AFRICAN TRADITIONAL CONFLICT RESOLUTION AS ALTERNATIVE STRATEGY IN THE RESOLUTION OF NORTH-EAST, NIGERIA BOKO- HARAM INSURGENCE

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Abstract
The inability of Nigerian government to resolve its lingering violent conflicts especially the Boko Haram insurgency and terrorist conflict in the North-Eastern part of the country which has over the year led to the killing of thousands, displacement of millions and the destruction of property worth billions of naira calls for more concerted effort. The Nigerian government has employed different strategies in an attempt at resolving the conflicts all to no avail. This paper review the different strategies in an attempt at identifying the loopholes and to seek alternative African traditional conflict resolution strategy owning to its core tenets which is “Truth and participatory.” Content analysis was the method employed in the collection of data. It is hoped that a thorough understanding of the loopholes and putting forward alternative strategies, A lasting solutions to the lingering problems threatening the corporate existence of the country might be achieve.

Keywords: Nigerian Government, Lingering Violence, Boko-Haram, North Eastern Part and Killings

Introduction
Recent years have witnessed a resurgence of interest in indigenous, traditional and customary approaches to conflict resolution in the context of insurgency and terrorist activities. Supporters claim that indigenous approaches to conflict resolution are participatory and relationship-focused and that peaceful outcomes have a higher chance of community adherence than template style of international peace interventions effected through the ‘liberal peace.

Traditional and indigenous approaches to conflict resolution and reconciliation can offer corrective measures to the failings of Western conflict resolution model. Western conflict resolution methods limits the space for alternative approaches to conflict resolution and rather than relying on western conflict resolution strategies and approach it is often suggested that the indigenous and traditional approaches be employed because of its participatory and culturally bounded This paper explore traditional African conflict resolution strategies that have been used over decade in resolving conflicts including insurgency and civil wars in different parts of the world.

Background to the Study and review of literature
The increasing spate of violent conflicts in Nigeria over the years, particularly the Boko Haram insurgency/terrorist conflict in the North-Eastern region in which different interventions has been made by government in attempt to resolve the conflicts, which to a greater extent cannot be adjudged as effective, because it has not been able to resolve the conflicts, deserves a critical view in order to know the factors hindering effectiveness of the strategies and how to find better ways or alternative ways of resolving the conflicts which are seriously undermining the cooperate existence of Nigeria as a nation.

Conflict resolution is a central issue in all human society. The traditional mechanism for conflict resolution and peace building has it root in the people’s culture guided by tradition, norms and values (Olaoye 2005)). Accordingly, a conflict resolution and peace building mechanism that take cognizance of the people’s culture is always effective (Afolabi, Idowu, and Forpoh 2019), posited that conflict of different kind are latent in
every culture and the reason why norms are formed is to prevent latent and potential conflicts, norms are ritualized ways of handling conflicts and are therefore very effective (Demson and Amalu 2018)

(Ajayi and Buhari 2014) in their study on traditional strategy to conflict resolution examined the patterns or mechanism for conflict resolution in traditional African societies with reference to Yoruba and Igbo societies in Nigeria and Pondo tribe in South Africa. The paper notes that conflict resolution in traditional African societies provides opportunity to interact with the parties concerned, it promotes consensus-building, social bridge reconstructions and enactment of order in the society. They submit further that the western world placed more emphasis on the judicial system presided over by council of elders, kings’ courts, peoples (open place) assemblies for dispute settlement and justice dispensation. It concludes that traditional conflict resolution techniques such as mediation, adjudication, reconciliation, and negotiation as well as cross examination which were employed by Africans in the past, offer great prospects for peaceful co-existence and harmonious relationships in post-conflict periods than the modern method of litigation settlements in law courts.

According to Muazu (1982) in his work conflict resolution and social justice in the Africa of tomorrow in search of new institution. He posited that from the point of view of promoting conflict resolution and protecting minimum social justice, at least three types of governmental institution would need to be created in the Africa of tomorrow: judicial, administrative and diplomatic. The judicial process would have to be entirely African, drawing judges from only African countries and guided by legal principles acceptable to African societies. The administrative mechanisms for conflict resolution and reduction of violence could also be entirely African, but we shall propose ways of creating African institutions which could link up with world institutions. As for diplomatic mechanisms for conflict resolution, these have to be especially placed within a world context, combining a sensitivity to African opinion with a concerned awareness of world public opinion. It is to these factors that we must now turn from the point of view of promoting conflict resolution and protecting minimum social justice, at least three types of governmental institution would need to be created in the Africa of tomorrow. Judicial, administrative and diplomatic. The judicial process would have to be entirely African, drawing judges from only African countries and guided by legal principles acceptable to African societies. The administrative mechanisms for conflict resolution and reduction of violence could also be entirely African, but we shall propose ways of creating African institutions which could link up with world institutions. As for diplomatic mechanisms for conflict resolution, these must be especially placed within a world context, combining a sensitivity to African opinion with a concerned awareness of world public opinion.

He defined judicial mechanisms as those mechanisms which require, firstly, a body of law on which to base decisions that are made, secondly, people with legal expertise to interpret and administer those laws, thirdly, a system of sanctions against those found guilty of violating teenage of possible options. This it is worth because many African countries at the beginning of independence had legal and judicial systems which included a final Court of Appeal outside those countries themselves. Tonto, (2011) in his work Local Stakeholder empowerment in the Bagam/Bamenyam conflict in Cameroon focused on some traditional approaches to conflict resolution in Africa, highlighting the Bagam/Bamenyam conflict resolution process in Cameroon as a case study. The article shows that the Bagam/Bamenyam conflict was resolved through the participation of all conflict parties. Since the ideas that helped to reestablish the peace were elicited from the conflict parties, they are regarded as traditional, since they respect the customs and traditions of the conflict parties, using secondary data and the experiences of the Ecumenical Service for Peace (SeP) in the resolution of the Bagam/Bamenyam conflict. They concluded with lessons learnt in the Bagam/Bamenyam conflict management process and stresses the importance of integrating traditional methods to conflict management in Africa as a way forward for resolving African conflicts. This view is also expressed by (Alabi 2010) in his work management of conflict and crisis in Nigeria he opined that African leaders think of peace when there is outbreak of war as opposed to preventing the outbreak of conflicts and war.
(Ndaguba 2018) further observed that there is a conflict between the traditional and the colonial approaches to conflict resolution in most of Africa. While the colonial approach depended on the law and punishment for the offender, the African traditional approach was more conciliatory and took place out of court. The traditional approach was not seen by the colonial and postcolonial structures as an alternative strategy to resolve conflicts. Today, there is a growing recognition of the traditional approach to conflict resolution, making it necessary for the two approaches to blend. There is need for a broad-based approach to conflict resolution in Africa (traditional approach), and since not all conflicts can be mediated, the colonial approach also has its place as a last resort. Africa has been a theater of renewed conflicts in the postcolonial days.

African structures (traditional councils, councils of notables) that were responsible for keeping the peace were waved aside during the colonial period and colonial institutions were put in place to support colonial rule. Ethnic groups were yoked together to form states as political units. Within these states, however, ethnic loyalties were still paramount. Colonial courts were set up to handle issues of conflict. These courts did not recognize the important role traditional structures were playing in victim/offender reconciliation. Conflict resolution was the responsibility of the state, giving traditional structures no possibilities to contribute to the process.

Owu (2017) in his paper indigenous approaches to conflict resolution in Africa: a study of the Barolong people of the North-West Province, South Africa, highlight the role of indigenous conflict resolution initiatives and their significance in cases where state machinery is inadequate, inaccessible or unavailable, according to him the ubiquitous and recurrent nature of conflicts in Africa implicates the need to search for alternative mechanisms for managing and resolving such conflicts beyond the purview of the Western adversarial model. The study considers a number of empirical outcomes from indigenous conflict resolution models among the Barolong people of the North-West Province, South Africa, and how they have helped in managing and/or resolving conflicts within and among their communal groups. The practices among the Barolong people have often constructively dealt with conflicts so that social life, livelihoods and communal harmony can continue or be restored. As in any other human community, diverse kinds of conflict manifest in various communities across Africa. The responses towards these conflicts have been as varied as the communities affected. In contemporary times, there has been a noticeable upward trend in the recognition of the role of indigenous approaches to resolving high-tempo, mid-tempo and low-tempo conflicts, all in an effort to promote harmonious coexistence in society. While the approaches to conflict resolution available within Africa’s indigenous communities are not monolithic, underlying the approaches is the principle that peace is not only about the ending of hostilities or settling of a conflict; it is more about restoring relationships (Malan, 1997; Komuhangi, 2006). This principle is rooted in the indigenous and traditional approaches to conflict prevention, resolution and peace building which have largely been excluded from dominant conflict resolution processes.

While the Barolong customary conflict resolution models may have some limitations, it nonetheless has the potential to productively resolve local conflicts, especially in remote areas where state machinery is inadequate, inaccessible or unavailable. Furthermore, the core principles of consensus-making, reintegration and rebuilding relationships are valid far beyond the indigenous community examined, and may assist conflict resolution initiatives around the African continent.

This colonial and postcolonial situation contrasts with the precolonial situation where African societies resolved their conflicts and sealed resolution with confidence-building measures such as interethnic marriages, intercultural exchanges, traditional rites, and other mechanisms and practices. Analysts of African conflicts have frequently placed a mistaken emphasis on regional and national aspects of the conflicts, obscuring the fact that many African conflicts are more localized, and that local conflict management is an essential ingredient in addressing Africa’s civil wars (Smoljan 2003) Addressing conflicts locally means confronting and recognizing issues of ethnicity and engaging local stakeholders. To confront African conflicts at the regional or national level would be like running a race on a wrong road. There is therefore need for a shift in thinking from seeing conflicts from regional and national perspectives to seeing conflicts locally and scaling the process upward. Without this shift, strategies for resolving African
conflicts will be ill adapted and unsustainable. Institutions that forms part of Africa conflict resolution and peace building strategies is the concept of community participation which was deeply entrenched hitherto the western strategies (Akinwale 2010), in his work integrating the traditional and modern conflict management strategies in Nigeria. Opined that in Nigeria because of amalgamation of diverse group together it has radically shifted the country from a platform for peaceful coexistence to an arena of violent conflict due to the matrix of social inequality and attempt by the state to undermine the power of traditional institutions as well as the use of the military to suppress several violent conflicts which has not in any way resolve the problems because it has not address the root cause of the grievances that generate violence conflicts and has therefore left room for escalation of conflicts. He posited for a revisit of the traditional conflict resolution mechanism alongside the modern techniques of conflict resolution. Traditional conflict resolution has its root in people’s culture guided by tradition, norms and values and exists in two categories: proactive method (preventive) and reactive method (curative e.g. mediation, reconciliation, litigation). Since these methods is rooted in tradition and culture of the people it is also ritualized and mystical (Cairns and Darby 1998) This consequently makes it effective (Olaoye 2005).

Statement of Problem
The situation in the North-East, Nigeria generally calls for urgent attention by not only the government of Nigeria but Africa and of course the whole world. This is because the crises in North-East Nigeria can no longer be considered as an internal conflict as there is ample evidence showing the connection of the group to International terrorist organizations such as Al-Shabab, ISIS and Al-Qaeda among others who enjoy heavy financial support from the Western world (Alozieuwa 2012)(D. Agbiboa 2013) This is in line with the view expressed by Gen. Carter Ham (Commander of United Nations Africa Command) in 2011 that both Al-Qaeda and El-Shabab were funding and training Boko Haram. (Daniel Egiegba Agbiboa 2014). The government has made several attempts in bringing the situation in North-East under control through several strategies including military counterinsurgency, dialogue, and amnesty among others. Billions of naira has been spent by the Goodluck Jonathan administration between 2011 and 2015 and the current government of Mohammed Buhari from 2015 till date on the purchase of military weapons, training and logistics aimed at bringing the ugly situation to normalcy, International bodies and organization has also come in to assist in the possible resolution of the conflicts but all to no avail. There is also poor response of the Nigerian state in tackling Boko Haram crisis, the response is abysmally poor compared with international standards most especially as established under the Kampala Convention. The war against Boko Haram has been politicized in Nigeria and very few people observe the poor response of Nigeria state in tackling Boko Haram conflict. For example, it is argued that intelligence on Boko Haram was available to the Federal Government of Nigeria fourteen years before it exploded. It is therefore imperative to begin to look inward for possible African traditional ways of resolving conflicts, this can be employed in resolving the Boko Haram and other terrorist conflicts which is fast spreading in Africa and other parts of the world and defying western conventional approaches.

Research Objectives
i. To examine the strategies of conflict resolution employed in Noth-Eastern states conflict
ii. To assess the extent to which the current strategies have been able to resolve the conflicts
iii. To seek alternative African traditional conflict resolution strategies in addressing the problem

Research Questions
This research work attempted to answer the following questions
i. What are the strategies of conflict resolution employed in resolving the conflict in North-East?
ii. To which extent has the strategies been able to resolve the conflicts?
ii. What are the alternative Africa traditional conflict resolution strategies that could be use in resolving conflicts?

Scope of the Study
The North–Eastern Nigeria is one of the six geo-political zones in the country comprising of six states: Adamawa, Borno, Bauchi, Gombe, Taraba and Yobe States. The region has a combined population of 19 million (According to Nigeria National Population Commission census report 2006) which is 13.57% of the entire population of the country. Unfortunately, the region has been under attack by the Boko Haram insurgents and terrorists since 2009 to-date

NB: Table i. Population of North-Eastern states of Nigeria

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<tr>
<th>SN</th>
<th>State</th>
<th>Population</th>
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<tr>
<td>1</td>
<td>Adamawa</td>
<td>3.2 million</td>
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<tr>
<td>2</td>
<td>Bauchi</td>
<td>4.7 million</td>
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<tr>
<td>3</td>
<td>Borno</td>
<td>4.2 million</td>
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<tr>
<td>4</td>
<td>Gombe</td>
<td>2.3 million</td>
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<tr>
<td>5</td>
<td>Taraba</td>
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<tr>
<td>6</td>
<td>Yobe</td>
<td>2.3 million</td>
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<td>Total</td>
<td>19 million</td>
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NB: Figure 1. Map of Nigeria showing states of the federation. Source: Nigerian official website. Source: NNPC, 2006.
Methodology
Social science methodology largely depends upon survey methods in its research endeavor as it has the advantage of having a great deal of information from a larger population. It can also be adapted to obtain personal and social facts, beliefs and attitudes. This research work uses content analysis which centers on text books, journals periodicals and internet materials, importantly a great deal of scholars work on the subject matter is heavily relied on

Theoretical Framework of Analysis
The consideration in this study is basically conceptualized as a critique of the western legal framework of conflict resolution. It points out that the neglecting of African traditional practices of conflict principles and norms is to some extent a major contributory factor to the current incessant violence in North-Eastern Nigeria. The upsurge of violent conflicts all over the world, and especially in Africa, has elicited a wide variety of theoretical explanations from scholars with divergent ideological standpoints. To some scholars, violent and non-violent conflicts between different groups within a nation-state are a normal phenomenon. This is attributed to the natural urge by human beings for self-realization and supremacy. Another school of thought that emerged in the late 1980s and early 1990s posits that conflicts in the developing countries are a manifestation of a people's quest for self-determination, which they have been denied by the powers that be. Such conflicts tend to become more protracted and volatile, especially when they hinge on such people's cultural values. Culture is an important component in conflict resolution (Burton & Dukes, 2000). Burton affirms that culture is vital because it is a "satisfier". Moreover, cultural values are important to most members of the community. He points out that indigenous societies were more inclined towards rituals that led to co-operative problem solving than to the type of confrontation and power bargaining which has become the vogue in the western world (Lederach 1996) also advocate the necessity of cultural and indigenous approaches to conflict resolution. In the African context, this would involve incorporating various traditional theories and practices into the contemporary general mechanisms of conflict resolution. (Augsberger 1992) argues that in traditional cultures, there exist pathways in the ethnic wisdom for managing conflicts. This, he points out, may be lost due to the influence of westernization. Indigenous cultures viewed conflict as a communal concern. Thus, the society was seen as having ownership of both the conflict and its context. However, the westernized conflict resolution approach puts more premiums on personal and individual ownership. Most of the time it is a win-lose situation. On the other hand, a grassroots conflict resolution approach hinges on the premise that since most of the active players in any conflict situation are grassroots people, it becomes inevitable to involve this large segment of the society in the process of conflict resolution. This approach also presupposes that peace can be built from below. Traditional approaches of conflict resolution are an important component of the cultural heritage of African societies. There are many assumptions that surround a people's perception and approach to culture in the field of conflict resolution. These assumptions rarely make explicit the fundamental concerns about the relevance, dominance and ideology underlying the meaning and purpose of conflict resolution. This study, therefore, analyses the accumulated understanding of conflicts, and the traditional modus.

Significance of the Study
This paper is significant in many ways and will contribute to knowledge through re-examining the strategies and mechanisms employed in conflict resolution and peace building and the factors or barriers hindering the effective resolution of conflicts and peace-building. The research reveals the inadequacies of western conflict resolution strategies in curtailing and resolving conflicts. Therefore, the urgent need to re-examine the strategies. Sufficing from the above, this research draws attention to the rational thinking of the need to re-
visit and re-examine the internal logic in the strategies with the view of fine-tuning them, if it must continue to be used for conflict resolution. Thus there is the call for renewed search for alternative conflict resolution strategies and mechanisms.

Conversely, these inadequacies noted in the strategies re-direct our mind and thinking to earlier conflict resolution strategies especially in Africa (Afro-centric view of conflicts resolution). There is no doubt that African traditional society has her own indigenous ways of resolving conflicts and building peace before the introduction of the western conflict resolution procedures which, it must be noted, have been very effective (Rwebangira 2013)(Gibson 2006). Thus, the urgent need to revisit and revive these traditional or western conflict resolution approaches. The inability of the imported, template stereo-type strategies and mechanism to effectively resolve conflicts especially in Africa may not be farfetched from the fact that they are devoid of our culture, values and tradition. There is, therefore, disconnect between the policies and the society they are meant to serve. African conflict resolution mechanism is people-centered and community oriented with the masses fully involved and participating (A down-top or down top (Mac Ginty 2010). This is what makes the system works as opposed to the institutional stereo-typed western strategy. This research work is significant to the government and people of Nigeria and North-East states who are in search of ways to resolve the lingering Boko Haram crisis which has been ravaging their communities over the years.

Methods negotiation is a discourse aimed at resolving disputes, leading to an agreement on courses of action. It is an approach that bargains for individual or collective benefit, hence, favorable outcomes that meet differing interests are achieved. It is also an approach that enables two or more parties attempt to agree on a collective decision on matters of general concern in circumstances where they are already in conflict or heading towards possible dispute or conflict.

Negotiation: this process is about how parties negotiate, the context in which the negotiation takes place, the parties to the negotiation, the tactics, the sequences and the stages.

Behavior refers to how the parties relate, their styles and their communication.

Substance refers to their agenda, the conflict issues, resolution issues, the options and the agreement.

Mediation is Alternative Dispute Resolution (ADR), or Appropriate Dispute Resolution which is scheduled to assist the two parties in conflict reach a resolution that comes from them. The dispute may involve interested parties like states, communities, individuals or representatives, and mediation brings these parties together to resolve the issues as a third party.

Figure iii. Mediation and Consensus Building Process

![Figure iii. Mediation and Consensus Building Process](Source: Desertification in Africa (Ouma and Ogallo 2007))

The strategies and techniques to conflict resolution and peace building is inexhaustible as different scholars put forward different styles and methods such as collaborative strategy, that is finding common ground by people in resolving conflict and making peace through people’s participation, mediation, a new vision of good neighbourliness, shifting from rights to interest, building cohesion and communities seeking ways to reduce violence. All these and many more are evolving ways and strategies to conflict resolution (Ajaegbo 2014) also share this view.
Finding of the research

A lot has been written by scholars on Conflict management in Nigeria, issues and challenges therein, Oshita (2007) elucidates on issues arising from the political economy of conflict management in Nigeria in historical and contemporary perspective, he interrogates a number of cross cutting issues and challenges that may be encountered in the process of engaging with conflict mitigation in Nigeria. Similarly, Osisioma (2016) in his work conflict management and peace building in Nigeria finding common ground expanded on the rationale to find lasting solution to the lingering problems among the different groups in Nigeria which has often lead outcry by one group or the other over issues of marginalization, unfair treatment and exclusion from the main stream of political participation. Achankeng (2013), indicted colonial masters as the cause or causes of conflict as well as the adoption of colonial styles to conflict resolution after independent and that conflict arising from colonial earlier suppression soon metamorphosized into crises in the decolonization process and thereafter

The mechanism for conflict resolution and peace building in Nigeria had hitherto been in the hands of traditional rulers and their councils, whom to a large extent like most other African society are rooted in their culture and tradition. Traditional rulers have always been involved in the resolution of many conflicts in Nigeria. However, many people opined that in recent times and in particular the Boko Haram insurgence and terrorist conflicts traditional rulers were not involved in the resolution of the conflict because the issue is considered as purely a military affair. On the contrary some people opined that traditional rulers were involved indirectly in the conflict resolution process citing the Sultan of Sokoto Alhaji Sa’ad Abubakar who suggested the offering of Amnesty to Boko Haram terrorist group as an alternative way towards resolving the conflict. Other traditional rulers also gave advice to government and as well enlighten their subjects on the ills of violent conflicts and its implications on the society.

Similarly, as to whether the involvement of traditional rulers has in any way enhanced the resolution of the conflicts, some people says that although traditional rulers cannot be said to have intervened in the resolution of the conflicts directly but they have played significant role in educating and enlightening their subjects thereby limiting the effect of the violence on the society while some says “They are not involved so they have not in any way enhanced the resolution of the conflict”. Many people opined that “apart from the counter insurgency strategy and the money laundering Acts. They suggested negotiation and reconciliation between the group, this may seem contrary to conventional ways of dealing with terrorist groups, but notwithstanding, no matter the level of conflict or violence, finding solution or way to resolve it always takes place on a round table negotiation there is nothing wrong in coming to round table with the group and dialogue which will give room for discussion and re-integration back into the society. This will enhance sustainable peace and development.” Implicit in this is the fact that some believe the only way to deal with terrorism is the military coercive way while others believe in alternative approaches.

More importantly, some people opined that the conflicts are largely caused as a result of poor economic situation in the conflict region which put majority in abject poverty, high level of unemployment, hunger and starvation which are factors responsible for violent conflicts. Thus, it is widely suggested and believed that improved economic condition, creating employment opportunities, building infrastructures and provision of basic needs of life such as water, food clothing and shelter will enhance peace and harmonious society. This is in line with the human need’s theory of peace building, people opined that “alternative strategies that may be employed in the resolution are negotiations through dialogue, reconciliation, mediation and provision of employment opportunity for the youths”.

It has been observed by people that government has always, as a policy, drag military personnel to conflict zones to suppress conflicts without necessarily resolving conflicts and more importantly when conflicts are suppressed government tend to ignore the root cause of conflicts neither do government make attempt at building peace nor do they embark on efforts aimed at reconciliation, resettlement and harmonious coexistence. In this regard, government must ensure and enhance peace building efforts and programmes that will sustain peace and prevent conflict from relapsing or what
is referred to as reoccurrence of conflicts. The federal government’s North -East post-conflict initiative put in place to assist and help in rebuilding the North-East after the Boko Haram insurgency and terrorist activities is a welcome development which need to be implemented to the letter and sustained. Other conflict resolution and peace building institutions and agencies which has been in existence but not functional need to be resuscitated and revitalized. Other institutions such as the law enforcement agencies, Institute for peace studies, Abuja and the National Institute for Strategic Studies, Kuru-Jos need to be strengthened and made to live up to their responsibilities of researching into the remote and immediate causes of conflicts and to seek ways of preventing conflicts before they erupt. The functioning and activities of these agencies should not be restricted to their immediate locality which is the Federal Capital and Plateau State but should be extended to every nook and cranny of Nigeria

It is important to note that because of the catastrophic effect of the activities of Boko Haram insurgent and terrorist groups in Yobe over the past few years, the other known conflict, the Fulani herdsmen and farmer’s conflict has been in limbo, as the terrorist group raises havoc on the state, the people and their property. This is not to say that the Fulani herdsmen /farmer’s conflict has been resolved; the conflict still lingers but have been suppressed by the activities of the terrorist group.

The Federal government has, in recent times; attempt to find lasting solution to the lingering conflict between Fulani herdsmen and farmer’s by trying to create ruga settlements in each of the 36 states of the federation. The idea is that the federal government wills by law mandate every state to provide grazing land for the Fulani to settle down and rear their animals permanently in all the states of the federation. This idea was however, not welcomed by the states and a greater number of Nigerian citizens. Thus, the proposal could not see the light of the day, the issues of conflict over resources control (land) between Fulani herdsmen and farmers remain unresolved and may soon rear its ugly heads again.

This study considers a number of empirical outcomes from indigenous conflict resolution models among many African countries and some other advanced countries why traditional approaches have been employed in resolving conflicts where other strategies have alertly failed. Such as in Cameroun as posited by Tanto (2014) in his work local shareholder empowerment in the Bagam/Bamenynam conflict which focused on some traditional approaches to conflict resolution in Africa, the paper shows that the conflict was resolved through the participation of all conflict parties. Since the ideas helped to re-establish the peace were elicited from the conflict parties, they are therefore regarded as traditional because the respect the custom and tradition of the conflict parties. The lesion learnt stresses the importance of integrating traditional methods to conflict management in Africa as a way forward for resolving conflicts in Africa. This view is also expressed by Alabi (2010) in his work management of conflicts and crises in Nigeria. Naufila, Marmiliano&KeyseOliverira (2016) in their work A search for an integrated peace framework for Angola “

The case of KuitoBie and Viana where local parties engaged in mediation among the warring parties in addressing issues of contention and reaching amicable resolution, a typical illustration of African traditional conflict resolution strategy that has yielded desirable outcome as compares with the western approach in conflict resolution.

This is why African traditional conflict resolution centers around “Truth” in conflict resolution as opposed to the legal adjudication approach of Western world. It is therefore not surprising that in most conflict which defy conventional Western resolution approach, Truth Commission are often setup to resolve the conflicts, examples are the Truth commission in the Israeli- Palestine conflict, the South Africa Truth reconciliation commission set up in the late African Icon Nelson Madela, the conflict resolution and peace building in Sri-lanka, Truth commission in Haiti, among others (Lerche III 2000). Findings have shown that most western approach or strategy to conflict resolution ignores “Truth” while trying to suppress conflicts which often than non-re-surface after a while this is because the root cause of conflicts are not often addressed rather what is address is the secondary issues, this is what Brzoska, (2000) refers to as conflict suppression instead of conflict resolution. Therefore, for any meaningful conflict resolution the starting point is knowing the nitty-gritty of the issue or problem and striving to get the true position of things ,people and situation, only then can justice be achieve , because without justice there can be no peace and peace can only be achieve when warring parties resolve their differences (conflict resolution) in this context conflict can only be said to be resolved when disputants reach consensus on issue of disagreement and resolved to bury their
differences once and for all in their own generally interest devoid of force, intimidation or compulsion. This is only achievable through conflict resolution strategies that involves the people themselves, that is people’s participation which is only possible in traditional Africa conflict resolution methods, This has been empirically attested to by different resolved conflicts both within and outside Africa countries as posited by different scholars such as Demson (2016). Ajaegbo & Kelechi (2005). Brein (2007). Akinwale (2010) among others. It can therefore be argue that the persistent violent conflicts in Nigeria, especially the Boko Haram insurgency and terrorist activities in North-East has continue unabated as a result of the poor relationship between the government and traditional institutions which can be said to have the deep, better knowledge and understanding of the root cause of the conflict and are therefore in better position to help in resolving the crises. It is therefore, important to call the attention of Nigeria government to address this gap by not only involving traditional institutions in the process of conflict resolution but rather they should take the lead in finding the root cause of the conflicts and as well seek more effective and far reaching strategies and approaches in resolving the conflicts

Conclusion
According to Swami Vivekananda in today’s world where conflict and violence are common and peace is something everyone is trying to achieve, one tends to wonder where we are lacking. Conflict takes place between children, spouses, organizations, society and nations. Conflict and war have become the norm while peace eludes us. The world at this junction needs more than the strategies like negotiation and arbitration, besides these the importance of spiritual words of the wise men and the place of art in imparting and maintaining peace should also be considered. It is only the mixture of all these which can lead to a world where peace resides (a dream of the wise men)., It is obvious that Boko Haram insurgency and terrorist activities conflict are not only affecting the people of Nigeria but also shaking the fabric upon which Nigeria as a nation is built, the terrorist group do not only seek to influence government decision but strive to take over part it if not the whole of Nigeria state and turn it to a caliphate state if they have the space to do so. Government must therefore, take more pro-active measures to resolve the conflict to enhance peace. Argument have been made pertaining the various approaches that have been made in order to resolve the conflicts, alternative strategies to resolve the conflict such as dialogue, negotiation, mediation, reconciliation and African traditional conflict resolution and peace building strategies should be pursue since the counter insurgency strategy has not achieve desired objectives. It is hope that if these recommendations are taking into consideration and adhered to it will go a long way in resolving the lingering conflicts in North-East, Nigeria.

Recommendations
1. Societies and government at national and international levels need to put more resources and effort in peace building which is conflict prevention mechanism rather than waiting for conflict to erupt before putting huge resources in attempt to curtail or resolve conflict. The United Nation Charter 1 on World Peace and Security emphasize this, but more need to be done in this direction by government in their domestic policy.
2. Government should look at the root cause of conflict or crises and address it permanently rather than suppressing it, which often than non-re-occur.
3. Government should realize that peace cannot be achieved by force such as the military counter insurgency strategy. Peace can only be achieved through understanding among people themselves.

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