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### **Aim & Scope of the Journal**

The Journal of African And Global Issues Quarterly (JAGIQ) would re-engage the multiple lingering challenges within the African discourse with a view to adopting most appropriate means of addressing Africa's growing challenges within regional and global contexts. Hence, the journal would achieve these goals by providing a robust platform for intellectual engagement and stimulation among scholars, academicians, diplomats, security experts, administrators, and even policy makers.

The Journal of African And Global Issues Quarterly (JAGIQ) is a double-blind review and open access journal with a focus on publishing original research articles, scientific and theoretical research, conceptual and empirical works, case studies, comparative studies, field work reports and review which touches around the thematic field of core African emerging issues within the context of global interaction. The JAGIQ would encourage submission of articles across the sub discipline of Political Science, International Relations, Security Studies, Economics, Geography, History and Diplomatic Studies, Sociology, Psychology, Peace and Conflict Studies, and History.

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*African and Global Issues Quarterly* is a new academic journal in the broad fields of the social sciences and humanities. It is an African global issues journal that covers scientific, theoretical, empirical, policy, programmatic, and the general dynamics of Africa and contemporary global issues. As a result, original and review articles in philosophy, geography, international relations, economics, political science, sociology, psychology, and related fields will be published in the journal. It is an avenue to discuss the various ramifications of the connections between Africa and global issues. It is the objective of the journal to be among the topmost journals globally in the fields mentioned above. The editorial team maintains the highest standards while publishing *African and Global Issues Quarterly* in a timely manner.

In this issue, we present a selection of insightful articles that gone through rigorous review process in order to maintain the quality you have come to expect from the journal. This issue starts with an article by Oladiran Afolabi on food sovereignty and sustainable development goals (SDGs) in Africa. We follow this with a discussion by Lohna Bonkat-Jonathan on market women in a post conflict environment, using Jos in Nigeria as his case study. The paper explored how violence has opened up opportunities and empowered women in his area of study. Finally, Ayotunde Oyetunbi and Adegboyega Ola explore traditional Method and Conflict Resolution Mechanisms in Ado Ekiti, Nigeria. The paper examines conflicting issues with the family in Ado-Ekiti. Furthermore, it explores the mechanism used to resolve many of these conflicts to the satisfaction of the parties involved. The study posits that conflicts in the family originate from source of income, infidelity, interference from in-laws and relations, communication gap, among other issues.

Sincerely,  
Isiaka Alani Badmus, PhD  
Editor-in-Chief

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## **Paradigm Shift for Food Sovereignty and the Sustainable Development Goals in Africa**

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### **ABSTRACT**

Food sovereignty connotes the capacity to define and design food policies that fulfil the expectations of a nation's citizens, while limiting or downplaying dependence on external forces or actors and simultaneously developing agriculture systems and practices that encourage national and regional needs. In Africa, feeding the citizens has continued to be a mirage as national and State-centric approaches to food and agricultural policies has remained nebulous, inconsistent and insufficient in addressing the seemingly perennial and chronic problems of food availability, accessibility, affordability and proper utilisation- the key pillars of food security. This paper argued that for real and genuine domestication of the sustainable development goals in Africa, there is the need for a shift in paradigm on food and agriculture policy options. Accomplishing

any significant success in the second goal of the SDGs in relation the African people, therefore requires a comprehensive strategy that recognises the combined commitment of states, citizens, advocacy movements and other stakeholders in the processes of formulating and implementing policies on food and agriculture. It is only through proper adherence to the fundamental tenets of food sovereignty that 2030 targets of the SDGs would not end up like the 2015 targets of the MDGs which had been adjudged a failure in terms of the capacity to address world hunger.

**Keywords: SDGs, Food Sovereignty, Food Security, Africa**

### **Introduction**

The food problem has been one of mankind's major challenges since recorded history; making the provision of adequate food to assume prominence through the ages in every country of the world (Olayide, 1976). Access to adequate supply of food is the most basic of human needs and rights. Therefore, ensuring that people have enough to eat is not only a moral duty of governments; it is also in their economic and political interests. Food availability, accessibility and affordability are major issues in any food production system that aims at food security. This is because hungry people cannot work;



hungry children cannot learn; without a well-nourished, healthy population, development is a mere dream that may practically never be accomplished. It is due to this reasons that the issue of Food security has become central to our survival as individuals, households, communities, nations and humankind.

Food is very important. There is in fact nothing more basic. Food is the first of the essentials of life, our biggest industry, our greatest export, and our most frequently indulged pleasure (Ajakaiye and Akinbinu, 2000). It then follows that any serious nation or region of the world that desire sustainable development must be determined to institute mechanisms that will ensure high level of food availability, accessibility, affordability, adequacy and utilisation.

Subsequently, and given the fact that many African countries still lack the real capacity to process the effects of globalisation; coupled with the unfavourable conditionalities of the world trade organisation towards the developing nations of the world, sustainable food security could only be achieved through a genuine purpose and people-oriented policy direction that will see the these countries, especially African countries to a considerably large extent, be in charge of their respective countries policy on food or better still their continent's

efforts at making food available and utilisable. The central argument of this paper is that for adequate and genuine purpose effort at food security in Africa, through achieving the second goal of the SDGs, there is the need for a concerted effort and commitment towards the principles and practice of food sovereignty.

### **Conceptualising Food Sovereignty**

The concept of food sovereignty actually became popularised from a parallel summit to the World Food Summit in Rome in 1996, when international NGOs together with newly formed transnational social movements denounced “food dumping” and called for “food sovereignty,” a concept that had earlier been developed by La Vía Campesina (LVC), the international peasant coalition (Canfield et al, 2021). In the wisdom of the LVC, food sovereignty is a vision of democratic, territorially controlled food systems not subject to market-control of the global North and its transnational food corporations (Canfield et al, 2021).

Food sovereignty connotes the capacity to define and design food policies that fulfil the expectations of a nation’s citizens, limit or downplay dependence on external forces or actors while simultaneously developing agriculture systems and practices that encourage national and regional needs (Afolabi, 2019).

There are now agitations and struggles from many social movements for the inclusion of the principle of food sovereignty in the agenda of many governmental, inter-governmental and non-governmental international organisations. The argument is that focusing attention on the small scaled local farmer would commence the process of thinking globally and acting locally in food policy decision making for the overall interest of the mass majority of the people; and hence commence the proper process of food sovereignty. As further explained by Schultheiss (2011), “We also felt it was important to educate as many people as we could on the importance in supporting small scale farmers and the injustices they face on a daily basis”.

Food sovereignty is therefore, a concept, idea or movement that emerged in the wake of the increased globalization of food systems and the spread of corporate power into the lives of small-scale food producers, encroaching on their livelihoods and nature (Pimbert, 2009). It has since provided a robust and galvanizing critique of the organization and the impacts of the dominant food system and as such plays a central role in global food governance, towards the accomplishment of food security.

The argument in the vein of the foregoing is that food sovereignty promotes agrarian and food rights for peasants through a highly prescriptive agenda focused on reducing global food trade and reorienting food systems around local and seasonal production grounded in agro-ecological principles (Afolabi, 2019; Clapp, 2014; Wittman, Desmarais, & Wiebe, 2010). Food sovereignty, as vision, project, and movement, has been conditioned by the contours of the food regime, emerging as a project in the 1990s during a period of intensifying global agrarian crisis, rapid trade liberalization and structural adjustment policies that saw a loss of support for domestic agricultural sectors across the global South (McMichael, 2014). It has since become a “powerful mobilizing frame for social movements, a set of legal and quasi-legal norms and practices aimed at transforming food and agriculture systems” (Edelman, 2014:659). Food sovereignty is a concept and principles of practice that gives to the state and the people the autonomy to formulate food and agricultural policies in line with local preferences. The constituent principles of food sovereignty as adopted by Charlton, 2016, are well represented thus:

#### Principles Constituting Food Sovereignty

<b>Principle</b>	<b>Explanation</b>
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<p>Focus on Food for People</p>	<p>The right to sufficient, healthy and culturally appropriate food for all individuals, peoples and communities, including those who are hungry or living under occupation, in conflict zones and marginalized. Food sovereignty rejects the proposition that food is considered a commodity for international agribusiness</p>
<p>Values Food Providers</p>	<p>Values and supports the contributions, and respects the rights, of women and men, peasants and small scale family farmers, pastoralists, artisanal fishers, forest dwellers, indigenous peoples and agricultural and fisheries workers, including migrants, who cultivate, grow, harvest and process food; Rejects policies, actions and programs that undervalue these groups and threaten their livelihoods.</p>
<p>Localizes Food Systems</p>	<p>Brings food providers and consumers together in common cause, placing them at the centre of decision-</p>

	<p>making on food issues; protects consumers from poor quality and unhealthy food, inappropriate food aid and food tainted (sic) with genetically modified organisms; and resists governance structures, agreements and practices that depend on and promote unsustainable and inequitable international trade and give power to remote and unaccountable corporations</p>
<p>Makes Decisions Locally</p>	<p>Seeks control over and access to territory, land, grazing, water, seeds, livestock and fish populations for local food providers. Promotes use and sharing of these resources in socially and environmentally sustainable ways which conserve diversity. Promotes positive interaction between food providers in different regions and different sectors to resolve conflicts. Rejects privatization of natural resources through laws,</p>

	commercial contracts and intellectual property rights regimes
Builds Knowledge and Skills	Builds on the skills and local knowledge of food providers and their local organizations that conserve, develop and manage localized food production and harvesting systems. Develops appropriate research systems to support this and facilitate transfer to future generations. Rejects technologies that undermine, threaten or contaminate these, e.g. genetic engineering
Works with Nature	Uses the contributions of nature in diverse, low external input agroecological production and harvesting methods that maximize the contribution of ecosystems and improve resilience and adaptation, in

	the face of climate change. Rejects methods that harm beneficial ecosystem functions, that depend on energy intensive monocultures and livestock factories, destructive fishing practices and other industrialized production methods, which damage the environment and contribute to global warming
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SOURCE:<http://viacampesina.org/en/index.php/organisation-mainmenu-44/what-is-la-via-campesinainmainmenu-45> Retrieved 12 July, 2018.

These fundamentals of food sovereignty as presented above actually find solace in the conceptualisation that it is a:

political movement that emphasises the rights of food producers, distributors and consumers to have control over the food system, as opposed to corporations and market institutions. It has been defined as the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to



define their own food and agriculture systems (Carlile, et al, 2021: 18).

## **From the MDGs to the SDGs: A General Appraisal**

In 2000, the member states of the United Nations adopted the Millennium Declaration as a renewed commitment to human development. The Declaration includes eight Millennium Development Goals (MDGs), each with quantified targets, to motivate the international community and provide an accountability mechanism for actions taken to enable millions of poor people to improve their livelihoods (Rosegrant, et al, 2006:1). The MDGs are as follows:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat human immunodeficiency virus/acquired immune deficiency syndrome (HIV/AIDS), malaria, and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development.

It is observed that all the eight MDGs may not be reached if we cannot meet goal number one – to

eradicate extreme poverty and hunger, and more specifically, the success or failure of one goal (especially goal number one) affects the success of the other seven – like a domino effect” (Rosegrant, et al 2006). In this wise, one sees lack of access to food as not only a symptom of severe poverty, but a clear indication of the realities that the other seven MDGs seek to imperatively address. The targets of the MDGs were set for the year 2015; but when the realities of the failure to achieve these goals became clear to the framers of the MDGs, another meeting was held to appraise the MDGs and to institute other sets of goals whose agenda was set for 2030. As succinctly observed:

On September 14, 2010, the Food and Agriculture Organization of the United Nations (FAO) published its estimates concerning the number of people suffering from hunger in 2010: 925 million. This figure was below the 1,020 billion in 2009, but it was higher than the number reached before the 2008 global food crisis. The 2010 figure corresponded to 13.5% of the world population, while the 2015 objective (millennium development goal (MDG) number 1) was 8%. The FAO concluded that we were still far from achieving MDG 1, that is, halving the number of hungry people worldwide by 2015 (Sasson,2012:1).

On the other hand, the Heads of State and Government and High Representatives, meeting at the United Nations Headquarters in New York from 25-27 September 2015 agreed a new 2030 Agenda for Sustainable Development, built around 17 goals and 169 targets (UN, 2015a). Significantly, the 2030 Agenda and its seventeen Sustainable Development Goals (SDGs) build on the Millennium Development Goals (MDGs) but are much broader in scope and ambition, encompassing the eradication of poverty and hunger and improved health and nutrition; reduction of inequality; the building of peaceful, just and inclusive societies; the protection of human rights; the promotion of gender equality and the empowerment of women and girls; and the lasting protection of the planet and its natural resources. It also aims to create conditions for sustainable, inclusive and sustained economic growth, shared prosperity and decent work for all, taking into account different levels of national development and capacities.

The 2030 Agenda advocates sustainable development in all of its three dimensions, for all countries (developing and developed), based on the fundamental recognition and protection of human rights, dignity and equity. Specifically, the SDGs include:

- 1) End poverty in all its forms everywhere.

- 2) End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.
- 3) Ensure healthy lives and promote wellbeing for all at all ages.
- 4) Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
- 5) Achieve gender equality and empower all women and girls.
- 6) Ensure availability and sustainable management of water and sanitation for all.
- 7) Ensure access to affordable, reliable, sustainable and modern energy for all.
- 8) Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all.
- 9) Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation.
- 10) Reduce inequality within and among countries.

- 11) Make cities and human settlements inclusive, safe, resilient and sustainable.
- 12) Ensure sustainable consumption and production patterns.
- 13) Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum).
- 14) Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
- 15) Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss.
- 16) Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.
- 17) Strengthen the means of implementation and revitalise the global partnership for sustainable development.

## **The African Food Situation: A Synoptic Overview**

The present state of food security and widespread malnutrition in Africa is not

ideal as one would like it to be, as a good number of African countries are still food deficit and insecure (Dodo, 2020). Sub-Saharan Africa has continued to have the highest share in the number of the millions of the people going to bed poor and hungry with some of them dying of starvation. In the 1970s the number of hungry and malnourished people in Africa was in the neighbourhood of 80 million (Nana-Sinkam, 1995: 110). The figure rose to more than 100 million in 1984 while in 1995 the number of the poor and hungry in Africa was estimated by Nana-Sinkam to be within a range of 140-150 million.

Jean Ziegler, U.N. special rapporteur on the right to food, alerted the more than 500 delegates at a three-day meeting hosted by the Conference of Non-governmental Organisations in Consultative Relationship with the United Nations (CONGO) and the United Nations Millennium Campaign about the eradication of hunger, the Civil Society Development Forum in Geneva, June 2007; of the dangers in the current global system of food production and distribution. As Ziegler observed:

while 854 million people went without food in the world last year (that is in the

year 2006), enough food was actually produced to feed 12 billion people. He further informed the delegate that over recent decades, food production has grown faster than population everywhere but Sub-Saharan Africa (Ziegler, cited in Westhuizen 2007)

However, since the 1990s, agricultural and food production in sub-Saharan Africa has grown much less than that in other regions of the developing world (Sasson, 2012). Between 1996 and 2005, food production rose 2.6% (compared with 3.3% in all developing countries). Of all farmland, 3.5% was irrigated (compared with 22.4% in the rest of the developing world), and fertilizer use amounted to 13.4 kg per hectare (compared with 115.2 kg per hectare). The balance of food in African countries had a deficit of more than US\$900 million in 2004, while it was in excess in Brazil by US\$15.5 billion, in Argentina by about US\$10 billion, in France by US\$5.7 billion, and in India by almost US\$4 billion (Sasson, 2012:27).

Taking a further cursory look at the African food situation in more recent time, it is observed that the condition has not fared better at all, as food security is deteriorating and expected to worsen in some African countries between October 2019 and January 2020

(World Vision Staff, 2019). Reports show that in the year 2018, Africa was home to more than half of the global total of acutely food-insecure people, estimated at 65 million people. East Africa had the highest number at 28.6 million, followed by Southern Africa at 23.3 million, and West Africa at 11.2 million; all indicating that hunger has continued to be increasing at an alarming rate in Africa (World Vision Staff, 2019). The situation seems not to have fare better as over 100 million people in Africa are today facing catastrophic levels of food insecurity and the situation may worsen in the coming months due to the effects of COVID pandemic (IFRC, 2021).

Amongst the reasons for the continuous suffering of Africa from food shortages, insecurity, and prevalence of malnutrition are: a number of failed internal economic policy tools and international policy prescriptions (Dodo, 2020). The internally induced factors include:

- (1) the never-ending political instability and crises;
- (2) the short or long protracted civil conflicts and wars;
- (3) the endemic, persistent, and Institutional corruption;
- (4) the misdirected economic policies and mismanagement;
- (5) the lack of committed political leadership;
- (6) the sheer neglect towards the farmers; and



(7) the lack of clear financial and economic investment into the agricultural sector (Dodo, 2020:4).

Apart from the internal factors, there are also a number of external factors that has continued to contribute to the perennial state of food insecurity in Africa. A case in point here is the ever present influence of international financial institutions. For instance, starting from the 1970s till date, the World Bank (WB) and the International Monetary Fund (IMF) influenced the prescriptions of economic policies that made the already comatose economic situations in Africa worse. These largely neo-liberal agricultural focused policies advised sub-Saharan African governments and leaders to cut aid and slash subsidies to their farmers; and let the markets take care of everything in the economy including the production and distribution of food, in order to speed up modernisation and quicken their incorporation into the liberal-based global market economy ( Dodo, 2020).

### **Paradigm Shift for Food Sovereignty in Africa**

Most Africans live in rural areas and derive their incomes from farming; but because African governments follow policies that are adverse to most farmers' interests, these countries have largely failed to produce enough food to feed their populations (Bates, 1981). For

many decades international trade kept the price of food artificially low and undermined farmers' incomes in developing countries. This has continued to make the least developed countries heavily dependent on the global markets for their food supply and the poor find it increasingly difficult to afford even the bare minimum they need to sustain themselves and their families. The cumulative effects of this practice and system of food supply are the recent dramatic increases in food prices on a global scale and its social and economic consequences. This served as a wake-up call for many governments and development experts, who have unanimously recognized that some drastic change is, needed (Mousseau, 2009: 75).

Africa's enormous endowment in huge human and natural resources cannot be overemphasised. But despite these natural blessings in the forms of arable land, crop variety, human population and other endowments, hunger is still prevalent in the continent. It has been observed that there has been a policy somersault as one government replaces another and this has brought about frequent changes of policies on food and agriculture. It is observed that inadequacies, inappropriateness and inconsistencies have characterized the African food policy. Writing specifically in the Nigerian context, Idachaba (2009) observed that the implication of this

inconsistent policy posture is that we have always had to start afresh with every new regime .This is the African situation in terms of food policy. Consequently, the real journey to the ‘promised land’ of African food security should rationally begin with the formulation and implementation of food policies that derive almost directly from the inputs and contributions of the citizenry in line with their food desire.

In view of the foregoing, a strong political will is required by African leaders to accomplish the sustainable development goal two which aims at ending hunger, achieve food security and improved nutrition, and promote sustainable agriculture. This is very strategic in view of the observation that hunger is a political creation which requires largely political solution (Clover, 2003); and that hunger and poverty are problems that can be addressed if humanity, particularly those better off can summon the political will to do so (Diaz-Bonilla, 2001).

Therefore, the major shift in policy paradigm would see African leaders and policy makers looking inwards in coming with policies, initiatives and programmes that would address the food situations of the continent. Partnership may be entered into with experts and professional outside Africa in implementing these policy options, but the *modus operandi* and the *modus Vivendi*

would reflect predominantly local content in terms of human and material resources and most importantly in terms of who gets the greatest benefit from such programmes.

In line with the fundamental principles of food sovereignty, the food policies of most African states would need to depart from the system where African leaders and governments follow policies that are adverse to most farmers' interests, and hence failed largely to guarantee food availability, accessibility and affordability for their people. Food policies should henceforth reflect the yearnings and aspirations of the people (who have the rights to derive the maximum benefit from their leaders' policies) and not the whims and caprices of international trade and the global market, which undermined farmers' incomes in developing countries; and also practically makes it difficult for the poor to afford even the barest minimum of the food they need to survive.

Furthermore, African government should justify their political sovereignty through a strong political will aimed at food sovereignty. To be sovereign in food production and utilisation means that wider vision of African food security would encapsulate the following issues as articulated by Lucas (2010):

- The need for reform of a fundamentally unfair international trading system, that currently makes it difficult if not impossible for Southern producers to compete on a level playing field with those of the North.
- The need for participatory democracy in countries with the worst food shortages, so those afflicted by hunger can have a say in redesigning the policies that now threaten their livelihoods.
- The potential of current communications technology to provide people, in new and powerful ways, with the information they need to make knowledgeable decisions about their personal food security.
- There should be a link between food security and collective human security.
- Importantly, Policy shifts would focus on moving from a pre-occupation with jobs to a framework for sustainable livelihoods.

## **Conclusion**

The central position of this paper, at once implicit and explicit, is that, to domesticate the sustainable development goals in Africa with particular reference to accomplishing the food security objectives of the leaders and the people, governments must look inwards in policy

formulation and implementation. In other words, the fundamental tenets of food sovereignty must be strictly adhered to in defining and designing food policies. The focus would have to be on food and agricultural programmes and policies that fulfil the expectations of a nation's citizens, while limiting or downplaying dependence on external forces or actors. A consideration for the food preferences, the food culture and food ecology of the people become germane in the efforts at providing food for the people.

In the final analysis, for the SDGs not to turnout as failures in the vein of the MDGs, requires that urgent measures are taken to tackle world hunger and to ensure that the right to food becomes a reality for all human beings. And given the fact that many African countries still lack capacity to process the effects of globalization, a commitment to the principle of food sovereignty, in policy formulation and implementation is the most practical route to achieving the SDGs, particularly the second Goal that is expected to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture in the world by 2030.

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**Market Women in a Post Conflict Environment:  
Agency and Empowerment for Women in Jos,  
Nigeria.**

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**Abstract**

Violent conflicts always pose serious threats to livelihoods of people, especially women. Interestingly, conflicts also open up economic opportunities in the informal sector, and it can subsequently lead to the empowerment of people in the society especially women, which is against the idea that conflict always affects economic activity. This study explored how violence has opened up opportunities and empowered women in conflict. This study relied on personal interviews with 15 market women in two vegetables markets in Jos. The findings of the study show that market women are able to remake their stories from that of victimhood to empowerment. They did this by employing strategies such as reliance on social networks and diversifying income generating activities. Opportunities were opened up for more women to gain access and improve their livelihood, which in turn

changed gender relations and opened up a better position for them in market relations. They also highlighted some challenges, such as limited access to credit and markets. This study recommended that government should support women's economic empowerment to easily access soft loans and build market infrastructure.

**Key words:** Market Women, Post conflict, Agency, Empowerment

### **Introduction**

Communal conflict along overlapping ethnic and religious group boundaries has killed more than 7,000 people in the city of Jos and rural areas of Plateau State in central Nigeria since fighting first broke out in 2001 (Krause, 2019, p. 3). This conflict lasted for over 10 years with dire consequences. Some of the effects of the conflicts include loss of lives and properties, destruction of source of livelihoods as businesses and trade was altered. Especially, that of women whose source of livelihood depends on their everyday sales. Despite these effects on women, they have not remained in the position of victimhood, but have used their agency to pull through difficult times and make a living. This demonstrates that women are not always helpless and solely victims of war. As Fuest aptly formulated, there is the possibility of 'female gains' as opposed to the often

cited ‘female losses’ and women’s victimization during wars and in postwar situations. By focusing on women’s opportunities I do not want to downplay the extreme exploitation and hardships (physical and psychological) that the majority of girls and women have endured and are still enduring in conflict times (Fuest, 2008, p. 2). This study therefore, sets out to explore the lives of market women in post conflict Jos and what they are doing to cope with the effects of conflict on their lives and livelihoods.

### **Methodology**

This study employed a mixed-methods design, which includes a desk review of existing literature and personal interviews with market women. Simple but detailed questions were drafted and 15 personal interviews were conducted with market women using snowball sampling technique. This technique helped in selecting women based on recommendations because of their unique experiences during the conflict. The interviews also gave the women an opportunity to share their experiences of the conflict and how it has empowered them. The analysis is descriptive and it is based on three months of field research in Jos in the year 2017. Their names were not published to protect their identity.

## **Review of Related Literature**

Quite a number of studies have been carried out on the conflicts (ethno/religious and farmers/herders) in Jos by focusing on issues relating to the dynamics, causes, nature and impacts of the conflicts in general. Other studies (including (Blench, 2003; Porter, Lyon, Adamu, Obafemi, & Blench, 2005; Higazi, 2011; Best & Hoomlong, 2011; Fwatshak, 2011) have discussed markets in the Plateau State and the northern parts of Nigeria during conflict situations but only in passing (Bonkat, 2015). For example, Mang in his study “Can we meet at the Market Tomorrow? Commerce, Authority, and Economic Power Relations after Violent Conflicts in Jos, Nigeria” (Mang, 2012), focused on power relations in markets after violent conflicts in Jos. Bonkat (2014) in her work she examined the various strategies and initiatives women employed to survive and make a living in conflict situations. The paper showed that women were affected by conflict however, they employed strategies that ensured their source of livelihoods are secured. The paper concluded that the strategies and initiatives employed by small-scale women entrepreneurs in Jos during violence has kept them safe and ensured their livelihoods needs are met especially for women who have assumed new roles of household heads (Bonkat, 2014). Bonkat (2015) examined the impact of conflict on social relations, its

effects on women's lives, and how they coped with conflict. It argued that even though they were affected, they did not remain passive; instead they showed resilience by finding ways of coping, creating a niche for themselves and drawing on their social networks, such as family ties and associations, to continue making a living. She further argued that the coping strategies employed by market women became advantageous to them because they brought in a new social order by changing the gendered division of roles (Bonkat, 2015). Krause examined gender relations and dimensions of violence, non-violence and post violence prevention in Jos. She argued that civilian agency is gendered. Simply put, gender relations and the notions of masculinity can facilitate or constrain people's mobilization for fighting. From her findings she concludes that there is a need for an increase space for women's public influence and community leadership, and respected forms of non-violent masculinity (Krause, 2019). These are just a few studies that have attempted to study economies in conflict and the lives of people especially women. Also there are very few literature on the post conflict lives of women in Jos, like that of Krause but focusing on how gender relations can help prevent conflict. This is one of the gap this paper sets out to fill.

## **Conceptual framework**

### **Empowerment**

Empowerment means different things in different context for each individual or group. Definitions vary according to disciplines like Psychology, Political science, Education, Law or Economics, among others. With regard to women's empowerment, there is also a similar problem. There is no consensus definition regarding the concept of women's empowerment and it also depends on the culture and the context. Kabeer defines empowerment as 'the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them.' (Kabeer, 2001, p. 19). Rowlands, 1997, defines empowerment as a process by which people become aware of their own interests and how those relate to the interests of others, for both to participate from a position of greater strength in decision-making and to actually influence such decisions. Three dimensions of empowerment were considered as: personal, relational and collective. They all have to do with people working through their choices to achieve and make impact in society (Rowland, 1997, p 13-14). Stromquist, sees empowerment as "a process to change the distribution of power both in interpersonal relations and in institutions throughout society" (Stromquist, 1993). Lazo also describes empowerment as "a process of



acquiring, providing, bestowing the resources and the means or enabling the access to a control over such means and resources and it could be a self-propelled and self-propelling process” (Lazo, 1993, p. 25). This study defines women empowerment as the conscious life choices women make by releasing their potentials and making use of them to change their situation.

### **Agency**

Agency can be defined as the ability of an individual to take an action, independent of another, for the purpose of achieving a goal. Sen sees agency to be of high value as it has to do with “acting freely and being able to choose in the view that is, directly conducive to well-being” (Sen, 1992, p. 51). “Agency, is a kind of process freedom” concerned with processes” (Ibrahim and Alkire, 2007, p. 9). Kabeer sees agency in relations to the ability of individuals to have goals and act upon them. The process involves bargaining and negotiating, as well as resistance and manipulation (Kabeer, 1999, p. 438 cited in Ibrahim and Alkire, 2007, p. 10). Agency according to Kabeer “represents the processes by which choices are made and put into effect (Kabeer, 2005, p. 14) and use. It is people’s ability to make and act on their own life choices, even in the face of other’s opposition. (Kabeer, 2005, P. 14). Agency as it relates to women in a post conflict environment means a situation where they make

choices that will enable them survive and make a living despite the effects of conflict. Market women's strategies to cope in post conflict situations is their form of agency which has led to their empowerment. Human beings, therefore, have the ability to initiate and make changes that can lead to their transformation, which in this study is the empowerment of women through their initiatives to find solutions to their problems caused by conflict.

### **Background to the conflict in Jos**

Jos, the capital of Plateau State, also known as the home of peace and tourism, is an old mining town. The city has experienced the eruption of violent communal conflict for about a period of over 10 years, between 2001 to date (2021). Several scholars like Sha 2005, Best, 2007, Fwatshak, 2007 amongst others have pointed to many causes ranging from issues of political power, identity, leadership and ownership amongst others. These issues have resulted to contestations between the different groups on the Plateau, thereby resulting in violence and increasing eruption of conflicts in Jos. For example, since 1994 to 2021, Jos has become one of the conflicts states in the North-central Region, with the occurrences of conflicts simultaneously every year and of recent at intervals of months and sometimes no day passes by without reports of violent attacks in one community or the other (Sha, 2007; Bonkat,

2014). Arguing in line with Bonkat 2014, violent conflicts have had devastating effects on men, women and children over the past ten years in Jos, Plateau state. But with the return of relative peace, and post conflict situation there are no documented studies yet to understand the lives of people especially, women in post conflict Jos, which is the gap this studies has set out fill.

### **Women's Role in conflict**

Women are often perceived not to play any role in conflict situations or they are always victims, as such little attention is given to what happens to them during and after conflict as such not much (<https://reliefweb.int/sites/reliefweb.int/files/resources/D946B37BBFD5E431C1256D56002EB960-NetherlandsWomenRole.pdf>). However, of recent studies have shown that women play different roles in conflict and post conflict situations. They play active roles such as perpetrators, agents of change, and as combatants (Bonkat, 2014, Wright 2005). Women have actively participated in conflict and served as support to men during conflict. For example during the 2004 conflict in Wase and Yelwa in Plateau State women were seen carrying bows and arrows to fight, as well as carrying water and food for the men (Bonkat, 2014, p. 287).

**Women also serve as peace Activist:** during conflict they at times organize so as to call the attention of government and security agencies to protect their sons and husbands. Women marched to Government house in Jos, protesting for the killing of their husbands and sons during the conflict (Bonkat, 2014). Similar examples were recorded in Yugoslavia, Somalia, Northern Ireland and Liberia among others, where women played significant roles in the mobilization for peace (Cruz, 2016, p. 23).

**Facilitators of resolution processes:** Conflict opens windows of opportunities for women to actually participate in formal peace negotiations. Their contribution to conflict resolution and peace building is regarded as positive, because they bring their diverse experiences to help in the peace process. This gives them the opportunity to enter the public and political arena, through their associations such as women groups and organizations (Bonkat, 2014).

**Head of households:** Women are forced to take over the traditional roles of men because they are either killed or incapacitated from carrying out their roles as household heads or breadwinners. In Plateau state for example, many women lost their husbands as such they are have taken the responsibility of providing for their families

and thus they face extreme financial pressures which makes them vulnerable and they become easy preys to abuse (Taft, Blyth, and Murphy, 2016) . Also it was stated in another research that, during and after the conflict women had to pick up new roles and responsibilities like being the bread-winner and provider for their families, caring for the victims of the conflict and also trauma healing for the victims (Bulus, Bhatti & Beysoylu, 2020, p. 193). The negative effects of the conflict on women have forced them to take up the traditional role head of household to enable them cater for their families and ensure livelihood needs are met. Organisations were therefore formed to build the vocational skills of women in order for them to acquire skills by organising training programs in their respective communities. A good example, is an association called Anis'au Women for Peace and Development in Bukuru community where opportunity was created for women to develop some of their skills to enable them create sustainable livelihood through which they can sustain their families (Bulus, Bhatti & Beysoylu, 2020).

**Praying role:** Women always pray for their family members for divine protection. Because of believe that our safety and security is in God (Bonkat, 2014).

**Protection role:** Women protect themselves in times of conflict. For example, in Jos some Hausa/Muslim women played positive roles during the violent conflict, shielding and protecting their Christian neighbors and vice versa (Bonkat, 2014). In sum, arguing in line with Cruz, Haeri & Puechguirbal, "...women are far more resilient and less vulnerable to the impacts of armed conflict than is suggested in much of the current humanitarian aid literature and given the active roles they often adopt, the perspective of women is invaluable not only in the midst of the conflict, but also with regard to conflict resolution and reconstruction in the wake of the hostilities (Cruz, 2016, p. 24).

### **Resilient Women and Empowerment in Post-conflict situation in Jos**

Violent conflicts have many impacts on the lives of people, especially women, as they pick up new roles especially in patriarchal societies. The changes that occur are brought onto them by conflict and in some cases it opens up opportunities for them to be empowered (Cruz, 2016). These changes can lead to the empowering of women initially believed to be victims of war socially, politically, economically, and individually. This is the case of some women in markets in Jos referred to as "**resilient women**". A concept borrowed from Krause (2018) "resilient communities". The

analysis here focuses on the strategies market women employed to cope with livelihood challenges caused by the conflict, which opened up opportunities for them to be empowered. This therefore, changes the narrative from the story of victimhood to that of empowerment and agency. In the absence of men during conflict, women are challenged to take on roles in public sphere which forces them to redefine the cultural and social perceptions of themselves (Cruz, 2016, p. 24). Women's choices and actions therefore led to their empowerment which is categorized at different levels. These levels are; Domestic empowerment, Political empowerment, Self-empowerment and Economic empowerment discussed below;

### **Domestic empowerment**

During conflict women in the domestic sphere are forced to take up the roles of household heads in decision making and providing for the family, while the men are out trying to ensure calmness or some get killed or maimed. Therefore, there is a redefinition of the roles of women within the family. In an interview with a market woman where she pointed out that "I became responsible for meeting the needs of bringing food and paying schools fees, instead of taking care of the children". This was supported by the study of Bonkat (2014), where she puts that the dead of husbands or caught up in fighting

forced women to become household heads instead of carrying out their traditional role of care giving. Some women were also left with the responsibility of taking decisions since the men are no longer there. The situation has not been easy on them because decision-making is not something they are used to doing (Bonkat, 2015, p.198). Many women acquired new confidence, new skills, and a new vision for the future, increasing their participation in public affairs (Cruz, 2016, p. 24). Also supported by Cruz women became income earners and main decision makers demonstrating their capabilities and capacities. They redefine their roles and self-perception within the family unit (Cruz, 2016, p. 25). The absence of men due to fighting led to increased responsibility for women to carry on as heads of household, breadwinners and decision making in the community (Wright, 2005, p. 38). These new roles as decision makers and main income earners taken up by women will enhance their capacity to get involved in the public and social spheres in decision making at the domestic level.

### **Political Empowerment**

Most research in Nigeria have shown that the empowerment of women politically during conflicts is very low. For example, studies by Garba, 2016, Olaitan 2018, Bulus, Bhatti & Beysoylu (2020) and Oluremi,



2021 have argued that women's participation in peace processes in Nigeria is very low and unbalanced, instead the stage is still dominated by men. However, from observation and discussions I discovered that women are getting more involved on decision making tables as it relates to peace building and other issues relating to conflict. In an interview with a Fulani woman she pointed out that "before these conflicts we are not allowed to talk when our men are talking. But with conflicts and its effects on us, our opinion is now soughton what should done to reduce these violence and the effects on us". There are efforts to include more women in the process of peace building. However, I will say women are becoming more active in decision making process particularly in peace building. The reason is to ensure the involvement of all people (genders) in decision making processes as, they are the most affected in conflicts times. Many women-led associations were formed since 2010 aimed at building peace in Plateau State (Chima & Alokpa, 2015). This opened up opportunities for women to be involved in peacebuilding activities. A good example is the Plateau Women Peace Initiative (PWPI) a voluntary association for women, which promoted dialogue between Muslim and Christian women. The association created space for women across religious divides where they contributed to peacebuilding and the healing of the state. It was also

a platform that enabled women participate in peacebuilding as well building their skills (Bulus, Bhatti & Beysoylu, 2020). These associations gave women a voice in the peacebuilding process in Plateau state, as such empowering them politically to some extent. However, there is a need to empower more women politically in the peacebuilding process in Nigeria.

### **Self-Empowerment**

Women through their efforts collectively or individually became empowered, by understanding their potential and ability to make changes in the face of difficulty caused by conflict. They were displaced by conflict, as such, instead becoming victims of war they moved away from potential areas that were unsafe, and created new markets to enable them continue trading to sustain and meet their livelihood needs. A woman interviewed noted that, “before the conflict and subsequent displacement, we traded in our village markets. But since we got displaced a new market was created in the neighbourhood to trade, while others traded in a nearby village market. This I will say has helped us greatly”. The women above have shown how grateful they are, because of the opportunity granted them to start livelihood and support their families through their new acquired trade. Thereby, making them self-reliant and empowered. In another interview a woman said "new

markets have been established in neighbourhoods where people feel more secure to sell and buy. In Gyel for example, there is a market composed mainly of Christians, and another is made up of only Muslims”. This is supported by studies of Mang, 2012, Bonkat, 2014, Best & Hoomlong, 2012, and Bonkat 2017 of how traders created new markets (Tomato and Bukuru markets etc.) during times of conflict to ensure livelihood needs are met. Also makeshift markets sprang up in Jos as part of coping strategies adopted by petty traders (Best & Hoomlong, 2011, p. 176). As Fuest showed in the case of Liberia that in the course of the years of violent conflict, the war seems to have effected an increase in the scope of economic activities performed by women. Another strategy was the reliance of women on their social networks to find ways of sustaining their families and ensure their source of livelihood. This is because it was difficult to raise capital because of losses incurred during the conflict. Therefore, to cope they organized themselves and formed what is called “adashe” or saving groups along ethnic, religious and trade lines. They contributed money and foodstuff amongst themselves to support one another. This was buttressed by interviews below:

“I was not serious with contributing money before the conflict, but now I am more committed. This is because the daily contribution I make has been very

useful. For example, I had to collect money from the contribution scheme to enable me to pay my grandson's school fees".

Another woman said "sometimes you lack the funds with which to purchase more goods for sales, as a result, I will collect some of the money I contributed to purchase more goods". This resonates with Wrights arguments of how women's participation in collective action is empowering in that it allows them to play a more active role in public life, increases their skills, and turns them from victims to agents actively looking for solutions to their community problems" (Wright, 2005, p. 34). The collective efforts of women shows how women here have used their abilities and initiatives to be self-sustaining and self-reliant thereby empowering them collectively and individually. They have also shown their agency by sustaining themselves by creating new markets. Market women have created solidarity among themselves through their ethnic and religious networks to enable them access resources that provide support to its members materially and monetarily (Bonkat, 2015).

### **Economic empowerment**

The creation of new markets empowered women who previously had no means of generating income to gain a source of livelihood by entering into the market to trade. A woman said, "I am new here. I started this business

because of the new market created in my neighbourhood. I am happy because I can support my family with the little income I earn from here”. Another woman in particular revealed that “she was not interested in trading but because the market had moved closer to her residence, she used the opportunity to trade because my husband would not allow me to go anywhere to sell” (Bonkat, 2015, p. 239). There is an increase of women participating in economic activities in Jos thereby, leading to empowerment of more women economically to support their families and communities. Also, there was an increased visibility and status of market women in power relations in vegetable marketing. Their actions have helped women carve an economic niche for themselves in the market. It has also helped them solve the problem of meeting their daily needs, and increased their resources to sustain them and keep them in business (Bonkat, 2015, p. 223). They were able to achieve this by pooling resources together. Arguing in line with Bonkat & Akume, (2017) many women have been empowered because of the creative actions of some women by creating new markets to ensure livelihood needs are met, and which has opened up opportunities for other women to earn a living or obtain alternative sources of livelihood.

Another way women got economically empowered was through the diversification of income generation sources.

Selling at home is another strategy employed by market women that has empowered them economically. A woman interviewed stated that “many women have confirmed that in addition to selling in the market, selling at home also has its benefits. The strategy market women have employed here have further empowered them economically, as they are getting more income to support their families. Market women’s agency here shows a departure from the traditional Nigerian society where women and a motivation for women to join the business. Economic empowerment has its challenges for women. For example, the burden on them increased thereby, affecting their traditional role of tending their families. While many women gained because of the conflict many other women were affected by the conflict. For example, many women were displaced or some loss their businesses because of the conflict. In some of the interviews conducted some traders pointed out that the conflict displaced them or their markets were destroyed, as a result they lost their source of livelihood. A trader had this to say: The market I used to sell my goods was destroyed, because of this I had to start from the scratch. Another woman in an interview told me of how the Main market got burnt and she lost her source of livelihood. We can see here that, market women found themselves in situations where all their goods and source of

livelihoods were destroyed thereby affecting their lives and that of their families negatively.

### **Conclusion and Recommendations**

This paper has analysed the lives of market women in post conflict Jos and what they are doing to cope with the effects of conflict on their lives and livelihoods. Using personal interviews of women in Farin gada and Bukuru markets, the findings shows that generally, the conflict in Jos has affected women negatively, however, they have not remained passive and accepted the position of victimhood. Instead they employed some strategies that empowered, enhanced their lives and livelihoods as such they are tagged '**resilient women**' who have coped and adapted well despite the new conditions they have found themselves in. These strategies have led to their empowerment in different aspects such as domestic empowerment, political empowerment, self-empowerment and economic empowerment. Due to the severe hardships and impacts that armed conflicts generate upon women's lives, women were forced to find ways of coping and adapting to their new conditions and environment which have empowered them at all levels, especially, self-empowerment (Cruz, 2016). This is what the women have done in Jos to get cope with severe difficulties yet, many challenges remain. Women are hardly included in peace building processes and

decision making tables. Apart from this there is a need to support the women by government or international organizations to reduce the burden of conflicts on them. As pointed out by Cruz despite the numerous international conventions and resolutions established in favour of women during a conflict phase, women remain at a disadvantaged position because they continue to live in patriarchal societies. In Jos for example, few women were included/visible on the negotiating tables, as such their voices are gradually been heard when it comes peacebuilding initiatives. This simply means that women are gradually gaining access and voice in the peacebuilding process. Especially because of their involvement through their associations. This is supported by the study of Bulus, Bhatti and Beysoylu where they pointed out that the voices of women are being heard through women-led associations, which in has opened up space for them to contribute and build new bonds and inter-relationships among themselves (Bulus, Bhatti & Beysoylu, 2020). Also the inclusion of women in commissions of inquiries shows a gradual involvement in the peacebuilding process in Plateau state and Nigeria in general. This is changing the narrative of exclusion, instead it is making women more visible in the peace building processes. This study recommends that government should support women's economic empowerment to easily access soft loans and



build market infrastructure. Also, opportunities should be accorded women through building their capacity and skills to get involved in peacebuilding processes.

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**Traditional Method and Conflict Resolution  
Mechanisms in Ado Ekiti, Nigeria**

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**Abstract**

Conflicts have always been part of human societies. As there is interaction among human being, there are bound to be disagreement as well, due to various conflicting interest among individuals and society at large. For example, disputing issues among families in Ado-Ekiti are majorly interpersonal conflict. The study adopted a qualitative research approach involving a descriptive survey design. A purposive sampling of 15 respondents were interviewed among the three Ado-Ekiti traditional group. The study examined conflicting issues with the family in Ado-Ekiti. It also explored the mechanism used to resolve the crises to the satisfaction of the warring parties. The study posited that conflicts in the family originate from source of income, infidelity, interference

from in-laws and relations, communication gap among others.

**Keywords:** Peace, Conflict Resolution, Traditional Method, Society

### **Introduction**

Prior to expansionism, most African social orders were living collectively and sorted out along family, innate, ethnic and village lines (Bello and Olutola, 2016). Compromise by older folks depends on social and social qualities, standards, convictions and procedures that are comprehended and acknowledged by the network (Ademowo and Balogun, 2014). Conflict is an important portion of human presence and a characteristic piece of our day by day lives (Osei-Hwedi and Rankopo, 2012). Conflicts that take within a society may be the result of several factors. According to Peters (2006) causes of conflict all over the world are mid-wife by unreasonable wants for political and financial focal points, covetousness, sense of self related issues and plain evil. Foul play and discriminatory dissemination of assets perpetually offer ascent to struggle circumstances. Communal living provided essential driving force for compromise and serene concurrence. Clashes and questions can possibly upset the social texture holding

society together. Basically, debates and clashes are a danger to the presence of society and are therefore should be maintained a strategic distance from. Social qualities, standards and convictions set up target dodging clashes, and guaranteeing that in the event that they emerge, they are settled agreeably. Conflict resolution is central to the survival and sustenance of a stable family system in African society at large. Tafese (2016) stated that conflict is one of the social problems in many African societies. Consequently, social problem could be regarded to as the rate at which family conflict occurs in the African society, which is increasingly alarming. Therefore, conflict resolution within the family could be resolved in a traditional method rather than focusing solely on resolving conflict through a legal procedure.

## **Conceptual Clarification**

### **Conflict**

Conflict has its origin in the Latin word "Conflictus" meaning "struck together". Today, it is lexically taken to mean conflict, dispute, a fight or battle, debate or squabble (Enuka, 2015). Viewing conflict from a broad and elastic perspective, Nwolise (2015) observed that the term conflict is rather ambiguous. He identified two kinds of conflict according to their bases. These are conflict of interest and conflict of values. Conflict of interest stems from a situation of scarcity and want. On

the other hand, conflict of values is based on consensus concerning the normative status of social object. In addition, Agunloye (2018) characterizes strife as a battle over qualities and cases to scant status, power, assets in which the points of the adversaries are to kill, harm or take out their opponents. He further stressed that competition leads to conflict when the parties try to strengthen their own position by reducing that of others. Consequently, Ojelabi (2012) states that conflict is a phenomenon that cannot be separated from any form of interactions, being it social, economic or political. Conflict cannot take place without the involvement of two or more parties. Mutually incompatible goals lead to conflict especially in a situation devoid of coordinating or mediating mechanisms. Francis (2006) described conflict as a characteristic and unavoidable piece of human presence. He believes that rough clash isn't an inescapable and as such is an anomaly. He sees strife as the quest for incongruent interests and objectives by various parties. Violent clash is the retreat to the utilization of power and equipped viciousness in the quest for contrary and specific interests and objectives.

### **Family Related Conflicts among the Yoruba People of Ado-Ekiti**

Among the Yoruba, indigenous law gets basically from customs and conventions. Proficiency was not connected



distinctly with the composed word with verbal craftsmanship and recognition. Despite the fact that, the legitimate customs of the Yoruba were to a great extent unwritten, their protection and endurance were done through execution to make them energetic and handily comprehended. Since the customary society introduced an environment favorable for suffering execution, the Yoruba individuals inferred their wellsprings of settling from intelligence and conventional information on the progenitors which were constantly performed (Osi, 2008). In Africa, there were levels or periods of compromise, there were debate goals at the between close to home or family level, the more distant family level and town or town level (boss in board). These levels speak to the political units making up the network. The littlest unit called Idile (Nuclear family) is going by a Bale. The following unit is the Ebi, (more distant family headed by Mogaji who is the most compelling or as a rule the oldest individual in the Ebi. More distant family incorporates all individuals who have direct relations. The last level of the units is the quarter which contains a few family mixes is going by a Baale, (the head of-ward/quarter, while the head of family which incorporates the man's close group of spouse or wives and kids (Albert, 1995). Cases settled by Bale incorporate clashes among co-spouses, siblings and sisters, truants, and road battles including his kids and

his encourage youngsters or dependents (Bello and Olutola, 2016). Strife understood promptly incorporates minor clashes by chiding the difficulty creators and mollifying whoever was annoyed. Compromise advances agreement building, social extension recreations, and the re-establishment of request in the public eye.

### **Research Methodology**

This section of the study explains the research methodology and research methods adopted for this study. Fifteen interviewees were selected using a purposive sampling method. Interviews were conducted and administered respectively among the three Ado-Ekiti traditional grouping which are; OkeEwi, Odo-Ado, Oke-Ila as well as family members in Ado Ekiti metropolis, residents and natives of Ado-Ekiti to share their insights, experiences in relation to the subject matter.

The study elicits information from the participants in order answer the follow questions:

- To examine the nature and extent of family conflicts among the people of Ado-Ekiti in Southwest Nigeria,
- To know whether family conflicts resolutions mechanisms still effective and being utilized among the people of Ado Ekiti, Nigeria.

- To assess family conflicts resolutions mechanisms efficient and effective in resolving family conflicts in Ado Ekiti, Nigeria.

Throughout the hundreds of years, West African social orders have manufactured an abundance of experience just as explicit systems and establishments to forestall clashes, calmly resolve clashes once they emerge and work through compromise forms. The focus of this study is on traditional mechanisms of managing conflict, and methods used by local communities to reduce and manage and sometimes resolve conflicts at the family level in Ado Ekiti, Nigeria. The findings and discussions are based on the stated research questions

### **Objective One: Nature and Extent of Family Conflicts among the People of Ado-Ekiti**

Major factors responsible for family conflicts in Ado-Ekiti are socio-cultural factor, economic factor, religious factor, psychological factor and individual behavioural factor. In any family, irrespective of the degree of love and affection among the members, level of education of the husband and wife; conflicts, quarrels, disagreement and misunderstanding occur in-between times. In as much as two people cannot be relied upon to concur on everything consistently and since conflicts in

relationship are inevitable, learning to deal with conflict in a healthy way is crucial. According to a respondent,

We don't usually cause trouble here in this family; but when it occurs, the things that do cause the conflicts are land dispute; everybody owns his or her own land but the boundary adjustment; and this sometimes do cause dispute. Another person may want to claim someone else land and this also causes dispute (Participant 1).

Respondent two also in his assertion;

So many things can cause conflict; Different up-bringing, different ideology, reasoning, greediness search for wealth mis-conception causes conflict; lack of respect and so on. Conflicts in our Family start little by little. The first stage conflict is still hidden, later it is brought to the open and thereafter it will reach the escalating period and then to the climax. It does not just start once. (Participant 2).

From the fore going, it can be deduced that strife is a characteristic marvel in all human relationship, including family relationship. Struggle is therefore a piece of life

and frequently a piece of development and change. We can live with it, which infers finding out about it, settling on decisions and trying to change it in an innovative manner or we can live in it, and permit it to undermine objective or then again become ruinous. The increased rate at which family conflicts occur in the society makes one to wonder at the actions of the spouses, whether they take into considerations the possible consequences on their children and the society at large. Issues of contention that are not settled calmly can prompt contentions and disdain. It is entirely expected to differ with one another every once in a while. Periodic clash is a piece of family life. Anyway continuous clash can be distressing and harming to connections. Depending on the nature of the family conflict, the immediate members of the family first sit together on the issue and find out the root cause of the problem and decide on the solution to that. The value placed on children is very high among the Yoruba. It is believed that one's prosperity depends on the number of children a woman bears.

Also, the value placed on children can also be viewed spiritually, as Thomson (2010) believes that the nature of the immortality of the soul flows cyclically through the lineage and the birth of children. These are therefore two of the numerous reasons infertility was scorned in

Yoruba marriage. Hence, it is a major cause of conflict among couples.

When the husband or wife goes outside the marriage to seek sexual gratification, the other partner may refuse to consummate the marriage out of fear of contagious disease. This situation usually causes strife and loss of peace. For example, when a husband is unable to meet the sexual needs of the wife, there are bound to be conflicts, as when the husband's inability to meet her sexual needs may cause a wife to disrespect him or even cause her to seek comfort in the arms of other men. A nagging and grumbling wife who is intolerant, unforgiving, and unaccommodating can be a source of stress and conflict in the home. Most often, the conflict is resolved within the immediate family members.

### **Objective Two: Family conflicts management mechanisms still being utilized among the Indigenes of Ado Ekiti**

When dealing with dispute, the Yoruba's of Ado Ekiti are worried about reestablishing social agreement between the gatherings in strife, and this is finished by the two gatherings uncovering reality with regards to what turned out badly and who launched the question. Fundamentally, the procedure is viewed as a fact and compromise second and not a lawful court continuing.

The participants noted that to get to the underlying drivers of the debate, the older folks or boss in control guarantee that the procedure is straightforward. Participant two noted that:

*As conflict comes in this family, so we provide resolution to it, as a family head when any of these conflicts happens we first call on the elders in the family to deliberate on how to handle it, thereafter we can then call on the parties involved to hear from them after which we provide a solution to the conflict. As this family is concern, the way we settle it, will be the way the parties take it naturally they all must be happy back to their homes.  
(Participant 2)*

Similarly, Participant one noted that:

*In our family, except the elders, there are the actors who provide solution to the problem for instance, the youth have an execution groups which must have a leader. If the youth are unable to find solution to the challenges, they then claimed it to the elders whom will provide are solution to the said problem.*

According to respondent five who buttressed respondent one “in his opinion:

*There are many roles the youth under take. Youth in this our family have their member and they hold meeting too-just as the elders do. Youths in this family have roles in conflict management. Mostly the conflicts in between the youth occur frequently that the elders. And when it happens it is the youth that will disclose the problem either to their leader or to any of the giant step while managing conflict. Youth decides conflict cases among their services with the notification of the elders the Yoruba will said Omodegbon, Agba gbonlafi dale Ife. With this example, our youth in this family undertakes many responsibilities in family related conflict. (Participant 5).*

From correspondence, direction to simply having a sheltered spot to converse with one another about emotions in the family. Family compromise encourages families figure out how to be steady and deferential again. A family can be thought about, to a four-wheel truck where every one of the wheels is free-wheeling. For whatever length of time that every one of the four wheels' face front the truck moves along easily. In any case, on the off chance that one of the wheels turns itself cross approaches to the next three, we have an issue. A family in struggle need some essential family compromise abilities. These incorporate elective tuning in, self-assured proclamation and clear feeling.



Managing family struggle starts with discovering what the real issue is. The family can by heading off to an intercession administration and by discussing what the vibe is the issue. Each included relative ought to get an opportunity to discuss their sentiments and what they think may be the issue. As everybody gets an opportunity to state what is at the forefront of their thoughts, while likewise starting the recuperating procedure. This is line linewih Coker and Coker (2008) opinion that donflict resolution in Ado-Ekiti is based on the Yoruba ideas of culture (asa); convention (ise); religion (esin); character (iwa); language (ede); and confidence/conviction (igbagbo), which are all interrelated elements of Yoruba tradition.

Most of the respondents believed that conflict resolution is unique in Ado Ekiti, as participant 12 stated that:

*When conflict occurs, I have told you that we do resolve it. When a land dispute happened, I and the elders in the family will go to the farm land and see who is the lying among the two of them. We go there and see the situation of ourselves we don't sit back here and start passing judgement.*

*In this our family, we have immediate nuclear family. We have the head of the family (oloriebi), we have extended family*

*head (olori-ile) and of course we have family head (oloriebi). The heads of both the nuclear and extended family contribute conflict management in our family. The wisdom that these people do use in training the children are also worthy of consideration.(Participant 12)*

Furthermore, participant 8 stated that:

*Strife is regularly comprehended to allude to a wide scope of circumstances. It could be a discussion or a challenge; a difference, a contention, a question or a fight. It could likewise allude to a battle, a fight or showdown; a condition of agitation, unrest or bedlam. A contention could portray the inward passionate and mental condition of the person to connections inside or between various social gatherings, for example, the family, town, states, societies or even civilizations. Struggle could be comprehended as something contrary to cooperation, concordance, accord or even harmony. While clashes are damaging as they are viewed as a social*

*distortion to be evaded, contained and dispensed with, if all around oversaw, they could be solid and could reestablish typical request. (Participant 8)*

Communication for conflict management in Ado Ekiti is centered on customary laws and customs. These laws and customs relied upon the dependence on the gatherings worried to acknowledge the judgment of the individuals and the dread of the parity of nature or of the network. The negligence of either rule prompts the discipline and devastation of the individual or the network on the loose. The most reduced degree of compromise is the family. In any case, questions that are not settled at this level may go to the older folks from the all-encompassing group families. This is the most reduced degree of the standard courts and accentuates intercession forms. The two people may take an interest in the consultations.

The participants noted that the family members of the gatherings included are allowed to join take part in the consultations. The following additional comment were made:

*Here in this family even before our forefathers' elders have been regarded and so much respected. For this reason, elders here have been saddled with many responsibilities in providing resolution to family conflict: hence the elders in this family undertake a tremendous role in family conflict resolution. In our family there are records documentations of many conflicts we have resolved without any reoccurrence of the same conflict. We have recorded numerous conflicts in this family. Is it the one pertaining to land, marriage house disputes inheritance disagreements; workplace dispute to mention a few. In addition, some conflicts are sometimes difficult to manage; if we have such what we do then is to involve the deities. After the deity might have been involved the conflicting parties who have been running after each other will be happy with each other. But they may not know that the act is not ordinary.(Participant 11).*

The narrative of the participant indicates that indigenes of Ado Ekiti accept that judgment of the elders in the family and showed attitude that will improve their associations with each other. The towns comprise of various tribes or family gatherings, with every faction or family bunch headed by a senior of the family known as imoleebi.

### **Objective Three: Efficient and effective mechanisms used in resolving conflicts in Ado-Ekiti**

From the response of the participants, it was deduced that conflicts in Ado-Ekiti are managed by the traditional ruler (Ewi of Ado Ekiti) and his council of chiefs who are seen as the living agents of their precursors and accepted to have their position from the spirits of the Supreme Being or God. It is intriguing to take note of that, the immense information on custom, fantasies and the historical backdrop of the networks; and the abilities as speakers just as the social capital which the customary pioneers had as pioneers of the network, enable them to put strife to an indisputable goal.

The goals which has the essential target of moving ceaselessly from allegations and counter allegations, to alleviate hurt sentiments and to arrive at a tradeoff that may assist with improving future connections of the family as participant 7 stated that:

*It is when the family head could not provide a solution in a particular conflict that it can be referred to the Ewi's palace. (Participant 7).*

Similarly, this participant buttressed the participant above saying;

*There is always conflict in this family. But when these conflicts occur particularly on*

*land we take it to the Ewi's palace. The chiefs listened to all the interested groups and will come to a conclusion that will be pleasant to both conflicting parties. (Participant 15).*

The narrative of the participant showed that conflict could be settled through customary methodologies which were all encompassing, involving additionally social, financial, social and strict profound measurements. This is similar to the position of Brock-Utne (2001) that ordinary instruments isa remarkable quality of conventional practices such as the utilization of ceremonies, images and translations of legends to finish clashes.

Also, majority of the respondents wants this traditional conflict resolution mechanism legalized all over the country. According to the respondent 2;

*It will be great if family related traditional conflict resolution mechanism can be legalized; because as we are competent in this family in resolving family conflict so we have many other families who can handle family related conflict. Family conflict resolution is simple harmless and reliable (Participant 2).*

Conventional methodologies are very important in conflict resolution, but much attention is not shown on it.

This has created a western models of conflict resolution on the people, such as arbitration and litigation on the state. Seeking after a non-state-driven methodology will have a longharmony and agreement. Traditional approaches make conflict resolution and peace building more reliable.

As, respondentsbelieved that civilization has done more harm than good to traditional conflict resolution mechanism. Respondent three in his idea corroborated respondent two;

*Civilization has caused more harm than good, the issue we are supposed to settle amicably here in our family, some people will want to take it far to either court or any other conflict settlement organization claiming to be educated more than the others in the family, civilization has turned many families against the resolves because of civilization so many installed chiefs has caused many problems in the family which will exist from generation to generation. If a wrong person who claim to be civilized is installed the rest of the family will nerce every him because his rule will be different and when people corrected him he will never listen. Many right are list all in the name as*

*civilization, Religion such as Christianity Islam has cause more problem in providing solution. (participant 3)*

Another major issue raised by the respondents is the need to legalize traditional conflict resolution mechanisms:

*Legalization is what we need to make it generally acceptable in Nigeria. if the do-Ekiti medium of conflict management is legalized, then there will be better improvement. All the so called conflicts, challenges, problem is starts from home. And the best way start putting a stop to it from home to home. It discourages partiality, injustice, favoritism, inequality and many of these problems. (participant 4)*

It was believed that unexpressed hatred and dislike for the other party can make it impossible to settle disputes without acrimony. Fear does not create an atmosphere of love, and where there is no love, there is bound to be conflict. So, if fear exists between two feuding parties, the probability of resolving such conflict is slim. The respondents also felt that education creates a gap between two individuals who hitherto had been on the same level. This gap is a potential problem-trigger,



which if not bridged will make it impossible for the parties to subject themselves to the principle of *itunbi-nubi*. For example, couples that belongs to two different religions may also fall into incessant conflicts. If two partners are of different faiths that practice their religions differently, then reconciliation of differences might be difficult. Also, migration creates distance. If those involved in a conflict do not reside close together, the resolution of conflicts will be prolonged, as *itunbi-nubi* requires those involved to be physically present for the hearing.

In times past, it is believed that the extended family was the recognized family system, but with development, the nuclear family has replaced it. The replacement of the extended family by the nuclear family and the change from a patrilocal to bifocal system has resulted in couples not having family members to caution them when they make decisions that are contrary to their well-being.

### **Conclusion**

Conflicts in the family originate from the following sources: poverty, childlessness, infidelity, interference from in-laws and relations, communication gap. Family conflicts have been accepted on the ground that harmonious, peaceful, tranquil and co-operative relations grow out of conflict. Conflict resolution strategies

adopted by husbands and wives are not altogether effective, neither are they adequate. When members of the family members resolve a conflict through the traditional conflict resolution mechanisms, mutual agreement will be achieved and individual perspectives towards the conflict might be transformed in a positive way for a longer period of time. In this manner, cooperating to determine family debates can prompt better, more grounded connections and better sentiments about oneself as well as other people. As conflict is not necessarily a negative obsessive condition that can be described as absence of co-activity and peace. But a procedure that flags a requirement for change and transformation of conflict.

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