consultation and festivals have a multiple correlation of (R) of .799 on peace-building and multiple regression square ( $R^2$ ) of .638, the analysis of variance yielded an F-Ratio of 642.946 which is significant at 0.05 level of significance. The Table further shows that the four variables of cultural practices when combined effectively predicted peace-building in of Delta, Bayelsa and Rivers States. The F- Ratio value of 642.946 obtained is also significant at 0.05 level of significance. This definitely, is an indication of its effectiveness in predicting peace-building in the region. Cultural Practices as can be seen accounted for about 64% of the variation by the independent variables.

To confirm the findings of this study in relation to cultural practices, Ikimi (2001) stated village laws and customs as well as taboos were well known and taught to family members as they grew up. This is to enable community members obey the laws of the land and anyone who goes against these laws are punished. Ikimi (2001) also cited the case of women marching naked through the village to protest as a taboo and this could bring undue consequences to any community.

The findings also corroborate the views of Adewoye (1977) and Ojo (1973) who state that the supernatural influence on moral conduct of society facilitates peace and harmony. This is so because individuals jealously keep to the ethical rules which enhance peace and concord, lest they invite the wrath of the supernatural. Also, Ayisi (1979)

writes that oath taking system is a significant feature of the administration of injustice among the Ashanti. Oath is sworn when one wants to have an offence redressed (Nwolise, 2005).

According to Olaoba (2005), oath taking is the process of conflict resolution in African society which hinges on the recognition of the ancestral power and authority. It confirms the ritual sanctions of the ancestors in dispute settlement and this often induces fear of the supernatural. Oath taking is used to established peace and prevent conflict in African society.

The participants in the focus group discussion were asked the role of cultural practices in peace-building in the region. They responded that cultural practices can help in curbing crisis and also serve as a means of bringing people together. For example, masquerade dance and Ongushi dance is used to bring people together during crisis situation and also the people engage in wrestling competition and inter-quarterly football match.

Discussants at Ekuerede FGD session noted that the people of Ekuerede have high regards for their King to the extent that the authority of the Olu of Warri cannot be challenged. They equally stated that there are laws that protect what they believe and any one that goes against these laws is sanctioned. Festivals like Okere Juju Feast bring people from all over the world together, while the Oyekoro festival is also known as coronation anniversary. The Oyekoro festival is a very important ceremony in Warri Kingdom. The people likened the festival to the world cup that unites the whole world.

In addition, the key informants reiterated the importance of cultural practices in fostering peace in the community. The chief states that the practice of using oracle and shrine to swear no longer exists in Elegbele community since 1970. There is a law forbidding anyone to swear to anything and any one found in the act will be punished. The chief went further to state that December 14<sup>th</sup> every year is used to celebrate Eyalopkoru festival to mark the community turning away from idol worship. The celebration is for four days and this festival is a means of bringing people of the community all over the world together to celebrate. This he said is a means of promoting peace and unity in the community.

Another informant said there are many cultural practices that bring people together in the community among these cultural practices is the Ogbokoroma society involving masquerade dancing and this festival is seasonal. The Ogbokoroma society helps to promote peace by bringing together members and non-members. There is also Amanikpo Society and it is the most dreaded and fearful. This is used to forestall peace in the time of crisis and instil fear in the people of the community. There is also the Canutete Cultural Group. This comprises powerful group of cultural masquerade dancers. It is carried out through enlightenment campaigns that are educative and persuasive that discourages people from certain evil and also informs them of impending danger on certain behavioural attitudes. The community also engages in seasonal football tournament among the 35 villages which is divided into 35 football clubs which participate in the tournament yearly. The tournament brought all the warring communities together in 2008 and it was tagged Peace Tournament. He said Bodo City Amateur Football Association is charged with the responsibilities of ensuring regular hosting of this tournament yearly.

Also, result on table 4.2.8b shows that all the independent variables were significant with varying contributions as indicated below:

Use of festivals ( $\beta = .232, p > .05$ ), Taboo System with ( $\beta = .335, p < 0.05$ ), Use of Oracle with ( $\beta = .076, p > 0.05$ ), Oath taking ( $\beta = .462, P < 0.05$ ). The result further shows that the use of festivals will foster maintenance of peace, taboo system and taking an oath before a deity were significant while the use of oracle is not significant. The findings also revealed that cultural practices can help in curbing crisis and also serve as a means of bringing people together. Some of the practices used in the sampled communities include oath taking which is used to settled disputes, oracle consultation for truth finding. This is in line with two cases from the eastern part of Nigeria cited by Nwolise (2005) where oath taking was used to resolve the conflict between Aguleri – Umuleri Umuohaba Anam and Umunebo – Umuokuzu land dispute where the Umuada (female born in a place but married to another area) decided that both clans should take the oath to find out the truth about the rightful owners of the land. The conclusion is that oath taking can be used as a strong weapon to forestall peace in the Niger Delta region.

Further, it was also discovered that cultural festivals is a way of bringing people together from different walks of life as revealed from the FGD carried out. For instance, in Gokana local government area of Rivers state, the Amanikpo festivals is used to bring people together and forestall peace in time of crisis and also instil fear in the people of the community. In Kiagbodo community in Burutu local government area in Delta state, masquerade and onguse dance are used to bring people together during crisis situation while the people of Ekuerede in Warri South local government area have the Oyekoro festival known also as coronation anniversary. It is expected that with the high regards the people have for their king, and the fact that the king's order cannot be disobeyed will ensure peace in the region but the reverse is the case.

The Table below further analyse each of the component of Cultural Practices and Peace-Building

**Table 4.2.9 Relationship between Cultural Practices and Peace Building**

Items	Cultural Practices and Peace Building				Total	X <sup>2</sup> Crit	X <sup>2</sup> Cal	D F	P
	SD	D	A	SA					
Use of festivals will foster the maintenance of peace in the community leading to the development of the region,	217 (14.8%)	362 (24.7%)	533 (36.3%)	354 (24.1%)	1466 (100.0%)	25.0	92.790	15	.000
Taboo system will enable community members obey the laws of the land thereby ensuring peaceful coexistence among communities	177 (12.1%)	332 (22.7%)	672 (45.8%)	285 (19.5%)	1466 (100.0%)				
The use of oracle will foster peace in the region	231 (15.8%)	356 (24.3%)	536 (36.5%)	343 (23.4%)	1466 (100.0%)				
Taking an oath before a deity will ensure peaceful coexistence amongst communities	252 (17.2%)	353 (24.1%)	581 (39.6%)	217 (19.1%)	1466 (100.0%)				
Total	877 (16.1%)	1403 (22.6%)	2322 (39.3%)	1199 (21.9%)	5864 (100.0%)				

The Table above shows there is a significant relationship between cultural practices and peace-building ( $X^2$  critical = 25.0,  $X^2$  calculated value = 92.790, df = 15, ( $P < .05$ ). It was therefore observed that  $X^2$  calculated value of 92.790 at df 15 was greater than the  $X^2$  critical value of 25.0 at alpha level of  $< .05$  and was therefore significant.

The contingency distribution Table further reveals that most of the respondents 60.5% are of the opinion that use of festivals will foster the maintenance of peace in the community thereby leading to the development of the region, 66% agree that taboo system will enable community members obey the laws of the land thereby ensuring peaceful co-existence among parties, while 60% indicated that the use of oracle and 54.4% said taking an oath before a deity will ensure peaceful co-existence among communities. From these analyses, it was believed that cultural practices had enhanced peace-building in the region. To confirm the findings of this study in relation to cultural practices, (Ikimi (2001) states that village laws and customs as well as taboos were well known and taught to family members as they grew up. This is to enable community members obey the laws of the land and anyone who goes against these laws are punished. Ikimi (2001) also cited the case of women marching naked through the village to protest as a taboo and this could bring undue consequences to any community.

### Benefits of Community Based Institutions and Cultural Practices on Peace-Building

Table 4.2.9 below gives a clear picture and understanding of information gathered on objective 6 and research question 6.

**Table 4.2.9: Benefits of Community Based Institutions and Cultural Practices on Peace-Building in the Niger Delta Region**

Items	Community-based Institutions/Cultural Practices and Peace-Building				Total	X <sup>2</sup> crit	X <sup>2</sup> cal	Df	Sig. P
	D	SD	A	SA					
Restore peace to the region	164 (11.2%)	97 (6.7%)	628 (42.8%)	577 (39.3%)	1466 (100%)	25.0	167.61	15	.000
Develop the region	172 (11.8%)	166 (11.4%)	596 (40.6%)	532 (36.3%)	1466 (100%)				
Create employment	169 (11.6%)	273 (18.6%)	469 (32.0%)	555 (37.8%)	1466 (100%)				
Allow active participation in decision making	229 (15.6%)	161 (11.0%)	593 (40.4%)	483 (32.9%)	1466 (100%)				
Ensure cordial coexistence between the oil producing communities by oil companies	171 (11.7%)	201 (13.7%)	553 (37.7%)	541 (36.9%)	1466 (100%)				
Empower the youth by acquiring skills	217 (14.8%)	227 (15.5%)	477 (32.5%)	545 (37.1%)	1466 (100%)				



Total	1122 (12.8%)	1125 (12.8%)	3316 (37.7%)	3236 (36.7%)	8814 (100%)				
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The Table above shows  $X^2$  calculated value of 167.61 and  $X^2$  critical value = 25.0 at df .15 at 0.05 level of significance. It was observed that  $X^2$  calculated of 167.61 was greater than  $X^2$  critical value of 25.0. It was therefore concluded that great benefits can be derived from the usage of CBI and CP in bringing desirable peace and development to the region. Also, the distribution on Table 4.2.11 indicates the benefits of community based institutions and cultural practices in peace-building in the region. The major highlights is that most of the respondents 82% agreed that community-based institutions would restore peace in the region, 76.9% develop the region, 69.8% create employment, 73.3% allow active participation in decision making, 74.6% ensure cordial coexistence between the oil producing communities and 70% empower the youth through acquisition of skills. From these major highlights, it could be inferred that there are positive benefits derived from community based institutions and cultural practices in peace-building in the region.

Meanwhile, the  $X^2$  contingency derived from the distribution across tabulation indicates the benefits of community based institutions and cultural practices on peace-building to include: to restore peace in the region, 82% develop the region, 76.9% create employment 69.8%, active community participation between the oil producing communities and the oil companies and youth empowerment through skill acquisition 70%.

Besides, the  $X^2$  calculated value of 167.61 at Df = 15 was greater than the  $X^2$  critical value of 25.0 at alpha level of <0.05 and was therefore significant. This means community based institutions and cultural practices had enhanced peace-building in the region because the  $X^2$  calculated value of 167.61 was greater than the  $X^2$  critical value of 25.0

From the analysis of data, the benefits to be derived from community based institutions and cultural practices as regards peace-building include restoring peace in the region 82%, development of the region 76.9%, employment creation 69.8%, active community participation in decision making 73.3%, cordial co-existence between the oil producing communities and oil companies 74.6% and empowerment of youth through

skill acquisition 70%. The findings support the views of Jegede (2003) and Fawundu (2006) states that real development can only take place in a peaceful environment. According to Onwubiko (1995), peace is the quality of life that offers everyone with the opportunities to develop his or her intellectual, emotional, physical and spiritual potential to the fullest. Peace is the cornerstone or the pillar that supports a harmonious existence of a family, community or a country.

Also, Fawundu (2006) believes that a peace agenda must include education, easy access to justice and a more equitable distribution of resources. In addition, Ghali (1992) opines that peace-building identifies and supports “structures which will tend to consolidate peace and advance a sense of confidence and well being among people. Psychologists believe that equitable distribution of human resources is a necessary step for creating peace, empowerment of individuals and community to challenge and change the world rather than adapt to unjust situations (Freire, 1993, Martin – Baro, 1994).

The participants were asked of the benefit of community based institutions and cultural practices in peace building. The participants from Ekuerede FGD session noted that the benefits to be derived from Community-based Institutions and Cultural Practices are that community based institutions help in the resolution of problems permanently, they are fair and so people can get justice, help to nip crisis in the bud before they escalate, alternative way of conflict resolution and equally alleviate problems and meet the immediate needs of the people. Other participants noted that these institutions brings unity among the people and friendship among the age grade group is developed.

People in the community understand their community better than outsiders. That is, the CBI know the truth about their communities, it is cost effective in resolving conflicts and justice is guaranteed in judgement. There is the awareness on the part of the community when they are oppressed and cannot be deprived of their right. It promotes fast development through the use of memorandum of understanding (MOU).

The conclusion drawn from the responses of participants are that Community-based Institutions and Cultural Practices are beneficial to the community because it promotes love, unity, peace and development in the community. Problems are solved quickly before it gets out of hand. People can get justice when they are oppressed and most

importantly, they readily meet the needs of the people, that is why participants emphasised that community-based institution is people centred.

### Strategies to enhance the use of Community Based Institutions and Cultural Practices

Table 4.2.10 below provides data collected from respondents on objective 7 and research question 7.

**Table 4.2.10: Strategies to enhance Community Based Institutions and Cultural Practices in fostering Peace and Sustainable Development in the Niger Delta Region**

Items	CBI/CP & Peace-Building and Sustainable Development				Total	X <sup>2</sup> crit	X <sup>2</sup> cal	Df	Sig. P
	D	SD	A	SA					
Effective communication among stakeholders' will bring peace and sustainable development	98 (6.7%)	91 (6.3%)	685 (46.7%)	592 (40.3%)	1466 (100%)	28.9	133.866	18	.000
Involvement of community people in planning and execution of projects will ensure peace and sustainable development	77 (5.3%)	104 (7.1%)	837 (57.0%)	448 (30.5%)	1466 (100%)				
Provision of employment would ensure peace and sustainable development	81 (5.6%)	126 (8.6%)	612 (41.7%)	647 (44.1%)	1466 (100%)				
Empowering the youth through skill acquisition for self reliance will bring peace and sustainable development	89 (6.1%)	142 (9.7%)	627 (42.7%)	608 (41.4%)	1466 (100%)				
Infrastructural development of the region will foster peace and sustainable development	86 (5.9%)	125 (8.6%)	665 (45.3%)	590 (40.2%)	1466 (100%)				
Sustainable project development will ensure peace and sustainable development	93 (6.4%)	142 (9.7%)	648 (44.1%)	583 (39.7%)	1466 (100%)				
Peace-building would foster peaceful coexistence among communities and oil companies operating in the region	134 (9.2%)	100 (6.9%)	649 (44.2%)	583 (39.7%)	1466 (100%)				
Total	658 (6.5%)	830 (8.1%)	4723 (46.0%)	4051 (39.4%)	10283 (100%)				

The Table above reveals X<sup>2</sup> calculated value of 133.866 and X<sup>2</sup> critical value = 28.9 at df = 18 at 0.05 level of significance. It was observed that X<sup>2</sup> calculated of 133.866 was greater than X<sup>2</sup> critical value of 28.9. It was therefore concluded that CBI and CP can be used as a strategy for peace-building and sustainable development in the Niger Delta

region. The Table further shows the strategies through which community based institutions and cultural practices can foster peace-building and sustainable development in the region. The major highlights of the distribution is that majority of the respondents, 87% indicated that effective communication among stakeholders will bring peace and sustainable development to the region, 87.6% discussed involvement of community people in planning and execution of projects, 85.8% believes in provision of employment, 84.1% believes it is through youth empowerment through skill acquisition for self-reliance, 85.5% agreed on infrastructural development of the region, 83.1% said sustainable project development will ensure peace and stability in the region and 84% of them are of the opinion that community based institutions and cultural practices will foster peaceful co-existence among communities and oil companies operating in the region.

More so, the  $X^2$  contingency derived from the distribution across the tabulation reveals that the strategies through which peace-building can foster sustainable development include effective communication among stakeholders (87%), involving community people in the planning and execution of projects (87.6%) provision of employment, (85.8%), empowerment of youth through skill acquisition for self-reliance (84.1%), infrastructural development of the region, (85.5%), sustainable project development (83.9%) and peaceful co-existence among communities and oil companies in the region (84%).

Further, the  $X^2$  calculated value of 133.866 at  $Df = 18$  was greater than the  $X^2$  critical value of 28.9 at alpha level of  $<0.05$  and was therefore significant. This means sustainable project development can foster peace-building in the region because  $X^2$  calculated value of 133.866 was greater than the  $X^2$  critical value of 28.9.

The data analysis revealed that the strategies through which community based institutions and cultural practices can foster sustainable development is through effective communication among stakeholders (87%), involvement of community people in planning and execution of projects (87.6%), provision of employment (85.8%), youth empowerment through skill acquisition (84.1%), infrastructural development (83.9%) and peaceful co-existence among communities and oil companies operating in the region (84%).

The view of Ibeanu (2008) confirms the findings that effective communication among stakeholders will bring peace and sustainable development in the region. Confidence can be built among stakeholders in the Niger Delta Region through strengthening channel of communication and exchange of views. Strong channels of communication would increase the level of understanding, consensus and cooperation among stakeholders especially between communities, oil companies and non-governmental organisations. Ibeanu believes this can be achieved through stakeholders' consultations, policy dialogue and support for community oil company relations committee.

Supporting the finding in terms of involvement of community in the planning and execution of projects, Roberts (2005) believes development must be people centred and participatory. There is the need for community based participatory development strategies which secure ownership for local community and ensure the sustainability of development projects, complete with sustainable environmental management practices. Participation in these strategies must transcend consultation and entail genuine partnership. It should entail the location in the local population of responsibility, authority, accountability and control over the development process. In line with the findings, Ogboi (2003) recommends that programmes and projects aimed at community in improving the quality of life in the regions should reflect the needs and be prioritised by the people. He suggests there should be community involvement through active participation in initiating, planning, executing and decision taking as regards programmes and projects to be embarked upon. This will ensure the full participation of the local people. The study conducted by Ogboi (2003) has shown that the people of the local community are in a better position to determine their needs than government, professionals or any other person.

Corroborating the findings on provision of employment and empowerment of youth through skill acquisition would ensure peace and sustainable development in the region. Roberts (2005) suggests that local people must be equipped with relevant skills that enable them work in new ways in their old or new vocations. This he states underlines the importance of human resource development, training and skills acquisition programmes. Supporting this view, Ibeanu (2008) emphasizes the need for capacity

building which is one of the important challenges facing sustainable development in the Niger Delta Region to rekindle the latent energy of the people to solve their problems by creatively seizing the opportunities and transforming the biophysical and social environments in which they live. This calls for a reawakening of entrepreneurial culture and innovative use of indigenous knowledge to manage natural resources and create sustainable livelihood.

Based on Iheriohanma (2005) finding, he recommends that capacity building and utilisation is the only approach through which the productive capacity and potentials of the oil producing rural dwellers can be improved and utilised. Fawundu (2006) is also of the opinion that the economy of the Niger Delta be diversified in order to create employment opportunities for people in the area.

The finding also conforms with the views of Omeweh (2005) who states that development should be derived from the people's past, social, cultural and economic experiences and should not be imposed on the people or determined for them by external forces like the World Bank (IMF) as it is currently being done. It is only in this context that the provision of social amenities like water, tarred roads, hospitals and electricity which constitute the bulk of the states interventions can translate into development. This may be why Nwangwu (1996) believes in the non-directive approach to development which allows the people decide what their needs are and which invariably will lead to sustainable project development. This is further in line with the Miller's force field theory associated with the concept of participation which is premised on Maslow's hierarchy of needs. This implies that the people of the Niger Delta will only participate in development project that will meet their survival and safety needs; community felt needs and technological changes. Roberts (2005) also believes that serious development intervention that aims at sustainability must be holistic and participatory, placing the people of the Niger Delta Region at the core of development process.

Further, 84% of the respondents believe peace-building would foster peaceful, co-existence among communities and oil companies operating in the region. In line with this, Roberts (2005) opines that for Nigeria to remain viable; there must be careful blend of the needs of national development with equity and social justice. The Niger Delta people must feel that they are equal partners in a process of culturally, friendly, equitable

and sustainable development. In addition, Ikporukpo (1998) believes that popular participation, empowerment of the ordinary citizens especially oil producing communities and the vigorous pursuit of infrastructural transformation of the oil producing rural communities will foster harmony between the host communities and oil exploiting companies elicit participation and create positive perception and attitude of the people towards oil companies operating in the area. This also suggests that the process structure gap by Lederach (1999) entails the process of putting structures that will bring peace and sustainable development to the region.

Moreover, Erue (2009) believes the Niger Delta region can only be peaceful through the creation of massive job opportunities in the region within the development of a functional agro-industrial complex. Similarly, Iyayi (2005) agree that the alternative path to peace and sustainable development in the region include: the total economic and social rehabilitation of the region and the empowerment of the people.

**FGD Question:** What are the strategies that can that enhance peace and development in the region?

Participants from the six discussion groups suggested that some strategies to be used in bringing peace and development to the region include the following:

- there should be infrastructural development in the area,
- higher institutions should be established,
- industries should be cited in the community to create employment for the people, Youth should be empowered through skill acquisition and examination centres to be provided,
- the ministry of the Niger Delta should be decentralised and brought closer to the people.
- Development project should not be politicised,
- government formulae for peace which is kill those behind the violence should be discouraged.
- scholarship scheme should be initiated, loans to be given to women to help them set up their own business,
- contract should be given to indigenes, and also constant seminars should be held to equip community members on how to start up their own business.



Various scholars, Omoweh (2005), Ibeanu (2008), Onduku (2003), Idoko (2008) and Fawundu (2006) have equally alluded to the views expressed by the discussants on the strategies to be adopted to bring peace and sustainable development to the region.

The major highlights from the participants discussion on the strategies to be adopted in order to bring peace and sustainable development to the region are massive infrastructural development of the region, employment generation through the establishment of industries, empowerment of youth through skill acquisition, giving of loans to women and scholarship to indigent students to further their studies and establishment of adult education centres to cater for the illiterate adults in rural communities.

**Community Based Institutions and Cultural Practices will not significantly contributes to Peace-Building in the Niger Delta Region.**

Table 4.3.1 below as well as the discussion on the data collected provides information on  $H_{01}$

**Table 4.31: Relative Contributions of Community Based Institutions and Cultural Practices on peace-building in the Niger Delta Region.**

Variable	Unstandardised Coefficient		Standardised Coefficient	F	Sig.
	B	SE( $\beta$ )	Beta contributions		
( Constant)	30.051	.700		42930	.000
Community Based Institutions	.387	.038	.292	10.301	.000
Cultural practices	-3.010E-02	.041	-.021	-.739	.460

The above table shows that all the independent variables were significant with varying contributions as indicated below: CBIs (B = .292,  $P < 0.05$ ) and CP (B = -.021,  $P > 0.05$ ). The implication of this is that CBIs and CP contributes most to Peace-building in the region. From the study, the relative contribution of community based institutions and cultural practices appear to be more significant. This corroborates the views of Okurame and Shenge (2001) who perceived traditional institutions as a vital instrument for



ensuring peace and harmony within the community. This is why the UNESCO Director General (1999) stated that without peace, there is no justice and no democracy. It is therefore the responsibility of these traditional institutions to maintain peace, law and order in their communities if sustainable development must take place.

**Significant Difference in the peoples’ perception of the effectiveness of Community Based Institutions and government instituted structure for Peace-Building.**

Table 4.3.2 below as well as the discussion that follows gives an explanation on the responses of respondents on objective 8 and Ho<sub>2</sub>

**Table 4.3.2: Significant difference in the peoples’ perception of community based institutions and government instituted structure for peace-building in the region**

Peace-building	N	Mean	Std. Dev.	Crit-t	Cal-t	DF	F
Community based Institutions	1041	36.8799	6.0026				
Government Instituted Structures	429	36.0303	6.2001	1.96	2.443	1468	.015

The result shown in the Table above indicates there is significant difference in the peoples’ perception of the effectiveness of Community based institutions and government instituted structures for peace-building. The difference accounted for by the calculated t-value is 2.443 which is greater than the t-critical or table value of 1.96 at alpha level of < 0.05 and was therefore significant. The mean score for community based institution was 36.8799 is greater than that of government instituted structure of 36.0303. It is evident from the Table that the people perceive community based institutions to be more effective in peace-building than government instituted structure because the mean score of community based institution is greater than that of government instituted structure and also the calculated t- value of 2.443 is greater than the t-critical value of 1.96 with a mean difference of 1468 at alpha level of < 0.05 of significance. That is (t-critical =1.96, cal. T = 2.443, df =1468, P < .05 level of significance. Also, 70.8% of the respondents’ perceived community based institutions to be more effective than government instituted structures while 29.2% said otherwise.

Thus, it can be noted from the result that the people perceive community based institution to be more effective in peace-building than government instituted structure. The finding corroborates the view of Ibeanu (2009) who believes community based institutions are closer to the people, bottom-up in organisation, participatory in decision making and goal setting transparent and accountable to the people as well as flexible in terms of rapidity of response to local needs. To further support the view above, a key informant is of the opinion that community-based Institutions are more effective in peace-building than government structures because these institutions are closer to the people and they understand them and the problems can easily be solved by these bodies.

Majority of the respondents believe community based institutions are more effective than government instituted structures for peace-building. This finding is in line with the theory of non-directive approach to development because it allows the people to decide what their needs are. According to Nwangwu (1996), theory of non-directive approach in development is derived from participation in development programmes. The non-directive approach to development is remarkable for its shift of emphasis from the material to the psychological needs of people and thus meets the average human needs of self determination and autonomy. It develops people because of its effective transfer of power and responsibility to the people. Improved self image, maturity and self confidence are certainly positive by products of non-directive approach.

On the other hand, the people believe NDDC, which is a government structure is yet another alibi of the state that makes it look as if it is interested in enhancing the material conditions of the people whereas its real intention is to exploit them. The process leading to the establishment of NDDC was solely taken by the state with no input from the people. The commission like its predecessor, was not interested in ascertaining the magnitude of social, economic and environmental pollution in the Niger Delta region but was busy awarding contracts of abandoned projects to cronies of dominant political class without payments made in most cases (Omoweh, 2005). Also, the participants from the focus group discussion carried out from the studied areas attested to the fact that most of the projects embarked upon by NDDC had been abandoned. In some other cases, the project cited does not meet the needs of the people.

In addition, the people of the Niger Delta region complained that with the establishment of the various commissions like the Niger Delta Development Board (NDDDB) in 1958, the Niger Delta Basin Development Authority (Decree No. 37 of 1976), the Oil Mineral Producing Area Development Commission (OMPADEC) of Decree No. 23,1992) and the Niger Delta Development Commission (NDDC), Act of 1999, not much has been done to promote the physical development nor formulate explicit policies to address the challenges which the environment and oil exploitation pose to development in the oil producing areas (Ikporukpo, 2001, Ugochukwu, 2002 and Iheriohanma,2006).

The focus group discussion further confirms the result of the findings. Discussants from Biseni FGD session noted that unlike the NDDC, community-based institutions are closer to the people and they meet the immediate needs of the people. In a case of conflict, these institutions can easily intervene because of the awareness of what is going on in the community. Also women participants from Ekuerede lamented the non presence of NDDC in their locality. They complained of lack of infrastructural development in areas like Jappa, Koko and Escarvos. In spite of the huge revenue generated from their region, there are no good roads leading to their secondary school and oil spillage had destroyed their livelihood and deforestation in the villages which had rendered them jobless and the resultant effect is suffering and abject poverty.

The findings from the focus group discussion is in line with past studies carried out by Omuta (1985), Okonmah (2001), Ikhuoria (2005) and Ogboi (2003) and Iheriohanma (2005) which reveal that oil communities lack basic amenities, infrastructure and other essentials of development. Also, the findings confirm the view of Omoweh (2000) that the oil producing areas remain the most underdeveloped areas of the country. Modern infrastructure such as roads, medical facilities and electricity are virtually absent in these communities.

However, the health officer lamented that despite the huge amount of oil wealth in their area, the government have marginalised the region. The region is characterised with unemployment, environmental degradation, poverty and lack of infrastructural development. Further, the people perceive CBIs to be more effective than government instituted structures for peace-building. The people believe these various structures put

in place by government are mere policy talk without putting the local people at the centre of development. For instance, the composition is made up of government appointees without the local people being part of the NDDC board. Though, in some communities visited, one can visibly see some developmental projects carried out by NDDC but the number of abandoned projects was more than the completed ones. It is sad to note that in Gokana Local Government Area of Rivers State that house over 1000 oil wells is not connected to the national grid for electricity. The people have to depend on the use of generator as alternative source of power supply. This system of power supply has an adverse effect on the people's health. Also, Bieseni community in Bayelsa State lacks good access road to the village. However, some people attribute the abandoned project by NDDC to lack of fund, corruption and greed. The money meant for development is being channelled to other areas. It must also be noted that most of these development are more visible in the cities than the villages.

These qualitative findings complement the quantitative findings which highlights the role of community based institutions and cultural practices, the perception of the people on the effectiveness of these community based institutions and government structures in peace-building, benefits derived from these community based institutions and strategies to be used in achieving peace and sustainable development in the region. Adopting the strategies discussed in these findings will bring peace and sustainable development to the region and this would engender harmony and peaceful co-existence among community members and oil companies operating in the region.

## **CHAPTER FIVE SUMMARY, CONCLUSION, POLICY IMPLICATION AND RECOMMENDATIONS**

This chapter contains the summary, conclusion, policy implications of the study, recommendations, limitations of the study and suggested areas for further research.

### **5.1 Summary**

The purpose of this study was to determine the influence of community based institutions and cultural practices on peace-building in the Niger Delta region. This was with a view to ascertaining the influence of the different community based institutions and cultural practices identified in the study. These institutions are the traditional council of chiefs, peace committee, stakeholders' meeting, age grade system and community development committees in peace-building while cultural practices are Oath taking, consultation of oracle, taboo system and festivals.

Also, the joint effect and the relative contributions of the independent variables were established. The major findings of the study revealed that:

- Community Based Institutions and Cultural Practices correlated positively ( $R=0.832$ ) with peace-building in the region ( $F_{(9,1456)}=364.317; <.05$ )
- Both CBIs and Cultural Practices jointly contributed to Peace-building in the Niger Delta region.
- It was established that Age grade system was found to be most effective in peace-building and the least effective was stakeholders' meeting.
- From cultural practices oath taking was the most effective for peace-building while the least effective was oracle consultation.
- The nine independent variables predicted peace-building in the region: traditional council of chiefs ( $B=-.021$ ), peace committee ( $B=-.021$ ), taboo system ( $B=1.650$ ), festivals ( $B=.948$ ), oracle consultation ( $B=.953$ ), oath taking ( $B=2.269$ ), age grade system ( $B=.055$ ), stakeholders' meeting ( $B=.019$ ) and community development committee ( $B=-.314$ ).

- Both CBIs and CP contributed significantly to peace-building with varying contributions as follows CBIs ( $B = 0.292$ ,  $P < 0.05$ ) and CP ( $B=-0.021$ ;  $P > 0.05$ ).
- The people perceived community based institutions to be more effective and better than government instituted structures for peace-building in the region.
- The benefits of community based institutions and cultural practices in peace-building are to restore peace and develop the region, create employment and empowerment of youth through skill acquisition.
- Peace-building can foster sustainable development in the Niger Delta region through effective communication among stakeholders, involvement of community members in planning and execution of projects, provision of employment, empowerment of youth through skill acquisition and massive infrastructural development of the region.

The other findings of the study were derived from the FGD carried out in the area.

They are:

- The major roles played by the traditional council of chiefs are in the areas of maintenance of peace, law and order in the communities. They also settle land disputes, family problems and disputes between communities.
- The youth body help with the maintenance of peace and enforcement of resolution that are reached by the council of elders.
- Community development committee help to initiate monitor and supervise projects in the community.
- Cultural practices are means of bringing people together and help in curbing crisis in communities. These cultural practices include oath taking, consulting with oracle and masquerade dancing.
- Traditional council of chiefs, age grade system and community development committee are frequently used for peace-building in the region.
- The people believe that community based institutions are more effective in peace-building than government structures.

- Community based institutions and cultural practices promote love, peace, unity and development in the region.
- Strategies to be used by government to bring peace and sustainable development to the region entail massive infrastructural development of the region, employment creation, empowerment of youths through skill acquisition and involving the communities in initiating planning and the execution of projects that will meet the needs of the people in the region.

## **5.2 Conclusion**

It has been clearly established from the study that the region has suffered neglect and underdevelopment over the years, in spite of the huge revenue generated. This has made the people to react negatively to this injustice through protest, destruction of oil installations, vandalism of pipe-lines, hostage takings and a host of other social vices. To redress this injustice, there is need for peace-building initiatives in the region. Peace-building entail putting structures in place to address the root cause of the Niger Delta problem. Based on this, the study assessed the influence of community-based institutions and cultural practices as predictors of peace-building in the Niger Delta region. It is therefore clear from the study that effective use of community based institutions and cultural practices in peace-building will bring peace and development to the region because these institutions are closer to the people and also meet their immediate needs. The community based institutions used in the region include traditional council of chiefs, the age-grade system to capture the youth, community development committee, peace committee and stakeholders' meeting and cultural practices to include oath taking, taboo system, oracle consultation and festivals. It has also been established from the study that community-based institutions have significant effect on peace-building process in the Niger Delta region. The traditional rulers command the respect from their subjects because they are the custodians of the people's culture and the administration of justice is in the hands of the council of elders. The people of the Niger Delta believe that these community based institutions are very effective in peace-building.

It was also revealed that cultural practices correlated positively with peace-building in the region. This is in line with the view of Ikimi (2001) who states that village laws and customs as well as taboos were well known and taught to family members as they grew up. It further revealed that cultural practices can help in curbing crisis and also serves as a means of bringing people together.

The result also revealed that infrastructural developments, employment generation, youth empowerment through skill acquisition are some of the strategies that can be adopted by government to promote peace and development in the region. The findings of the present study is in line with other researchers' view (Okonmah 2001, Onduku, 2003, Iheriohanma 2005, Chokor ,2006, Idoko 2009 and Erue 2009) that peace can only be achieved through massive infrastructural development of the region in terms of good road networks, building of schools, health centres and provision of potable water, establishment of cottage industries, employment creation and empowerment of youth through acquisition of skills for self-reliance, giving of scholarship to indigent students, adequate representation of people in the region in government and payment of compensation to land owners affected by oil spillage.

From the study, community-based institutions and cultural practices contributed positively to peace-building in the region. This corroborates the views of Okurame and Shenge (2001) who perceive traditional institutions as a vital instrument for ensuring peace and harmony within the community. This is why the UNESCO Director General (1999) states that without peace, there is no justice and no democracy. It is therefore the responsibility of these traditional institutions to maintain peace, law and order in their communities if sustainable development must take place.

The result of the study also revealed that the people perceive community-based institutions to be more effective than government instituted structure. This findings corroborate the view of Ibeanu (2009) who believes community-based institutions are closer to the people, bottom – up in organisation, transparent and accountable to the people as well as flexible in terms of response to local needs.

### **5.3 Policy Implication of the Study**

Peace is a pre-requisite for development in any community, state, country or nation. As a result, all stakeholders interested in resolving the Niger Delta region must



seek to promote peace as a foundation for development. It is believed that development can only thrive in a peaceful environment. The study therefore has implication to every stakeholder involved in policy formulations. The revenue generated from the region goes to the federation account, therefore, the implication to the federal government are:

- There should be a formal regional development plan to tackle the Niger Delta development problems that all stakeholders can buy into.
- Development plan should have an integrated approach that will ensure more planned short to long term development intervention rather than ad-hoc injections into communities aligned with development agencies and governments. Such an integrated process of intervention should secure the quality of life of the people and protect the environment.
- Development should be people centred. The people should be involved in the planning and execution of development project/activities. The participatory project management approach would ensure that the direct beneficiaries are involved in the project selection and execution. This will ensure the utilisation and sustainability of project by communities.
- The governance of natural resources inclusive of oil found in the Niger Delta should be democratised. That is, the local people should be empowered to exercise their rights to own, exploit and control natural resources hitherto usurped by the state.
- There should be a new mining policy to replace the inherited colonial mining laws and policy. The policy should democratize the processes leading to the allocation of oil blocks. The proposed mining policy aims at empowering the people to own oil among other mineral, since the democratisation of the governance of natural resources inclusive land and its content.

Implications of the study to state government are:

- There should be a monitoring team to monitor and supervise the activities of these development agencies.
- Community based institutions should be mainstreamed into government structures – legislature, executive and the judiciary – not only enhances their mandate but

- would ensure their sustainability. Both structures should work together to ensure that the people benefit from the wealth generated from their region.
- The state government should enact a policy related to credit and capital formation at the community level for agriculture in which credit schemes and social structures for sustaining them in community are evolved and supported.
  - The state should set up a community policing to help provide security and safety for production activities and protection of pipe-line installations.

Implications to Oil Companies are:

- Oil companies should be made to allocate 1% as equity holding to oil producing communities as joint ventures partners which proceeds can then be reinvested in amenities to generate economic activities, create employment and the balance can be invested in community trust funds for sustainable development. This will guarantee protection of installations that lies in each community land where oil and gas activities are taking place.
- The oil companies should maintain and preserve the natural resources of the people by ensuring that oil spills, pollution and degradation of the environment are reduced drastically.

The study also has implications to the communities and non-governmental organisations in the area. The oil producing community must maintain peace and live in harmony with the oil companies operating in the region to ensure the continual prospecting and exploration activities of the oil companies. This will invariably pave way for development to take place in the region. On the other hand, the non-governmental organisations must work towards achieving peace and sustainable development in the region.

#### **5.4 Recommendations**

In the light of the above, the following recommendations are made towards achieving peace and development in the Niger Delta region:

- (i) Community based institutions should be strengthened and used as a means of conflict management and peace-building in the region.
- (ii) Community based institutions should be enlarged to include all leaders of various groups in the community. These include women, youth, religious leaders and non-governmental organisations.
- (iii) The people should be involved in initiating, planning and the execution of projects in the community. This will ensure that project that meet the needs and aspirations of the people are executed which invariably will ensure the utilisation and maintenance of such projects.
- (iv) There should be periodic meetings of all the stakeholders (traditional rulers, council of elders, youth leaders, women group, community development, officers, non-governmental organisations, oil companies' representatives, religious leaders and government's representatives) to interact and share ideas on how the region can attain peace, progress and sustainable development.
- (v) Cultural festivals should be rekindled amongst communities. The festival serves as a means of bringing the people together and it will foster peace, love and unity in the community.
- (vi) The leaders of the various community based institutions should be trained on the rudiments of peace-building. This will afford them the opportunity to acquire knowledge in the process of peace-building and what it entails to maintain peace, law and order in the community. Such knowledge will help the various leaders perform their functions well in the community and lastly
- (vii) Awareness campaign should be organised to educate community members on the importance of maintaining peace in the region. The people should be taught that development can only thrive in a peaceful environment. In essence, if the people want development, they must maintain peace, law and order in the community.

## **5.5 Contribution to Knowledge**

- \* This study has provided a framework for policy makers, government, administrators, specialist in peace-building, non-governmental organizations and

- multinationals that community based institutions and cultural practices predict peace-building in any communal crisis.
- \* The study also serves as a reference point for data collection for other researchers who are interested in peace-building in crisis prone communities.
  - \* The result of the study can also be used in other Niger Delta communities where communal unrest are prevalent since it was only limited to Delta, Bayelsa and Rivers States.
  - \* It can also serve as data bank for NGOs, multinational corporations on matters affecting the peace and development of the region.

### **5.6 Limitation to the Study**

The major challenge of the study was with the respondents. Some of the respondents were suspicious of the purpose of the research and this made them hostile to the researcher. Most of the respondents in the communities were tired of being asked questions repeatedly from one research group to another about their communities and operations of the oil companies, while nothing is ever done to develop their communities. The researcher and her assistants had to spend a lot of time explaining why the research was important.

Another challenge was that some of the respondents saw the researcher as government security operative trying to gather information from their community and this made them reluctant to participate in the focus group discussion. The researcher had to show the participants her University Identity Card and also with the help of the research assistants before they finally agreed to take part in the discussion group.

Another major challenge faced by the researcher was in the area of finance and the geographical location of the subjects. The researcher had to employ research assistants who helped to administer the questionnaires to the respondents in the various communities used for the study and also made several visits to the studied areas which involved a lot of money.

Also, the distance from the researcher's base was a strong factor as often times, the researcher had to travel long distances on bad roads especially the period when the focus group discussion and special interviews with key informants were carried out.

### **5.7 Suggestions for further Research**

1. The study was carried out using three states – Delta, Bayelsa and Rivers in the Niger Delta. It is suggested that the study be replicated using another three states to establish the effectiveness of community based institutions in peace-building.
2. A study should also be carried out by increasing the scope of the study involving other communities for a better generalisation of the findings.
3. A study should be carried out on the impact of the activities of Multi-National Corporations on the economic and social lives of communities in the Niger Delta region.

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**APPENDIX**  
**COMMUNITY – BASED INSTITUTIONS QUESTIONNAIRE (CBIQ)**  
**QUESTIONNAIRE FOR MEMBERS OF OIL PRODUCING**  
**COMMUNITIES.**

You are kindly requested to provide appropriate answer to the questionnaire items as contained herein as honestly as possible. Your candid opinion will help the researcher in collecting the correct information (data) needed for this study.

Thanking you in advance for the anticipated co-operation and assistance.

M. O. Oyitso

**SECTION ONE**

**Instruction:** Please underline, circle or tick ( ) the one you consider appropriate to each of the eight questionnaire items in this part of the questionnaire.

1. Age: Below 25 ( )  
25 – 34 ( )  
35 – 44 ( )  
45 – 54 ( )  
55 years & above ( )
2. Sex: Male ( ) Female ( )
3. Marital Status: Single ( )  
Married ( )  
Divorced ( )  
Separated ( )
4. Religion: Christian ( )  
Muslim ( )  
Others (Specify) ( )
5. Educational Qualification:  
Primary/Modern School Certificate ( )  
OND/NCE/University Diploma ( )  
First Degree/HND ( )  
Postgraduate/Higher Degree ( )  
Professional Certificate ( )  
Others ( )
6. Occupation: Farming ( )  
Fishing ( )  
Trading ( )  
Hunting ( )  
Others (Specify) ( )

## SECTION TWO

1. Tick the structure(s) approaches which have been put in place to address the developmental issues in the delta area.
  - (a) OMPADEC (Oil Mineral Producing Area Development Communities) ( )
  - (b) Derivation Fund ( )
  - (c) NDDC (Niger Delta Development Commission) ( )
  - (d) Stake Holders Forum ( )
2. Which of the structures/approaches in (1) is (are) still in existence (Tick):
  - (a) Ompadec ( )
  - (b) Derivation Fund ( )
  - (c) NDDC ( )
  - (d) Stake Holders Forum ( )
3. Have all these structures/approaches been effective?  
Yes ( ) No ( )
4. For those structures/approaches that failed, why did they?
  - (a) The needs of the people were not met (Poverty, Environmental degradation, Lack of infrastructures)
  - (b) The local people were not included in these structures
  - (c) The local communities had no say in political and economic decision making.
  - (d) Seen as government agency of oppression.
5. Which of the structures/approaches have been effective?
  - (a) Ompadec: Effective ( ) Not Effective ( )
  - (b) Derivation Fund: ( ) ( )
  - (c) NDDC: ( ) ( )
  - (d) Stake Holders Forum : ( ) ( )
6. What is the level of community involvement in peace building in the area?
  - (a) Highly involved ( ) Not involved ( )
7. Tick the community – based institutions and cultural practices available in your community for resolving conflict and peace building
  - (a) Peace Committee ( )
  - (b) Stake Holder’s Meeting ( )
  - (c) The use of Traditional Council of Chiefs ( )
  - (d) Age grade Association ( )
  - (f) Community Development Association ( )
  - (g) Taboo System ( )
  - (h) The use of Oracle ( )
  - (i) Oath Taking ( )
9. Have all these community – based institutions been effective  
Yes ( ) No ( )

10. Which of these community based institutions and cultural practices have been more effective?
- |                                       |               |                   |
|---------------------------------------|---------------|-------------------|
| (a) Peace Committee                   | Effective ( ) | Not Effective ( ) |
| (b) Stake Holders' Meeting            | ( )           | ( )               |
| (c) Traditional Council of Chiefs     | ( )           | ( )               |
| (d) Age grade group                   | ( )           | ( )               |
| (e) Community Development Association | ( )           | ( )               |
| (f) Community Taboos                  | ( )           | ( )               |
| (g) The use of Oracle                 | ( )           | ( )               |
| (h) Oath Taking                       | ( )           | ( )               |
11. How do you perceive government instituted approaches for peace building
- |      |     |     |     |
|------|-----|-----|-----|
| Good | ( ) | Bad | ( ) |
|------|-----|-----|-----|
12. How do you perceive community based institutions and cultural practices on peace building?
- |      |     |     |     |
|------|-----|-----|-----|
| Good | ( ) | Bad | ( ) |
|------|-----|-----|-----|
13. Which of these two is more effective in peace building?
- |                                      |     |
|--------------------------------------|-----|
| (a) Community based institutions     | ( ) |
| (b) Government instituted approaches | ( ) |

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**COMMUNITY BASED INSTITUTIONS QUESTIONNAIRE (CBIQ)**

**B. Traditional Council of chiefs and peace-building**

	Items	SA	A	SD	D
14.	The intervention of traditional council of chiefs in the settlement of land disputes will foster peace in the region.				
15.	The settlement of communal clashes in the community by traditional council of chiefs will enhance peace-building in the region.				
16.	The intervention of traditional council of chiefs in resolving conflicts between communities and government will foster peace in the region.				
17.	The intervention of traditional council of chiefs in the resolution of conflict between communities and oil companies will ensure peace and development in the region.				
18.	Resolution of conflicts between communities by traditional council of chiefs will ensure peaceful coexistence among communities there by leading to peace and development of the region.				
19.	The intervention of traditional council of chiefs in resolution of conflicts between elders and youths in the communities will ensure peace in the area.				
20.	The intervention of traditional council of chiefs in the payment of land compensation to affected communities will ensure peaceful co-existence and harmonious relationship in the region.				

**(C.) Peace Committee and Peace-Building**

	Items	SA	A	SD	D
21.	Peace committee approach will reconcile aggrieved parties in the region.				
22.	Organizing peace talk and rallies amongst communities will foster peace in the region.				
23.	Peace committee dialoguing with communities and oil companies will foster peaceful coexistence.				
24.	The peace committee approach will ensure maintenance of peace, law and order in the region.				
25.	The initiation of development projects by peace committee will pacify the people of the region.				

**D. Stake holders' meeting and peace-building**

	Items	SA	A	SD	D
26.	The regular meeting and constant dialogue between conflicting parties will ensure peace in the region.				
27.	Stake holders' meeting will provide avenue where decisions can jointly be taken to develop the region and this will foster peace and development.				
28.	The intervention of stake holders' meeting in infrastructural development will ensure peace in the region.				
29.	Stake holders' meeting can help to identify root causes of conflict and solutions proffered will foster peace and unity in the region..				
30.	With the intervention of stakeholders' meeting employment will be created and this will lead to the development of the region.				
31.	The intervention of stake holders' meeting will empower the youths through acquisition of skills and this will reduce their restiveness.				

**E. Age grade system and peace-building (Youth Body)**

	Items	SA	A	SD	D
32.	Age grade association as part of decision making body will restore peace in the region.				
33.	By engaging the leaders of the age grade associations in regular dialogue in the community will make them see the need to maintain peace in the region.				
34.	The empowerment of the youths in skill acquisition will reduce youth restiveness in the area, thereby bringing peace to the region.				
35.	The intervention of the age grade association in infrastructural development of the region will foster peaceful co-existence by parties involved.				

**F. Community Development committees and peace-building.**

<b>S/N.</b>	<b>Items</b>	<b>SD</b>	<b>D</b>	<b>S/D</b>	<b>D</b>
35.	Community development association will ensure community felt needs are identified and met.				
36.	The regular meeting of community development association with community leaders and the oil companies will foster peaceful coexistence in the region.				
37.	The intervention of community development association in project initiation will bring peace and sustainable development to the region.				
38.	The intervention of community development association in the supervision and monitoring of projects will ensure project completion and to specification..				
39.	Community development association are effective as agents of development.				

**2 CULTURAL PRACTICES QUESTIONNAIRES (CPQ)**  
**Cultural Practices and peace-building**

1.	Use of festivals will foster the maintenance of peace in the community leading to the development of the region.				
2.	Taboo system will make community members to obey the laws of the land thereby ensuring peaceful coexistence among parties.				
3.	The use of oracle will foster peace in the region.				
4.	Taking an oath before a deity will ensure peaceful co-existence amongst communities.				



### 3 COMMUNAL PEACE-BUILDING QUESTIONNAIRES (CPBQ).

#### A Peace-building and Sustainable Development

S/N.	Items	SA	A	SD	D
1.	Effective communication among stakeholders will bring peace and sustainable development to the region.				
2.	Involvement of community people in planning and execution of projects will ensure peace and sustainable development.				
3.	Provision of employment would ensure peace and sustainable development in the region.				
4.	Empowering the youth through skill acquisition for self reliance will bring peace and sustainable development to the region.				
5.	Infrastructural development of the region will foster peace and sustainable development in the area.				
6.	Sustainable project development will ensure peace and stability in the region.				
7.	Peace-building would foster peaceful co-existence among communities and oil companies operating in the region.				

#### B. Peace-building can effectively take place in the region if :

S/N	Items	SA	A	SD	D
8.	There is infrastructural development (good roads, building of schools, health care centres and provision of potable water				
9.	Building of cottage industries to provide employment for people in the locality				
10.	Empowering the youth through skill acquisition for self reliance				
11.	Decision are made by local communities				
12.	Giving of scholarship to indigene students to further their education				
13.	The various interest groups are involved in planning and execution of projects				
14.	Granting of loans to women to establish business of their own				
15.	Making local people to control their resources				
16.	Adequate representation of the people in government				
17.	Payment of compensation to land owners affected by oil spillage.				
18.	Bringing all aggrieved parties to part of reconciliation				
19.	There is community leadership and effective community participation in project execution				

**3. Community based institutions and cultural practices towards peace building in the region would effectively:**

S/N	Items	SA	A	SD	D
20.	Restore peace in the region.				
21.	Develop the region.				
22.	Create employment.				
23.	Allow active community participation in decision making.				
24.	Ensure cordial co-existence between the oil producing communities and the oil companies.				
25.	Empower the youth by acquiring skills				

**Focus Group Discussion (FGD) Guide**

- the prediction of Community- Based Institutions and Cultural Practices on Peace-building,
- the usage of these institutions,
- the effectiveness of these institutions compared with government instituted structures for peace-building,
- benefits of these institutions on peace-building and
- Strategies to be adopted to bring peace and sustainable development to the region.

**KEY INFORMANT INTERVIEW (KII) GUIDE**

- Existing community-based institutions in their community.
- Community-based institutions used for peace-building.
- Impact of community-based institutions and cultural practices on peace-building.
- Strategies of promoting peace and sustainable development in the region.
- Role of federal and state government in promoting peace in the region.