



INTERNATIONAL JOURNAL OF TOPICAL ISSUES



2018 Conference on Education and Global Conflict Resolution,
Nwafor Orizu College of Education Nsugbe, Anambra State, Nigeria.
In Collaboration with the School of External Studies,
Makerere University, Republic of Uganda.



VOLUME: 2. OCTOBER, 2018.

**INTERNATIONAL
JOURNAL OF TOPICAL ISSUES
(IJTI)**

UNIVERSITY OF IBADAN LIBRARY

Vol: 2

Oct, 2018

ISSN:2407-7230

INTERNATIONAL JOURNAL OF TOPICAL ISSUES

2018 Conference on Education and Global Conflict Resolution
Nwafor Orizu College of Education Nsugbe, Anambra State,
In Collaboration with the School of External Studies,
Makerere University, Republic of Uganda.

Vol: 2. Oct, 2018.

ISSN:2407-7230

Directorate of Research and Publications



Anchor Book Publishers Africa
(The Pan African Pen Ambassadors)



**Anchor Book Publishers Africa
(The Pan African Pen Ambassadors)**

Published in Nigeria in 2018 by Anchor Book Publishers Africa

+2348032601105

+2348063925912

www.anchorpublishers.com

email:anchorpublishersafrica@gmail.com

Copyright © Directorate of Research and Publications,
Nwafor Orizu College of Education, Nsugbe, Anambra State.

The right of Directorate of Research and Publications,
Nwafor Orizu College of Education, Nsugbe, Anambra State
to be identified as the copyright owner of this work
has been asserted in accordance with copy right laws.

ISSN: 2407-7230

All rights reserved.

Except as permitted by Nigeria copyright permission,
no part of this publication may be reproduced, distributed, transmitted or stored
in any means without prior written permission of the copyright owner.

.....

Although Anchor Book Publishers Africa has published articles in this journal, the views and
thought trajectories expressed herein are strictly those of the authors.

TABLE OF CONTENTS

Title	i
Copyright	iii
Objectives	iv
Submission of Manuscript	iv
Introduction	v
Editorial Board	vi
Consulting Editors	vii
Table of Contents	ix
Notes on Contributors.....	xii
1. Keynote address	
Education and Global Peace Resolution.....	1
Fr. Lt. Ernest Achadu Ochado	
2. The Philosophy of Global Conflict Resolution Education and the Educators' Competence to Implementing It: The Case of Schools in East Africa Uganda in Particular.....	9
Anthony Mugagga Muwagga, (Ph.D)	
3. Beyond Extant Procedures - The Essentiality of Ethical Education as Toolkit and Lubrication Oil for Engineering Functional Global Religious Conflict Resolution.....	27
Prof. Jacob Kehinde Ayantayo,	
&	
Mrs Njideka Gloria Ayantayo	
4. Value Education in Teacher Institutions: A Recipe For Peace in Sub Saharan Africa.....	37
Peter Ssenkusu, (Ph.D)	
5. An Examination of Conflict Resolution Strategies Adopted by Administrative Heads in Colleges of Education in Anambra State.....	44
I. E. Osegbo, (Ph.D)	
&	
Otugo Samuel O.	
6. The Role of the Church in Resolving the Challenges of Queer Theory on the Sacred Institution of Marriage in Nigeria.....	53
Rev.Fr. Benjamin Udeh, (Ph.D)	
&	
Patricia Ogugua Anwuluorah, (Ph.D)	
7. Science Education: Implications for Global Conflict Resolution through Acquisition of Science Process Skills in Effective Biology Teaching.....	62
Patience O. Okoye, (Ph.D)	
&	
Winifred C. Onwuachu, (Ph.D)	
..	
8. A Critical Examination of Family Rearing Practices For the Effective Management of Conflict.....	71
Lady Helen Chinyelu Okeke	

9. Entrepreneurship Education and Global Conflict Resolution.....	80
Ojechi, Hyacinth Olisaeloka	
10. Resolving the Global Conflict in Education Through Awareness of the Development of Entrepreneurial Skills Among Chemistry Students	87
Nnoli, J. N, (Ph.D)	
&	
Sambo, D. D.	
11. Music: An Invaluable Tool For Global Conflict Resolution.....	96
Achu, A. O, (Ph.D)	
12. Strategies for Preparing Mathematics Teachers For Effective Conflict Resolution	103
Onukwuba, C. Charles	
&	
Ifeanyi-Obiora, P. Chioma	
13. Business and Entrepreneurial Education: A Panacea for Unemployment, Poverty Reduction and National Insecurity in Nigeria.....	110
Nebolisa Chinwe Mikella	
14. Validation and Translation of the Big-Five Personality Inventory Among the Nigerian Sample	121
Rev. Fr. Felix Uchechukwu Udoh, (Ph.D)	
15. Peace Education for National Development and Unity	129
Dilibe Chinonso J.	
16. Health Conflict Resolution in Health Education Process	133
Nwankwo Nonyelum Stella	
&	
Orajekwe Veronica Ngozi (Ph.D)	
17. Overcoming the Challenges of Conflict Management in Contemporary Tertiary Institutions in Nigeria.....	145
Okeke, Chinwe Susann (Ph.D.)	
18. Conflict, Convergence, or Coexistence: The Strategic Logic of Education in Reframing World Order.....	154
Jude Chinwuba Asike (Ph.D)	
19. Language, Education and Global Conflict Resolution: The Nigerian Situation	164
Vera Chioma Okoli, (Ph.D)	
&	
Victor Mba	
20. Staff Personnel Problems: Effects on Secondary School Administration	171
Felicia Ngozika Ekwealor, (Ph.D)	

21. Bakhtinian Philosophy of Language Use and Appropriation: A Catalyst For Global Conflict Resolution..... 182
Chuka Pius B. Ejiofor, (Ph.D)
22. Roles of Music Education on Global Conflict Resolution 191
Mabel N. Okoye (Ph.D)
23. Entrepreneurship Skills in Home Economics as a Tool for Sustainable Global Conflict Resolution in Anambra State 199
Chike, Roseline Nneka
24. Improving Teaching and Learning of Pattern Drafting Using Information and Communication Technology in Tertiary Institutions in Anambra State 212
Adilo Obioma Angela
25. Effects of Co-operative Learning Approach and Expository Method in Resolving Conflict in Pre-Service Biology Teachers Classroom. 221
Ezenduka Christiana U (Ph.D)
 &
Achufusi Jane N (Ph.D)
26. Male Gender and the Challenges of History: The Experience of the Igbo Christians South East Nigeria 229
Udeolisa Urewuchi Emeka
 &
Ewelukwa Nonye Roseline
27. Philosophico-Anthropological Approach to Curbing Agitations and Improving Peace in Nigeria..... 239
Chukwuemeka Iloanya, (Ph.D)
28. Equitable Economic Resource Allocation: A Veritable Tool of Conflict Resolution..... 253
Ezidimma, Joy Amaka
29. Perception of Guidance Counsellors on Strategies for Resolving Global Conflict: Implication for Counselling..... 261
¹**Roseline E. Umezulike (Ph.D)**
²**Vera Nkiru Nwadinobi (Ph.D)**
³**Dorothy Mmaegbunam Afunugo (Ph.D)**
⁴**Ngozi Joy Maduka (Ph.D)**
30. Investigation into the Impact of Field Studies in the Teaching and Learning of Geography in Onitsha, Nigeria..... 271
L.N. Ezenekwe
 &
S.A. Mba

31. The Impact of Education as an Instrument for Fostering Peace, Solidarity and Prosperity in Nigeria 278
Okeke, Augustina. O.
&
Anyachebelu, Uzo. M.

UNIVERSITY OF IBADAN LIBRARY

BEYOND EXTANT PROCEDURES - THE ESSENTIALITY OF ETHICAL EDUCATION AS TOOLKIT AND LUBRICATION OIL FOR ENGINEERING FUNCTIONAL GLOBAL RELIGIOUS CONFLICT RESOLUTION

Prof. Jacob Kehinde Ayantayo,
&
Mrs Njideka Gloria Ayantayo

ABSTRACT

It is no longer news that there is conflict of different colours and shades across the globe *vis-a-vis* several approaches to resolving it. The reality is that global conflict remains unabated hence the need for a new approach to handling it. Extant scholarly works on global conflicts and procedure for resolving it has not factored into it the place of ethical education. This is the gap this paper intends to fill in the entire discourse as it argues for the essentiality of ethical education as needed toolkits and lubrication oil for engineering functional global conflict resolution. Leaning on consequential ethical theories, this paper brings to the fore the meaning of ethical education, its features, methods of application, challenges and the expected results while factoring it to global conflict resolution processes.

Introduction

Religious conflict in Africa and across the globe is no longer news. There is conflict of different colours and shades across the globe *vis-a-vis* several approaches to resolving it. The reality is that, global conflict remains unabated hence the need for a new approach to handling it. Extant scholarly works on global conflicts and procedure for resolving it has not factored into it the place of ethical education. This is the gap this paper intends to fill in the entire discourse as it argues for the essentiality of ethical education as needed toolkits and lubrication oil for engineering functional global conflict resolution.

Extant procedures

By this we mean previous ways and manners by which religious conflicts have either been prevented, managed or resolved. We shall mention and discuss the procedures briefly because of space limitation as follows:

Dialogue:

Dialogue is a formal discussion between two people of different religious faiths such as Christians and Muslim, Muslim and traditional religionists among others

Adoption of five categories styles of handling conflicts. These are: collaborating, compromising, accommodating, controlling, and avoiding

Collaborating style involves maintaining an interpersonal relationship with the conflicting party as well as ensuring that both the parties' needs are met. In this case, collaborators are not concerned only with their own self-interest but with the needs of other parties as well. According to experts in conflict studies, this style of conflict management creates a 'win-win' situation, with both conflicting parties achieving their goals while maintaining their interpersonal relationship. Compromising entails give and take-as a search for the middle ground. This method implies that it is necessary for both sides to accept some losses. In other words,

compromiser seeks to find a mutually acceptable solution that partially satisfies the parties involved.

Accommodating is concerned with maintenance of interpersonal relationship at all costs. For this reason, accommodators have little or no concern for their own personal goals rather they are willing to sacrifice them in order to maintain the relationship. By so doing, accommodators behave co-operatively in an attempt to smooth things over with the other party; this often creates a lose-win situation where the accommodator yields in order to reduce conflict;

Controlling involves doing whatever is necessary to ensure that personal goals of controllers are met. In this case, controllers are not concerned about maintaining a relationship so; they lack concern for the other parties' goals and needs¹. Finally, avoiding goes with keeping away from confrontation. This usually occurs when the benefit in pursuing the conflict is small or because the other party is unlikely to cooperate².

Fallout from The Extant Procedures Ego:

There is a problem of ego among people who by circumstances of time have to engage in conflict resolution. The problem is manifested in what we describe as superiority and inferiority complexes noticed among dialoguers. In this case an individual Christian or Muslim often thinks that he/she is superior to another individual party in interreligious dialogue exercise. The problem is connected with class disparity existing among parties taking part in interreligious dialogue. For example, some of those taking part do not have the same level of theological understanding of their religions. And most times, they turn down invitation for dialogue probably because of their inability to defend or explain vividly the content and intent of some of their religious traditions, which could constitute subject of debate in the dialogue. For this category of people, dialogue is

suspected as a new tool for mission or betrayer of mission.³

Social exclusion

This is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in, which they live. Social exclusion manifests in interreligious dialogue because in history, we discover that practitioners of traditional religion are hardly invited to participate. In public places much attention is given to Islam and Christianity and little or none to traditional religion as if it does not exist or is not important. In other words, traditional religion is often treated as subsidiary. In some places where Islam and Traditional religion are prominent, little or no attention is paid to Christianity in interreligious enterprise while, little or no attention is not also paid to Islam in community where Christianity and Traditional religion are much more prominent. The practice of inclusion and exclusion always brings set back to interreligious dialogue because from moral point of view the act itself is suggestive of discrimination, inequality, intolerance and bigotry⁴.

Particularity thrust

The problem of particularity thrust (the belief that there is no good thing in other religions different from the one practice) has had a divisive impact in the history of interreligious relations in Nigeria. Such often leads to mutual distrust, general hatred and persecution among them. For this reason, there is still fear of others among interreligious dialoguers; this is indeed a major impediment to genuine

dialogue. Where the other is seen as a threat to one's group, or personal identity using the words of Mala, minorities may be afraid of being overwhelmed or absorbed by the larger community in interreligious dialogue enterprise.⁵

Religious ignorance

Religious ignorance in the context of our discussion refers to lack of knowledge or information about particular doctrinal religious beliefs and practices. It could be a lack of sufficient knowledge or information about religion one is practising or the one being practiced by a fellow of a different faith⁶. The meeting point between the two is lack of sufficient knowledge about a particular religion in terms of its cardinal beliefs and practices at one point or the other. For example, an average Nigerian Christian/Muslim does not have sufficient knowledge of what Christianity or Islam stands for⁷.

Lack of Trust and Confidence among dialoguers

On many occasions in the history of religious dialogue in Nigeria, the government always intervenes in interreligious conflict by facilitating interreligious dialogue process. But, some of the enterprises had not yielded the desired fruit because government was not entirely sincere about it. This is evident in the degree of paradoxes in the interpretation of the secular nature of the country in spite of the fact that the Constitution Section 10 of the Federal Republic of Nigeria states that: "The government of the Federation or a state shall not adopt any religion..."⁸. In practical term, the Federal, state and local governments jointly or at times individually or collectively involve themselves in religious matter, which make the public lose trust and confidence in them whenever they institute interreligious dialogue⁹.

Gender insensitivity

Women were left out in the conflict resolution process for some reasons that are very illogical

in our own view. For instance, the culture of Africa is the type that suggests that women do not have essential ingredients such as courage and wisdom for conflicts resolution and peace building process¹⁰. For example, Yoruba people have a say that: *Obinrin konigogongo a a fi ogbonpamosi*. That is, Women do not have Adam's apple with which they can store wisdom.

Associated with this, is the belief that women do not have emotional capability to keep secret like men. And therefore, they would not be able to keep secret sensitive information arising from cases stated by conflicting parties before them. The impression is that women may not be courageous at times to face challenges and threats sometimes associated with peace building mechanism¹¹. Therefore, the impression that most African men have about African women is that women are of low intellect, knowledge, memory, moral and capacity for imaginative thought, mind, rationality reasoning and wisdom. And on this note, they would not be able to manage sufficiently conflict resolution and peace building, which is somewhat a political matter¹².

Arising from this assumption is the development of a theory by Hague known as hetro-national masculinity. This theory suggests that war of all types creates militarized societies, and in many different cultural contexts, militarization is linked with masculinity.¹³ One can say that we have a culture of masculinity, which means that for a man to be a real man he must also be aggressive, egoistic domineering and at least prepared to be violent. It is in the light of the past and current experiences of women that Ammah amplifies that woman is always thought of as one who is emotionally, physically and psychologically dependent on man¹⁴.

We also have a biological factor influencing marginalization of women in the peace

process. The argument underlying this thesis is that women tend to be less pre-disposed to aggressive behaviour (a biological characteristic) in the course of pursuing justice, which is always needed in conflict management. According to scholars like Steans Jill, women have lower testosterone levels than men, and the way women brain is structured and its development is different from men's.¹⁵ We cannot take this argument as something convincing to justify marginalization of women in conflict resolution and peace process. It is important to make a critique of it¹⁶.

For the purpose of emphasis, discrimination against women in peace process in Africa and its effect on women and children is captioned in the report of Beijing Conference. It states that:

While entire communities suffer the consequences of armed conflict and terrorism, women and girls are particularly affected because of their status in society and their sex. Parties to conflict often rape women with impunity, sometimes using systematic rape as a tactic of war and terrorism. The impact of violence against women and violation of human rights in such situations is experienced by women of all ages, who suffer displacement, loss of home and property, loss or involuntary disappearance of close relatives, poverty and family separation and disintegration, and who are victims of acts of murder, terrorism, torture, involuntary disappearance, sexual slavery, rape, sexual abuse and forced pregnancy in situations of armed conflict cleansing and other new and emerging forms of violence¹⁷

The situation has been criticized by individuals, corporate societies, women folk, and international organizations like the United Nations and European Commission Resolutions; they all have called for balanced

mechanisms in which both men and women would be given chance and opportunity to contribute their quotas to conflict resolution and peace building process. To our mind, we should go beyond criticism. We should analyse the rationale behind the marginalization of women, in the light of normal and widely acceptable requirements for peace building and design objective strategies for conflict resolution and peace building. We shall use argumentative approach within the context of role theory. This theory highlights the social expectations attached to particular positions and analyses the working of such expectations. When this theory is appropriated within the context of conflict resolution and peace building process in Africa what we discover is role conflict; this manifests in male denial of women opportunity to function as conflict managers and peace builders.

To put the issues mentioned above in proper perspective we cannot but reflect on these fundamental questions, which are germane to our study and to which, this essay shall provide answer: Does sex or gender practically have anything to do with conflict resolution and peace building process knowing fully well that peace building exercise goes with professionalism and acquisition of skill which anybody irrespective of sex who have opportunity to possess would do well? Because conflict resolution and peace building process go with display of wisdom, which as a matter of fact is not a monopoly of sex, why then should women be denied involvement? This question is pertinent because two good heads are always better than one. Apart from gender as an index for stakeholders in conflict resolution, is it not important to prefer morality as a superior index to gender in conflict resolution process? If the last question is answered in affirmation, we can then say what are the moral prerequisites for peace building process? As we are looking at the issue from ethical and religious perspectives,

we shall cite examples, which can serve as a model possibly to be imbibed by contemporary stakeholders in conflict management and conflict resolution.

The Essentiality of Ethical Education as Toolkit and Lubrication Oil

Ethical Education deals essentially knowledge about what constitutes the goodness or badness, rightness or wrongness, correctness and incorrectness of an action or an intention and with attention given to how such course of action affect the person who performed the action or showed an intention in question, the person at which it is directed, and the society or the environment where the action is performed or the intention is muted¹⁸. There are three important issues to note as matters arising from the definition particularly as they relate to what ethics is concerned with. The first has to do with what we mean by actions and intention which ethics studies. Two, what constitutes good or bad action and who determines what constitutes right or wrong action. That is, who or what sets the standard, which determines the rightness or otherwise of an action? And what comes out from such study of human conduct and finally, why the concern for the type of action or intention a person performed or muted at one time or the other. All these are important and would be attended to one by one.

Human action or intention connotes deed, effort, endeavour, enterprise, exploits, undertaking, work and activity a person or a group of persons performs at a given time. Such actions are the ones performed voluntarily that is, they are not performed under duress, coercion, force, and pressure¹⁹. The point we want to make here is, that there is a difference between the action performed voluntarily and the one performed involuntarily. A person who performs an action voluntarily is expected to take responsibility for what he does because he

has a choice of doing otherwise. For example, a student who cheats in an examination has a choice of not cheating. If he/she is caught cheating, he/she should be humble enough to take responsibility for his/her action rather than attributing the cause of the action to something mystical or mythical. A student who assists a blind man to cross express road and is credited for his/her action has the choice of not assisting the blind man and by so doing would be described as wicked and uncompassionate.

The reverse is the case for actions performed under duress because the person in question has no choice. If he/she had been given a choice, he/she would have acted otherwise. For example, a person who at gun point is asked to lie against somebody or confess that he/she is an armed robber and because of this ends lying would possibly have said the truth if he had not been pressurized to lie. On the account of this analogy, a person who performs an action under duress cannot be completely judged to be a liar given the circumstances that brought about his action-lie. The inference, we want to draw here is that ignorance is not an excuse to do wrong thing instead of the right, especially when one performs an action voluntarily. The constant reference of many Nigerians to Satan as the one that motivates them to wrong thing, after all, every person is always confronted with two courses of action – good and bad from which he willingly chooses one²⁰.

Intention, which is the second variable ethics studies, comprises ambition, plan, intent, design, objective, goal and target a person has or nurses at a point in time, which are yet to be performed or put in place. As a matter of fact, intention precedes action. More often than not, intention precedes every voluntary action because; it is more or less a plan of action, pre-arranged action, premeditated and preconceived idea to take place at a given

time. That is, they are actions yet to be translated into practical actions or actions in the pipeline to be performed at a given time. Intention becomes a subject of study for ethics because it is a premeditated action. For example, a boy who slapped his friend for reason/s best known to him should be ready to take responsibility for such action because before he slapped his friend, he must have premeditated upon his intention to do so. Therefore, the slapping is not accidental.

The Proposed Ethical Education Principles Functional Global Religious Conflict Resolution

In the light of non-adherence to ethical principles in conflict resolution, it becomes imperative to design ethical education principles functional global religious conflict resolution. The ethical education principles are inexhaustible and at the same time they are mutually exclusive especially a few of them, which overlap.

Gender equality/sensitivity: It is high time to know that qualities such as courage, wisdom and discipline in terms of keeping secret information about the on-going matter in conflict resolution and peace building process are not gender based. One important inference we want to quickly draw out of the thesis is that emphasis should be placed on the moral values and not gender as a factor in conflict management and peace building process in Africa.

It is important to show briefly that these virtues among others such as honesty, faithfulness, and accountability are essential ingredient for positive conflict management mechanism and peace building process. They are also qualities which conflict managers and peace builders irrespective of their sex, age,

race, and religion should possess to enhance effective, efficient and practical conflict management and peace building.

For example, a conflict manager or peace builder should be a man of integrity, who can be described as a man of his words. A man of integrity is an honest and a trustworthy person. Trust worthiness is important to conflict resolution on the part of conflicting parties on the one hand and managers of conflict on the other hand. This is so because every social relationship is based on trust. Corroborating this CRESNET document states that building trust is a crucial and first step in promoting communication, fostering group process, resolving dispute of building peace.²¹ The document also itemizes the following as the element of trustworthiness: integrity, honesty, maturely and non-envy attitude. This implies that it is only a trustworthy person that can make a successful conflict resolution and peace building. This is because trustworthy goes with justice. Justice is also a virtue in itself, which connotes equality, freedom and impartiality. Let us see how these are applicable to issue under discussion.

The notion of equality could be said to have been put in place in conflict resolution and peace building process when conflict managers and the parties to a conflict under consideration are treated equally without taking side; that is without favouring one at the expense of the other. Such would also involve giving each of them equal chance and time to talk, call witness, cross-examine and ask questions: This goes with the patience. The principles of justice exemplified in impartiality, and freedom recognizes the equality of all people in conflict situation in dignity, honour, glory and opportunities.

Significantly, impartiality goes with tolerance, which means giving allowance for people's opinion, beliefs and choice as regards the persons of conflicting parties seeking justice. It is interesting to note that justice, as a virtue is cardinal in all the three religions being used as a reference point. - Ifa Corpus,²²the Bible (James 2: 1 - 6, Roman, 10: 12,) and Qur'an 4:105,2:42

Another important moral virtue to be possessed by conflict managers and peace builders is courage. Courage means braveness, which according to Dzurgba is a quality that enables a person to control fear in the face of intimidation and threat, which in most cases confront conflict manager and peace builder. Courage in the words of Sydney Norman

Brenner connotes:

The common courage to be honest
The courage to resist temptation,
The courage to speak the truth,
The courage to be what we really are,
And not pretend to be what are not,
The courage to live honestly.
(Quoted in Dzurgba 2000: 75)²³

It implies that conflict manager needs to be courageous to judge right or make pronouncement without fear or favour even in the face of threat and intimidation. Courage has to be complemented with other virtues such as discipline and perseverance. Discipline implies an unlimited power of control over the desires of the flesh, with the physical side being restrained by the inner standard. The importance of discipline to conflict resolution is that a conflict manager should discipline himself in order not be lured with money, position, women/men and honour by a party to a conflict who wants to be judged right at all cost even when his course is wrong. This also goes with perseverance and

patience. Literally to be patient, is to show restraint, cool-headedness, to be slow in listening to parties to a conflict, and to pacify. This is why the Bible says a patient man is stronger than a warrior (Prov. 16: 32). Discipline and perseverance cover a wide range of other moral values and attitudes such as self-respect, self-control, loyalty, humility, patience, dedication, fairness, justice, and sincerity to be possessed by conflict managers and peace builders

We should not also lose sight of wisdom, as a quality, which conflict manager or peace builder should possess. Theoretically, wisdom implies good sense and judgment based especially on one's experience and maturity and not gender. This is why a Yoruba proverb says; self-reflection is the school of wisdom. A wise man is the one who can have critical reflection on matter tabled before him in order to discern truth from fiction. So, wisdom is a virtue manifesting in rationality, high and good intelligence and judiciousness.

The practical aspect of wisdom is skill. By this we mean, aptitude, expertise and professionalism. This can be acquired through training and learning irrespective of gender, age and race. Professionalism is essential in conflict management and peace building. On this ground a professional conflict manager is expected to exhibit a high level of responsibility towards the conflicting parties, the colleagues and to a larger extent the society hence we talk about professional ethics. According to Lebaqaz such expectations go with a sense of doing what one does in the right way, with the right altitude and with integrity.²⁴

At this juncture, we need to re-emphasize the fact that all the values discussed which we

argue are to be possessed by every potential conflict manager and peace builders could not in any way be confined to the abode of men. They are virtues, which every member of society irrespective of age, sex, race and occupation must have. In the light of the above what WANEP outlines as the qualities of conflict managers and peace builders are apposite. These are peace loving, objectivity, impartiality, perseverance, and a good measure of intelligence, commitment, honesty and trustworthiness, humility, reliability, sensitivity and patience.²⁵

Given the above, we can then submit that morality and not gender should be an important factor determining who participates or not in conflict resolution and peace building exercise. The rationale behind this is that morality or ethics is the most important aspect of the development of human personality²⁶ especially those who partake in conflict resolution. Not only this, the degree of moral maturity of agents of conflict resolution is a factor determining the success or otherwise of conflict management and peace building processes. Even the peace education associated with peace building can only be effective when it is taught and inculcated with reference to morality. For example, how can a peace builder succeed in bringing about peace when he himself lacks sense of duty, a sense of moral responsibility and social accountability while settling conflicts between two or more parties?

With the religious and moral arguments in the light of the need to consider morality and not gender as a required factor in the issue of gender, conflict and peace in Africa; at this juncture we have some recommendations, which equally have moral undertone to make.

Cooperation: In the context of our discussion, cooperation implies collegueship, co-partnership and tie up relationship. This principle must be put in place by parties engaging in conflict resolution. This involves cooperation of all the stakeholders. Where there is cooperative spirit, there is always the growth of fraternity, solidarity, fellow-feeling, voluntary association, coalition, federation, united fronts, common front, mutual assistance, reciprocity. The cooperation so needed in interreligious must be propelled by the spirit of give and take, mutual concession, compromise and comradeship.

Honesty: Honesty means act of sincerity; that is being sincere to one self and to others in the course of one form of interaction or the other at every given time. In daily social interaction, society regards as honest, anything that is substantially – or, categorically true; that is, a fact that is true to the letter and true to life. Honesty therefore goes with truthfulness, uprightness, sincerity, and straight forwardness.

The application of honesty as an ethical principle suggests that the parties engaging in conflict resolution conflict must be sincere to one another as to the causes and effects of a particular interreligious conflict they intend to solve through dialogue. Anything contrary to this would render interreligious dialogue fruitless. Saying the truth at interreligious table, which may requires negotiation, would go long way at providing lasting or near lasting solution to a particular conflict being attended to at dialogue table.

Competency and Knowledgeability

This constitutes another important principle,

which should guide every person engaging in meaningful conflict resolution. It suggests that every dialoguer must be competent in terms of understanding and having full or deep knowledge about his own religion and the faith of others with whom he enters into dialogue.

Need for adequate agenda for conflict resolution: One important thing we need to put in place for workable conflict resolution is objective agenda setting. First, the agenda should be explicitly written and made available to each of the dialoguers. It should reflect a neutral venue of the meeting. The time and perhaps the duration of the meeting should be stated clearly and be given wide publicity. The information should not have any trace of bias or favouritism against or in favour of any religion. In fact, the time table for conflict resolution should not be one sided but should be planned together by representatives of religious denominations who intend to engage in dialogue²⁷.

Need for effective implementation of the communiqué reached by parties in conflict resolution

This is important because in the history of interreligious dialogue most of the agreements reached, which could have prevented or reduced its degree of its escalation were not implemented.

Empowerment of parties involved in conflict resolution.

That is, the parties in dialogue should be given free hand to operate independent of the institution or the government that constituted the dialogue panel. This would help remove lack of trust in the public as against the government whenever it institutes conflict resolution panel. Punishment for erring members of the conflict resolution panel who failed to follow the ground rules guiding the conducts of participants in interreligious

dialogue should be allowed.

Promotion of theological education to remove unequal theological disparity among parties in conflicts should be introduced. By this we mean holistic education of the mind, intelligence, intellect, position and attitude of religious practitioners regarding their understanding and expected attitude and disposition to religions different from the one/s they practice.

There is equally a need for government intervention. What should be done is to allow for the incorporation of religious studies into the curriculum of public schools from nursery school to tertiary level. Further to this, religious subjects /courses should be made compulsory for every student. This time around, each student should be encouraged to enrol/register for religious courses different from the one he/she practices. That is, students who are Christians by religious affiliation should do courses in Islam and traditional religion and vice versa. At tertiary level religious courses should be incorporated into the categories of general studies courses to enable all categories of students to be exposed to religious knowledge²⁸. With this put in place, the public would be better informed about religion especially as this relates to its tenets and doctrinal issues. Thus, knowledge and understanding of individuals and group of individuals about religion would increase and those that are already literate in the matter of religion would have their horizon widened.

Concluding remarks

By the time ethical principles are applied in conflict resolution, religion itself would become a functional tool of providing feeling of security; offering certainties in place of mysteries; providing solace in time of personal discomfort; giving believers a sense of power; and as a means for social control; supporting other social institutions by

providing guidelines for approved behaviour; improving the conditions of contemporary human life and promote expected social change etc.

Select Bibliography

Albert, I.O. 2004. Women and Armed Conflict in the Post-Cold War Africa in AMANI: Journal of African Peace, Vol. 1 No. 1, February, 2004.

Abimbola, W 1975. Sixteen Great Poems of Ifa, Paris: UNESCO.

Akindolie Akinwumi, A. Social-Implications of Religious Crises in Kaduna and Plateau States of Nigeria, 1999-2009. B.A. Project Submitted to the Department of Religious Studies, Faculty of Arts, University of Ibadan, Nigeria 2010,

Ammah R. 1997. Women in Islam: Some Issues of Concern in Orita: Ibadan Journal of Religious Studies, XXIX/1-2, June and December.

Ayantayo, J. K 2009 "Religious Space in the Nigerian Public sphere: Burdens and Prospects" *LUMINA An Interdisciplinary Research and Scholarly*.

Ayantayo, J. K. 2008 'Ignorance - the bane of Interreligious crisis in Nigeria: An Exposition' in *Journal of Sustainable Development in Africa*, Volume 10, No.2, Clarion University of Pennsylvania, Clarion, Pennsylvania

Boyd, R.1994. Are we at the Table? Women's involvement in the Resolution of Violent Conflicts, Montreal, Centre for Developing Stress Montreal: Megil University.

Byrne, Bridget, 1966. Towards a Gendered Understanding of Conflict Bulletin, 27, 3, 1966, 33.

Conflict Management Training Manual 2001. Produced by Conflict Resolution Stakeholders Network (CRESNET).

Conflict Management Training Manual, 2001. Produced by Conflict Resolution Stakeholders Network (CRESNET).

Constitution Section 10 of the Federal Republic of Nigeria.

Fagbemi, A. et al 2004 Conflict Monitoring in Nigeria: Developing Civil Society Action for Early Warning and Early Responses, Lagos: Published by west Africa Network for Peace building Nigeria.

Hague 1977:55.

<https://www.notredameonline.com/resources/negotiations/the-five-styles-of-conflict-resolution/> retrieved 20/8/2019

Lillie, W. 1961. *An Introduction to Ethics* New York: Barnes and Nobles Inc.

Lebaxqz, K 1992. *Professional Ethics: Power and Paradox*.

Mala, 1990:19

Mohammed. T. 1990 copied from Mala, S.B. *Principles of Dialogue: Texts and Notations on Interreligious Relation* (Unedited).

Omoregbe, J.I. 1993. *Ethics: A Systematic and Historical Study* Lagos: Jaja Educational Research and Publishers Ltd.

Smith, B. C. 1991. *Syllabus for the Study of Biblical Ethics* (6th edition) Texas: Published by South Western Baptist Theological Seminary.

Steans et al 1998. *Gender and International Relation*. London: Polity Press.

UN 1996 The Beijing Declaration and the Platform for Action, Department of Public Information, New York: United Nation Department of Information.
Sydney Norman Brenner