

Curbing Violent Extremism Through Peacebuilding in Nigeria

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Violent conflict is no longer alien to the Nigerian psyche. The polity has been severally rocked by violent conflicts since independence. However, the magnitude of the devastation occasioned by these conflicts has not been as intensely impacting as the country has experienced it since seven years of Boko Haram insurgency in northeastern part of the country. The other regions of the country are not spared in the violent conflict experience, although at a lower intensity, kidnapping, pipeline vandalism, and ritual killings are rife particularly in the southern parts of Nigeria. There is an unbridled case of proliferation of arms and hard drugs. Almost three hundred young women were abducted in 2014 and government has not fully rescued them from their captors. This paper seeks to explore the expediency of Nigeria turning its searchlight to peacebuilding as an alternative to armed responses to insurgencies and violent conflicts by embracing non-violent options to conflict prevention, mitigation, management, and transformation. Peacebuilding activities would force down the number of illicit arms in the society and make arms' ownership, trade, and usage unattractive. Nigeria would then be able to harness its resources for sustainable development.

Keywords: violent extremism, peacebuilding, conflict, insurgency

Since independence, the Nigerian state has experienced series of issues that have resulted in crisis and several commissions have been set up to investigate the causes and effects of these conflicts and proffer strategies for preventing future conflicts. Conflict issues in Nigeria have revolved around revenue allocation, boundary adjustment and state creation, ethnic and religious differences, gender inequality, electoral violence, corruption, etc. These issues have thrown the nation Nigeria into a state of chaos over the years. For example, the secession move by the eastern region to create the state of Biafra was as a result of the minority apprehension of marginalisation in the Nigerian military.

Conflicts in Northern Nigeria have been predominantly ethno-religious. They occur both in purely religious form and sometimes with ethnicity. They are characterised by reprisal attacks. Higazi (2011) stated that religious violence in its contemporary expression became a problem in the north from the 1980s, continuing through the 1990s and after 2000. Similarly, Yake (2013) said that Northern Nigeria is synonymous to ethno-religious conflict. The Kano riots, the Maitasine attacks, and the Zaingo-Kataf crisis of Kaduna lend credence to these assertion. The domain of researches even outside the region is concentrated on ethno-religious conflict. Higazi (2011) opined that there have been a large number of incidents of communal violence across the north, including some appalling episodes in Plateau, Taraba, Benue, and Kaduna states in which hundreds or even thousands of

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people have been killed. However, this does not mean that other forms of conflicts are not in existence in the north. Communal and socio-economic conflicts have been endemic in the southern part of Nigeria. Kidnapping, militancy, pipeline vandalism, communal conflicts, and ethno-nationalism have constituted the crises triggers in the south.

The north has also played host to the Boko Haram insurgency since 2011 and has claimed thousands of lives and property. The intensity of its devastating dynamics prompted the Federal Government of Nigeria to declare state of emergency in three states of the federation in 2013—an edict repeatedly sustained in the reality of the non-abatement of the terrorist attacks on Yobe, Adamawa, and Borno states. Till today, the states are still under state of emergency. According to the Global Terrorism Index 2014, Nigeria produced 10.2% of the total number of deaths induced by terrorism globally and this ranks it as the fourth highest in the world¹.

Peacebuilding

The term peacebuilding first came to limelight over 30 years ago through the work of Johan Galtung, who raised a call for creation of peacebuilding structures that would promote sustainable peace by addressing the root causes of violent conflict and supporting indigenous capacities for peace management and conflict resolution (Cheng-Hopkins, 2010). It is the external intervention that is determined at eliminating and preventing the face of conflict and its threat in the society through the various combative mechanisms (Barnett, Kim, O'Donnel, & Sitea, 2007).

It is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. This consists of a set of physical, social, and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation.

Peacebuilding is one of the United Nations cardinal models of peace process. The concept was made globally popular in Boutros-Ghali's "An Agenda for Peace". Boutros-Ghali wrote this paper in 1992, while he was the United Nations Secretary General, and categorized peacebuilding into two: pre-conflict and post-conflict peacebuilding. According to him, pre-conflict peacebuilding includes such measures like "de-militarisation, the control of small arms, institutional reform, improved police and judicial systems, the monitoring of human rights, electoral reform and social and economic development". Similarly, Reyhler (2001, p. 61) saw pre-conflict peacebuilding as preventive measures that aim to reduce the gap between the rich and the poor, to promote and implement human rights and the rights of the minorities, and to promote durable development and the realization of a just and fair social order in which there is no discrimination based on race or gender.

Pre-conflict peacebuilding is a kind of early warning mechanism to monitor conflict triggers, agents, or catalysts and address the underlying roots of conflict, which may be considered as latent or a conflict situation that is still in the building stage. According to Albert (2001a, p. 130), peacebuilding is an art of "repairing" relationships, institutions, and social facilities and putting in place schemes that can help the disputing communities to be united once again.

¹ Retrieved from <http://tonyblairfaithfoundation.org/projects>.

Peacebuilding goes beyond separating the disputants or just settling their dispute. Peacebuilding should build opportunities that would erase memories of damages. It should promote more friendly relationship among old combatants. It should also create institutions and socio-facilities aimed at assisting the former disputants to respect their mutual needs and interests for peaceful society where meaningful development can take place. Peacebuilding plays very important roles in the promotion of peace and conflict resolution by focusing more on the ways through which the agreement will be implemented. Peacebuilding can build opportunity networks in the reconstruction of social, economic, and political structures to allow for creation of sustainable capacity for peace and long-term conflict transformation decorum between the parties. Peacebuilding includes early warning and response efforts, violence prevention, conflict resolution, peace advocacy, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace.

Oftentimes, scholars have used the concept of peacekeeping, peacemaking, and peacebuilding interchangeably, but in actual truth, these concepts are different. Peacekeeping can be described as the deployment of national and multinational forces for the purpose of helping to control and resolve an actual or potential armed conflict between or within a state. It is primarily a military model of observing ceasefires and force separations after inter-state wars and one that incorporates a complex model of both military and civilian, working together to build and restore peace in a conflict torn region (Cheng-Hopkins, 2010).

Peacemaking is an action used to bring hostile parties to agreement essentially through peaceful means. It addresses conflicts in progress, attempting to bring them to a halt, using the tools of diplomacy and mediation. Peacemaking in essence is a diplomatic effort embarked upon to move a violent situation into a non-violent dialogue where differences are resolved through the use of national, multinational, and supranational representatives.

Peacebuilding, on the other hand, differs from the two because peacekeeping involves the use of force or the coercive instrument of the state or other agencies; peacemaking is essentially a diplomatic effort but events around the world and efforts from several peacekeeping and peacemaking operations have exposed that some of the countries which these options had been taking often slip back into crisis e.g. Sierra Leone and Liberia. The reason is that institutional structures are not in place to handle post-conflict realities in these countries and global actors considered peacebuilding as a process that could bring about a successful conflict resolution plan by strengthening the political structures and the institution of governance as well as the people.

In essence, conflict situations arise in nations due to the collapse of state institutions which should manage or mitigate its occurrence. This is the reason for the continued emphasis and focus of international and national organizations on rebuilding and strengthening of state institutions in order to have a sustainable peace.

Goals of Peacebuilding

Every peacebuilding process seeks to achieve some set goals which include:

- (1) Creation of an environment that is supportive of self-sustaining;
- (2) To reconcile the warring parties in the conflict zones;
- (3) To prevent the future reoccurrence of conflict or war;
- (4) To integrate the civil society as an essential institution in the maintenance of lasting peace;
- (5) To institutionalize the rule of law and the judiciary;

- (6) To address underlying structural and societal issue that has the tendencies of degenerating into conflict.

Elements of Peacebuilding

The task of peacebuilding varies depending on the situation and the agents of peacebuilding. A successful peacebuilding activity would be achieved only in an environment that supports the process of peace.

Basically, three elements are essential to the success of any peacebuilding approach. They are:

- (1) National ownership;
- (2) National capacity;
- (3) Common strategy.

National ownership: Peacebuilding should be primarily a national challenge and responsibility. It is the citizens of the countries where peacebuilding is underway, with support from their governments, who should assume the responsibility for laying the foundations of lasting peace. This can be done if the citizens of such countries are empowered and sensitized on the various means of conflict resolution and management practice. This means that every peacebuilding operation should be citizen oriented (Cheng-Hopkins, 2010).

National capacity: An essential objective of peacebuilding is to reach a point when external assistance is no longer required by ensuring that all initiatives support the development of national peacebuilding capacities. National capacity development is central to all international peacebuilding efforts which must start from the very beginning of the peacebuilding process. The focus of any peacebuilding approach is to rebuild the broken national capacities in order to have a sustainable peace. This is where international organizations such as the UN and other regional and sub-regional organization could be of immense technical assistance in ensuring that the requisite institutions are rebuilt and empowered to discharge their traditional roles in the maintenance of peace in a society.

Common strategy: An effective peacebuilding lies on an agreed common strategy which should be nationally owned and has a clear goal against which the UN, the international community, and national partners can allocate resources. A common strategy should be based on nationally owned which is derived from an inclusive planning process, with many and diverse stakeholders consulted in the process of developing a strategy. It should also be based on an assessment of the country's situation to know factors that can lead to conflict and the risk they portend (Cheng-Hopkins, 2010).

The Peacebuilding Process

Peacebuilding process often begins at the post-war stage when parties begin to pick the bits and pieces of their post-war realities. Efforts at bringing a nation back to stability are deployed by government and international communities to restore relationships and rebuild structures. However, peacebuilding can be built in two stages: the pre-conflict stage and the post-conflict stage.

The pre-conflict stage aims at preventing the outbreak of conflict in a country through several mediating forces and actors. At this stage, preventive peacebuilding mechanisms are put in place to halt the occurrence of conflict and address the potential sources of conflicts (McGinty, 2011). Although, peacebuilding actions involve the pre-conflict arrangements but in the actual practice, most of the peacebuilding operations are done after the conflict period. Several scholars have raised the notion for an increased attention to be given to pre-conflict

peacebuilding especially to new nations which are yet to develop a strong state institution that could manage the escalation of conflict.

The post-conflict takes place at the aftermath of a conflict situation where an end has been put to hostilities and the conflict has left series of political, socio-economic problems to be dealt with. Post-conflict peacebuilding process has been divided into three:

(1) Stabilising the conflict zone which deals with the implementation of the disarmament process, demobilization, and reintegration (Barnett et al., 2007). The aim of this effort is at discouraging the ex-militants from returning to war. For example, this was the first stage in restoring peace to the Niger-Delta region in Nigeria when the Nigerian Government under Former President late Musa Yar'adua came up with an amnesty programme which was intended to make the militant surrender their ammunitions and reintegrate them into the civil society. The aim is to reintegrate the combatants into the civil society and make them embrace the peace process;

(2) Restoring state institutions to deal with building of state capacity and strengthening the basic state and governmental institution which includes building of educational and health infrastructure, establishing the rule of law and strengthening the judicial system;

(3) Dealing with social and economic issues, helping the post-conflict state build a society that would be able to manage conflict situation peacefully, and promoting socio-economic development with the help of international organization such as UN, IMF, World Bank, etc. (Barnett et al., 2007).

Models of Peacebuilding

Essentially, there are two peacebuilding models that are popularly referred to in the academic parlance. They are: the liberal peacebuilding model and the republican peacebuilding model.

The liberal peacebuilding model hinges upon the belief that the promotion of liberal democracy and market liberalization would guarantee a sustainable peace effort in the conflict-torn regions. It aims at ending armed violence by establishing human rights, democracy, and market economies. The model excluded the elements of state institutions and government in peacebuilding process while engulfing the UN with obligations such as undertaking mediation, military intervention, war settlement, disarmament, election monitoring, refugee resettlement, and the creation of free government institutions, free markets, and free media (Philpott, 2010). The model entrusts supranational organizations such as the UN with the sole responsibility of restoring peace in a conflict-torn region but a major problem such countries face later is that it becomes impossible for them to maintain the peace process due to either undeveloped or underdeveloped institution that could sustain the peace.

The liberal peacebuilding model assumes that the institutionalization of democratic process and the liberalization of the market would enhance both political and economic development of the post-conflict zones. This position has been criticised that the imposing external model that is disconnected with the societies would undermine the legitimacy of the institution of governance and would hinder citizens' participation in peacebuilding process (Philpott, 2010). The model has been criticised for failing to address societal issues that brings fear, distrust, and tensions. The liberalization of the market according to the model could bring about unhealthy rivalry among the different societies and this could degenerate into crisis if there is the absence of state machinery that could manage conflict (Paris, 2004).

The republican peacebuilding model emerged as a reaction to the liberal peacebuilding model which focused on democratization and market liberalization. The republican peacebuilding emphasizes the need for institutional mechanism of representations, constitutional arrangement that determines how powers are derived and shared, and feedback mechanism where the opinions of the people could be viewed (Barnett, 2006).

The republican peacebuilding model emphasizes local participation in an effort at arriving at a lasting peace process by taking into consideration the diverse elements and social institutions that exist in the society (family, group, religious institutions, etc.) as major actors in peacebuilding process, as well as developing and strengthening local and state institutions that would encourage legitimacy and acceptance. An effective peacebuilding process entails an holistic approach that considers the various elements making up the society. The process should start from the family as major communal, ethnic, and societal conflict emanates first from the family. An unresolved or ill-managed family conflict has the potential of resulting in communal or ethnic conflict. The inclusion of religious and traditional institutions is also of immense importance in building a lasting peace process. For example, in a country like Nigeria where major conflict had either been attributed to religion or ethnicity, religion and tradition institutions would play a pivotal role in building peace. For example, the Boko Haram insurgency in the northern part of the country would be better addressed if the social, traditional, and religious institutions had been carried along in the peace process.

The republican model slows down the pace of economic and market liberalization as it tends to bring about social inequality which might be a future cause of conflict. A major critic of this model is that peacebuilding process is slow but it guarantees a lasting peace process as the various state and social institutions are fully developed and capable of managing conflict situations.

To be effective, peacebuilding activities require careful and participatory planning, coordination among various efforts, and sustained commitments by local and international donor partners. An eclectic approach to peacebuilding would be a better suggestion in resolving conflict in war-torn regions as it affords a blend of both liberal and republican model as this would better consolidate the peace process by building individual capacities at the grassroot in managing conflict as well as strengthening both the political and social institutions in conflict management.

In conclusion, peacebuilding involves a full range of approaches, processes, and stages needed for transformation toward more sustainable, peaceful relationships and governance modes and structures. Peacebuilding includes building legal and human rights institutions as well as fair and effective governance and dispute resolution processes and systems.

Building Sustainable Peace

It should be noted at the initiation of building lasting peace that there are two distinct ways to understand peacebuilding. According to the United Nations (UN) document “An Agenda for Peace”, peacebuilding consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Peacebuilding is a long-term process that occurs after violent conflict has slowed down or come to a halt. Thus, it is the phase of the peace process that takes place after peacemaking and peacekeeping.

The experience of recent years has also led the UN to focus as never before on peacebuilding and efforts to reduce a country’s risk of lapsing or relapsing into conflict by strengthening national capacities for conflict

management, and to lay the foundations for sustainable peace and development. Reconciliation is considered as a mechanism for conflict prevention and peacebuilding, with discussions focusing on understanding history, timing, collective memories, changing contexts and subjectivities, as well as future goals. Its objectives are to gather relevant research, field experience, and insights from experts, academics, civil society, donors, and United Nations officials to advance new thinking and approaches to reconciliation.

“The challenge of resolving conflicts, overcoming violence and building a workable consensus around viable reforms is huge”, said Jordan Ryan, Director of UNDP’s Bureau for Crisis Prevention and Recovery. He stressed that reconciliation in these contexts provides the framework for efforts to build states in a way that avoids new patterns of inequality, exclusion, and marginalization.

Drawing from the rich experience of South Africa, issues such as theoretical and experiential bases for exploring transformative approaches to reconciliation, as well as practical, alternative, and more transformative approaches to institutionalizing and supporting reconciliation need to be addressed in the process of peacebuilding.

“Reconciliation is a process and not just a product, it is part of a continuous social transformation that is not only about confronting the legacies of the past, but also about framing the future”.

Building lasting peace in war-torn societies is among the most daunting of challenges for global peace and security. Peacebuilding requires sustained international support for national efforts across the broadest range of activities—monitoring ceasefires; demobilizing and reintegrating combatants; assisting the return of refugees and displaced persons; helping organize and monitor elections of a new government; supporting justice and security sector reform; enhancing human rights protections; and fostering reconciliation after past atrocities.

Peacebuilding involves addressing not only the triggers, which are the immediate variables that mechanize the outbreak of any armed conflict. For instance, the killing of some political leaders as it occurred in Nigeria, when the first coup triggered power struggle in the Nigerian military within the framework of regional divides, which culminated in the counter-coup saga and eventual outbreak of civil war in the country. Since then, peace situation in Nigerian state has remained more fragile and viable peacebuilding measures should be the primary responsibility of all. These triggers or proximate causes of conflict are only those factors that could be said to be responsible for the outburst of a given conflict. Root causes are the major structural or underlying causes of such conflict, which are instrumental, but not sufficient to accentuate violent situation.

The UN has been at the centre of expanding international peacebuilding efforts. Through reconciliation, the old adversaries would discuss their pains, agony, and injustice that were meted on each other as well as the need to improve their communication and relationships. Also, the following can be put in consideration when building structures or making policies to promote communication with a view to conflict:

(1) A structure of seasoned national experts and trainees should first be consulted or set up as ad-hoc committee to design possible ways out of the conflict by organizing workshops and seminars. An example of this was the inauguration of the Niger Delta Development Commission (NDDC) commission set up by Former President Obasanjo administration. It is also imperative for the peace manager to develop some leadership transformation strategy, and to change jingoistic posture of the disputing parties’ leadership from zero sum philosophy to win-win diplomacy. This can be done through mature and professional facilitation of a peace workshop where the leaders of the disputing configurations or parties will express the needs and fears of their

respective groups or associations, as they will always be reminded to adopt a joint-problem solving approach to addressing their differences. At the end of the day, the parties will be made to know and admire the beauty of peace embedded in “give and take” philosophy, and the need to forgive and forget. Through this, there can be building of trust for genuine post conflict.

(2) There should be transparency: The best way to foster integrity and accountability is to ensure transparency. In Nigeria for example, public accountability is greatly admired. An example is the just concluded 2015 general election where there was maximum transparency in the conduct of the election even with rigging attempts by the political parties. Although not without its own challenges, the election was free, fair, and transparent.

(3) Addressing the root causes of the conflict in order to generate a true and sustainable reconciliation and peaceful co-existence.

(4) Applying innovative communication approaches that improve the quality of the public sphere by amplifying citizen voice; promoting free, independent, and plural media systems and helping government institutions communicate better with their citizens. This program should aim to demonstrate the power of communication principles, processes, and structures in promoting good and accountable governance, and hence better development results.

(5) Empowerment of NGOs and media: The task of post-conflict peacebuilding reinforces the need to channel a lot of resources, support, and energies to encourage the effective participation of Non-Governmental Organizations (NGOs) and media in the post-conflict reconstruction. The situation of post war exerts an immense pressure on peace managers and donors in the reconstruction of the former conflict zone. The media and NGOs undertake a number of unique activities particularly in the areas of training, research, event coverage and reports, counselling and rehabilitation, which are essential issues in conflict prevention and management.

Specialists in communication for development try to make the case for treating communication as a public good in itself, not merely as a means to an end and these strategic communication specialists are going beyond simple government messaging to incorporate notions of state-citizen dialogue and government responsiveness. Independent media development specialists are also starting to think holistically about the link between the media sector and related programs, like media literacy and citizen dialogue. All three developments speak to the advance of a structural view of communication one that sees a distinct role for the media and communication sector in the key challenges of peacebuilding and governance reform. For too long, donors have viewed the media and communication sector solely as an instrument toward another end, rather than a target that is itself worthy of support. The field of post-conflict reconstruction, however, has been slow to adopt this more structural view of the role of communication. Thus, this calls for a new policy model for communication in post-conflict countries. This policy model would make media and communication a technical priority in post-conflict and fragile states, on with other fundamental building blocks of governance, with its own dedicated financial, bureaucratic, and human resources. More specifically, there must be division to their approach towards communication in these environments into two distinct categories: communication as a technical component of peacebuilding and governance, as stated above, and communication as a tool of donor outreach and public affairs.

There is no doubt that the challenges of post-conflict and fragile states will continue to form a significant part of the global development, governance, and security agenda for the foreseeable future. It is in the interests of

all concerned to continually re-examine what we know, allowing practices and policies to evolve. In this vein, there is need to secure a place for open, participatory, and independent media and communication processes in the evolution of mainstream thinking on governance and peacebuilding, in the hopes of devising more effective solutions to the challenges of post-conflict and fragile states.

(6) Government strategic communication and independent media development donor initiatives designed to strengthen the independent media sector usually focus on, for instance, training journalists to operate in conflict or post-conflict zones. This training typically includes modules on interacting with government officials who are expected to answer questions professionally, as well as on understanding the role of an independent media within society. Yet, there may not be corresponding programs designed to support the government's ability to both understand and deal with media professionals who are being trained to ask tough but fair questions. The process of deepening accountability is thus arrested, as journalists find themselves stymied by officials who do not recognize their role, grow discouraged, and possibly quit the sector. Untrained officials may never grow accustomed to the process of information sharing and lively debate with civil society, and may continue to hoard information and resist attempts at transparency. This leads to further deterioration.

(7) There are also certain synergies between communication for good governance programs and independent media development programs, although these must be carefully handled in order to avoid compromising professional norms in the media sector. For instance, if the goal is to encourage awareness of an upcoming constitutional referendum, programs might include strategic communication to inform citizens of their role in the process and to encourage public dialogue such as the Federal Ministry of Information, Federal Character Commission, and the National Orientation Agency in Nigeria, UN, and ECOWAS (Economic Community of West African States) mobilising people at the grassroots level and stakeholders, educating and enlightening them about new government policies and programmes. In addition to this, there are simply communicating messages about the referendum, though, journalists could be trained (by a non-government affiliated institution) to cover these types of referenda, as well as the constitution-drafting process. This would then build capacity in the sector as a whole. Radio and other interactive media could encourage callings to discuss the constitutional process; this would also develop professional skills among local staff while at the same time accomplishing a strategic communication objective.

(8) Civic education and peace advocacy to all institutions at all levels must be entrenched in the school curriculum.

(9) Effective separation of power: The causes of the crises have explanation in colonialism, politics, greed, inequity, corruption, injustice, and leadership problem. The current wave of democracy pervading the continent has proved elusive in ameliorating the problem. Instead, it created room for the intensification of old crises and manifestations of new ones. This is contrary to the believe that—the principles, institutions, and rules associated with democratic practice seek to manage inevitable social conflicts in deeply divided and less conflicted societies alike (Sisk, 2003).

Conclusions

Nigeria, as the most populous country in Africa, shares the sentiment of harbouring varied magnitudes of conflicts, since the emergence of democracy in 1999, preventing citizens from enjoying its dividends in real

terms. Albert (2001b) enunciated that since Nigeria transited from military dictatorship to multi-party democracy on May 29, 1999. The country has been bedevilled by various forms of violent social conflicts. Thousands of people lost their lives, were maimed or displaced from their communities as a result of these problems. While some of the conflicts had their roots in the past historical circumstances of the concerned communities, some others were manufactured by the elites, seeking to stretch the liberty inherent in the new democratic process in Nigeria to a breaking, if not absurd point.

The manifestations of electoral conflict, ethnic conflict, religious conflict, herder-farmer conflict, communal conflict, and indigene/settler conflict have become brazen characteristics of the democratic development in Nigeria. Of all these conflicts, communal conflict has manifested its self as the most pandemic issue next to ethno-religious conflict in the democratic era in the country. Olusola (2003) described Nigeria in the last four years and even till date as a witness of series of dramatic increases in communal violence. Onwudiwe (2004) asserted that while democracy has not been economically kind to many Nigerians, the prevalence of communal violence since 1999 when Obasanjo was sworn in as civilian president ranks among its most bitter disappointments. Communal conflict exists in all the geopolitical zones of the country. There is no part of the country that does not get affected with this problem.

In conclusion, there is need for our policy makers in Nigeria to reappraise our value system, analyse issues independently by evaluating and taking decisions which would be consistent with beliefs and political reality. To this end, peace education is of paramount importance for every Nigerian, either young or old, that would develop people's intellect for pre-conflict, conflict, and post-conflict mechanism. Morality is also another factor to be considered, because conflict begins from within, so before it escalates to the outer world, there are some things that should not even be allowed to form in the mind talk more of translating into deed. These are achievable through good morals and values. Any country that imbibes these prescribed ethos can be said to be ready for incorporation of ethical decisions and strategic communication in conflict and change management (Olaifa, 2012).

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