

## **LAW, PEACE AND SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT**

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### **ABSTRACT**

Against the background of cataclysm to humans and lethality to property, rooted in wars and armed-conflicts, at national, regional and global levels and the truism that, without law and peace, no nation can, possibly, stabilise or prosper, this paper interrogates the interconnectivity and convergence of law and peace and their inevitability in ensuring sustainable socio-economic development. The paper finds that since no individual, institution, community, society, or nation can possibly be an island, interrelationships are inevitable because individuals, institutions, communities, societies, and nations are, naturally, duty-bound to interrelate and that this occasionally brews disputes arising from conflicting interests. The paper further finds that wars and conflicts interrupt economies, displace communities, and worsen poverty and inequality and that law is a potent instrument for attaining peace through the mechanism of conflict prevention (proactiveness) or resolution (reactiveness) as a way of ensuring sustainable socio-economic stability and prosperity. It recommends increased use of law, especially alternative dispute resolution models, for the purpose of ensuring national, regional, and global peace. Furthermore, while acknowledging that global and regional institutions are doing their best to ensure peace worldwide. It advocates that more efforts of these institutions are required to guarantee relative peace that is necessary for continuing national, regional, and global socio-economic stability and progress.

**Keywords:** Law, Peace, Sustainable Peace, Socio-economic Development, War, Conflicts

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## INTRODUCTION

‘Unless we act now, the 2030 Agenda will become an epitaph for a world that might have been.’ António Guterres Secretary-General, United Nations<sup>4</sup>

Interrelationships are inevitable because individuals, institutions, communities, societies and nations are, naturally, duty-bound to interrelate as no individual, institution, community, society or nation can, possibly, be an island.<sup>5</sup> Especially because man is, by nature, an endothermic animal, disputations, contestations, controversies and conflicts are a fact of every society, whether micro, or nuclear; such as: family, friendship or small place of worship, or macro or extended; such as: community, workplace, business space or expansive worship centre.<sup>6</sup> Indeed, wherever a minimum of two people interrelate, there is bound to be disputation, one way or the other. This basic fact must have prompted George Amoh to surmise that ‘conflict is, indeed, a social process which is a common and essential feature of human existence,<sup>7</sup> and to observe that ‘...conflicts have been with man since creation...’<sup>8</sup>

The truism that disputations are a fact of life and of human existence is manifestly so, partly, because of various factors, chief of which is that people have differing backgrounds, upbringing, orientation, perspectives, approaches

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<sup>4</sup> United Nations, *The Sustainable Development Goals Report 2023: Special Edition*, 2 <https://unstats.un.org/sdgs/report/2023/> accessed 2 April, 2024.

<sup>5</sup> O Oliyide and B Osifeso, ‘An Examination of Alternative Dispute Resolution Regime in the Nigerian Banking Industry’ (2021) 36 *Journal of International Banking Law and Regulation* 307-318, 307 citing John Donne, ‘No Man is an Island’ *John Donne’s Devotions* (Folio Society, London, 1624 and 1997) <<http://www.foliosociety.com/book/MAN/no-man-is-an-island>> accessed 25 March, 2021. Text of the poem by John Donne who reputed to be one of the most respected metaphysical and realistic poets ever, is as follows:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less. As well as if a promontory were. As well as if a manor of thy friend’s or of thine own were:

<sup>6</sup> J Olakunle Orojo and M Ayodele Ajomo, *Law and Practice of Arbitration and Conciliation in Nigeria* (Mbeyi and Associates, Lagos, 1999) 1; Henry Ongori, ‘Organisational Conflict and its Effect on Organisational Performance’ (2009) 3(16) *Research Journal of Business* 24; Rajasekhara Monly Potluri, et al, ‘Organizational Conflicts are Necessary Evils: An Innate View of Indian Perspective’ (2014) 6 (6) *European Journal of Business and Management* 103; JT Knippen and TB Green, ‘Handling Conflicts’ (1999) 11 (1) *Journal of Workplace Learning* 27; JL Hocker and WW Wilmot, *Interpersonal Conflict* (4th ed., The McGraw-Hill Companies Inc., 1995).

<sup>7</sup> George Amoh, ‘Mediation - The Preferred Alternative for Conflict Resolution’ <<https://www.gdrc.org/u-gov/conflict-amoh.html>> accessed 25 March, 2023.

<sup>8</sup> George Amoh, ‘Mediation - The Preferred Alternative for Conflict Resolution’ (n 5).

to life,<sup>9</sup> the fact of inconsistent interests, generally, the fact that issues that form the bases of interrelationships are, sometimes, misunderstood by one or both parties in a relationship and the fact of human failings, including innocent error of judgment, negligence, deliberate acts of dishonestly, etcetera, on the part of either or both parties in a relationship.<sup>10</sup> The reality that contestations are part of human relationships and of life imposes an obligation on different spheres of society to devise appropriate, efficacious and acceptable mechanisms for both preventing and resolving these contestations through law and other means, in order to maintain peace, stability and continuing socio-economic growth and development in society.

The planet earth faces various serious threats to human survival. Militarism, human rights abuses, poverty and economic inequity, the rapid growth in the world population, environmental degradation, et cetera, all have become major concerns. Over the past few decades, peace studies' themes have emerged from the search for an alternative world order, an emphasis on sustainable development and the promotion of human rights as well as the prevention of war.<sup>11</sup> Peace touches upon different aspects of life, and the realisation of peace is affected by a complex social environment. The pursuit of a nonviolent and just society is grounded in the empirical understanding of existing problems. Peace theories have specific implications and meanings in interpreting a contemporary world, and they are less abstract and more pragmatic than traditional international relations theories which focus, heavily, on foreign policy decision-making behaviour or the structure of an inter-state system.<sup>12</sup> Goal 16 of the Sustainable Development Goals (SDGs) emphasises promoting peaceful and inclusive societies, providing access to justice for all and building effective, accountable and inclusive institutions at all levels. People, everywhere, ought to be free of fear from all forms of violence and feel safe as they go about their lives, whatever their ethnicity, faith or sexual orientation.<sup>13</sup>

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<sup>9</sup> Rajasekhara Monly Potluri, *et al*, 'Organizational Conflicts are Necessary Evils: An Innate View of Indian Perspective' (n 4) 103.

<sup>10</sup> Rajasekhara Monly Potluri, *et al*, 'Organizational Conflicts are Necessary Evils: An Innate View of Indian Perspective' (n 4) 103.

<sup>11</sup> Ho-Won Jeong, *Peace and Conflict Studies: An introduction* (Routledge 2017) 19.

<sup>12</sup> Ho-Won Jeong, *Peace and Conflict Studies: An introduction* (Routledge 2017) 17.

<sup>13</sup> United Nations, 'Goal 16: Promote Just, Peaceful and Inclusive Societies' <<https://www.un.org/sustainabledevelopment/peace-justice>> accessed 24 January 2024.

The quest for peace and security remains the most pressing of the challenges facing Africa, as the continent has, over the past decades, witnessed a number of long-term severe, and in some cases, inter-related and violent conflicts.<sup>14</sup> This paper interrogates the role of law and peace in attaining sustainable socio-economic development, especially in the African Continent and the West African Sub-region.

The paper is divided into eight parts. Part one is the introduction, part two is a conceptual clarification of some key terms. Part three consists of the historical analysis of war around the world, types and causes of conflicts and wars are discussed in part four. Part five discusses the interrelationship of law, peace and socio-economic development or Prosperity and part six is on law and other mechanisms for achieving sustainable peace as a model for continuing socio-economic development or prosperity, including the role of international organisations, part seven deals with the role of religious leaders in sustainable peace while part eight is conclusion and recommendations.

## **CONCEPTUAL CLARIFICATIONS**

For the purpose of clarification, it is important to provide key definitions of some terms and concepts such as law, peace, sustainable peace, sustainable socio-economic development, conflict, war, and violence, among others. This section will be devoted to this issue:

### **Law**

Defining law with exactitude has been a subject of much controversy, and this has influenced the conclusion that law has no precise meaning, as there is no universally accepted definition of the concept of law. The controversial nature of the precise meaning of law arises from the intransigence of jurists and legal theorists about precise meaning of law and from their divergent opinions about the meaning of law, which have resulted in the emergence of various schools of legal thought on the subject, including the following: (i) the natural law

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<sup>14</sup> Kelechi Johnmary Ani and Lere Amusan, 'ECOWAS, Peace and Conflict Management in West Africa' (2016) 3 (1/2) *Journal of African Foreign Affairs* 19, 21.

school;<sup>15</sup> (ii) the analytical or positivists school;<sup>16</sup> (iii) the sociological school;<sup>17</sup> (iv) the historical and anthropological school;<sup>18</sup> and (v) the realist school.<sup>19</sup>

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<sup>15</sup> This school is, otherwise, known as ‘the philosophical school’, ‘the ethical school’, ‘the moral school’ or ‘the moral theory of jurisprudence’ and is founded on the compulsion that law must be founded on morality or ethics and that unless it has moral or ethical content, law cannot qualify as law because, according to the school, law is a logical progression from morals. Aristotle (384 BC-322 BC), ancient Greek philosopher, polymath and ‘master of virtues’; Plato (427 BC-347 BC), ancient Greek philosopher and top thinker in philosophy; St. Thomas Aquinas (1225-1274), Italian Dominican friar and priest and influential philosopher; Hugo Grotius (1583-1645), towering Dutch legal scholar and philosopher; Immanuel Kant (1724-1804), foremost German philosopher; Georg Wilhelm Friedrich Hegel (1770-1831) frontline German philosopher; David Hume (1711-1776), John Locke (1632-1704) prime English physician and philosopher; Thomas Hobbes (1588-1679), pre-eminent English philosopher and Rene. Descartes (1596-1650), leading French philosopher, are some of the foremost advocates of the natural jurisprudence

<sup>16</sup> This school, which is also known by other names, such as ‘the Austinian School’ and ‘the Imperative School’, believes that law, in its present form, is law and that is notwithstanding whether the law is good or bad or whether it is humane or not. The basis of the belief of the school is that law is an existing direction or command of the sovereign (whether such direction or command is good or bad or whether it is humane or not or whether it meets the demands of morality or not) and that such existing direction or command of the sovereign is, always, backed by sanctions. The proponents of the school are only concerned with law as it exists, presently, and not what it ought to be, presently, or what it was in the past, or what it should be in the future. The proponents also believe that such existing direction or command of the sovereign (or the Law-Maker) is superior to judgments by judges or precedents. Jereme Bentham (1748-1832), renown English philosopher, jurist, social reformer and the founder of modern utilitarianism or positive law, John Austin (1790-1859), father of English jurisprudence, the creator of the school of analytical jurisprudence who developed the theory of positive law, Auguste Comte (1798-1857), the founder and creator of the term ‘legal positivism’ and Herbert Lionel Adolphus Hart (1907-1992), foremost English legal philosopher, are some of the proponents of the analytical, positivist, Austinian or imperative school of jurisprudence.

<sup>17</sup> This school focuses on the relationship between law and society, insisting that law is a social phenomenon with a significant impact on society and that every problem and change that occurs in society should be viewed from a legal perspective. The school emphasises that law is social scenery and it, directly or indirectly, relates to society. The school seeks to strike a balance between the welfare of the state and that of the individual and it insists that the present-day socio-economic problems cannot be solved by existing laws, in which case, law must be seen and used as a veritable instrument of continuing socio-economic growth and development. Nathan Roscoe Pound (1870-1964), foremost American scholar and educator and Leon Duguit (1859-1928), leading French law scholar are foremost advocates of the sociological school of jurisprudence.

<sup>18</sup> The historical and anthropological school of jurisprudence was propounded by Friedrich Carl Von Savigny (1799-1861), a pre-eminent German Jurist, who believed that the ‘law does not fall from the sky. It tends to develop as an expression of a society’s peculiar culture, and values’. Sir Henry Sumner Maine (1822-1888), a notable English philosopher, complemented Friedrich Carl Von Savigny in evolving and articulating historical and anthropological

Notwithstanding the difficulty in defining law, with exactitude, as discussed above, a working definition of law can be provided as body of rules, regulations, guides, ethos, idiosyncrasies which are designed or formulated and constitutes the minimum acceptable standard of modulating human conducts or actions and inactions in a particular society, which is imposed and enforced among members of that society for the purpose of ensuring order, stability and structured growth and development of that society.

From the working definition provided above, it is clear that law modulates human actions and inactions and regulates social relations, and without a doubt, this function of law ensures peace and stability across societies. Hobbes<sup>20</sup> recognised this phenomenal pertinence of law and a law-coordinating sovereign when he surmised that, without law and law-coordinating sovereign,

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jurisprudence. Sir Henry Maine is reputed for having evolved the anthropological component of the historical school of jurisprudence. The thrust of historical and anthropological jurisprudence is that history, which includes the customs, traditions, peculiar ethos, beliefs, ways-of-life, practices and idiosyncrasies of a society, naturally, plays the most predominant role in the formulation, functionality and advancement of law and justice in that society and that law derives its credibility, legitimacy, authority and force, solely, from minimum social standards (that is, customs, traditions, peculiar ethos, beliefs, ways-of-life, practices and idiosyncrasies) that have withstood the test of time, which are all encapsulated in a popular consciousness, called '*the Volksgeist*' of the people of that society. Georg Friedrich Puchta (1798-1846), leading German legal scholar and ardent follower of Friedrich Carl Von Savigny, is another notable advocate of the historical and anthropological school of jurisprudence. The postulation of a German philosopher, Johann Gottfried Herder, was amplified by Fredrick Charles Karl von Savigny.

<sup>19</sup> The realist school of jurisprudence focuses on law as being the decisions and evaluations of law made by the courts. It opposes classical values and concepts of law by examining what courts and common people are actually doing and insisting that this is law in real sense. This school, particularly, insists on the importance of judicial organisations (or the courts) in the application of the law and that this, in reality, is law. The realist school, therefore, believes that law is real and co-relates law with reality. There are two types of realist schools: (i) the American realist school; and (ii) the Scandinavian realist school. The former learn from their own experiences and also observe judgments while the latter believe in their own experiences, only. Foremost advocates of American realism include John Chipman Gray (1839-1915), Jerome New Frank (1889-1957), Karl Llewellyn (1893-1962) and Oliver Wendell Holmes (1841-1935), all frontline American philosophers and jurists. On the other hand, notable advocates of Scandinavian realism include Axel Hägerström (1868-1939), a pre-eminent Swedish philosopher, Alf Ross (1899-1979), a renowned Danish philosopher and jurist and Anders Vilhelm Lundstedt (1882-1955) and Karl Olivecrona (1897-1980), both frontline Swedish philosophers and jurists.

<sup>20</sup> Thomas Hobbes, *Leviathan (1651)* (CreateSpace Independent Publishing Platform, 2016) XIII 3, XIII 5-7.

life would be ‘solitary, poor, nasty, brutish, and short’.<sup>21</sup> Aspects of Nigerian substantive law includes received English Law (consisting of English common law, principles of equity, and statutes of general application), indigenous customary law and the Sharia. The cross-border nature of conflicts has, also, admirably, yielded to the use of international law and its emerging variants in addressing sub-regional, regional and global conflicts.

### **Alternative Dispute Resolution**

Alternative Dispute Resolution (ADR) is a method of settling legal disputes outside of a court of law, in such a way as to help preserve relationships during and after disputes.<sup>22</sup> ADR includes arbitration, mediation, conciliation, negotiation, mini-trial/early neutral evaluation, bargaining, case appraisal and a number of “hybrid” methods, including med-arb, arb-med and other variations fashioned, in response to practical necessities, in spheres of society, in which a neutral third-party assists in mediating legal problems without a formal judgement.<sup>23</sup> Many benefits of ADR make it attractive and increasingly popular in conflict resolution. These benefits include cost-effectiveness, speed of adjudication and justice delivery, relationship-sustenance, expanded access to justice, flexibility, confidentiality, massive involvement of disputants in the resolution process, involvement of an impartial third-party, general involvement of non-adjudicatory or consensual procedures, problem-solving and avoidance of problems associated with enforcement of judgement in litigation.<sup>24</sup> It is submitted that these ADR components are a part of the overall justice sector of any particular country and, within this context, are complimentary and not necessarily alternative to litigation in the justice sector.<sup>25</sup>

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<sup>21</sup> Thomas Hobbes, *Leviathan (1651)* (CreateSpace Independent Publishing Platform, 2016) XIII 3, XIII 5-7.

<sup>22</sup> O Oliyide and B Osifeso, ‘An Examination of Alternative Dispute Resolution Regime in the Nigerian Banking Industry’ (n 3) 313.

<sup>23</sup> O Oliyide and B Osifeso, (n 3) 313.

<sup>24</sup> O Oliyide and B Osifeso (n 3) 315-316.

<sup>25</sup> See, in support of this submission, S Blake, et al, *A Practical Approach to Alternative Dispute Resolution* (5th edn, Oxford University Press 2018) 2-3; PO Idornigie, ‘What is (and isn’t) Alternative Dispute Resolution (ADR)’ in DCJ Dakas, et al (eds), *Beyond Shenanigans: Jos Book of Readings on Critical Legal Issues* (Innovative Communications 2015) 560-580, 560; see also, the Indian Supreme Court decision in *Salem Advocate Bar Association, Tamil Nadu v Union of India* (2005) 6 SCC 344, AIR 2005 SC 3353, (2005) 4 Bom CR 839, where the court, emphasising the nature of ADR as a component of an integrated justice sector,

Oliyide and Emmanuel,<sup>26</sup> Ogunleye and Oliyide,<sup>27</sup> Leigh and Anoba<sup>28</sup> and Ogunyanwo<sup>29</sup> all believe that ADR originated from Africa and that Africa should lay preeminent claim to it. However, in 1976, Sander<sup>30</sup> initiated the contemporary efforts at integrating ADR into the existing court system through his inclusive, one-stop shop justice idea,<sup>31</sup> thereby, building upon the foundation laid by Pound<sup>32</sup> in 1906 as a solution to the problem of tardy justice delivery. Sander's salutary ADR initiative has, since gained traction across jurisdictions, globally, and has proven to be a very potent conflict avoidance, management and resolution model. In *Guru Nanak Foundation v Rattan Singh & Sons*,<sup>33</sup> for instance, the Indian Supreme Court acknowledged the pitfalls of litigation and the relative advantages of ADR and advocated for preference for ADR methods in conflicts resolution.

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enthused that ADR should be included in 'a package system designed to meet the needs of the consumers of justice'.

<sup>26</sup> Olusesan Oliyide and Chinaka Emmanuel, 'Claim to a Pre-eminent African Heritage: A Review of African Customary Arbitration' (2019) 11 Kogi State University Law Journal 65-90, 65.

<sup>27</sup> Olufemi Ogunleye and Olusesan Oliyide, 'Mediation and Conciliation: Traditional Rulers' Panacea for Settling Land Disputes' (2019) (1) (1) Journal of Current Law and Arbitration Practice 1-20, 1.

<sup>28</sup> O A Leigh and O Anoba, 'Alternative Disputes Resolution as Model for Marital Disputes Settlement' in Olusesan Oliyide (ed) *Readings on Matrimonial Disputes Resolution in Nigeria* (TOG Pub., Lagos, 2017) 363-380, 364.

<sup>29</sup> S Ogunyanwo, 'The Role of Multi-Door Courthouse in the Effective Administration of Justice in Nigeria' (being paper delivered the 2016 Ogun State Bar and Bench Forum, Abeokuta, Ogun State, Nigeria), cited by Leigh and Anoba *ibid* (n 26) 364.

<sup>30</sup> See Adebayo G Adaralegbe, 'Challenges in Enforcement of Arbitral Awards in Capital-importing States: the Nigerian Experience' (2006) 23(5) Journal of International Arbitration 401, 401. Frank E A Sander (1927-2018) was a foremost and long-term Professor of Law at Harvard University and he is reputed to be the pioneer in the area of modern ADR. Contemporary ADR was first adopted by American Federal courts and its adoption has, since, spread across all the continents of the world; see DS Saini, 'Book Review: PC Rao and William Sheffield, *Alternative Dispute Resolution - What it is and How it Works* (Universal Law Publishing Co, Delhi, 1997)' (1999) 41(2) Journal of the Indian Law Institute 296-299.

<sup>31</sup> Adebayo G Adaralegbe, (n 28) 401.

<sup>32</sup> Roscoe Pound (1870-1964) was an earlier Professor Emeritus at Harvard Law School.

<sup>33</sup> 1981 AIR (SC) 2075, 1981 4 SCC 634, 1981 SCALE (3) 1543, 1982 SCR (1) 842, 1982 95 MAD LW 133; see also the Supreme Court of India's decisions in *Food Corporation of India v Joginderpal Mohinderpal* AIR 1989 (SC) 1263, 1989 SCR (1) 880, JT 1989 (2) 89 (SC), 1989 1 MAD LAW 440, 1989 (103) MADLW 440, 1989 (2) SCC 347, 1989 SCALE (1) 664 and *Salem Advocate Bar Association, Tamil Nadu v Union of India* *ibid* (n 23).

<sup>31</sup> Johan Galtung, *Theories of Peace: A Synthetic Approach to Peace Thinking* (International Peace Research Institute, 1967) 6.



## **Peace**

Peace is a ubiquitous term that lacks consensus on a precise and conceptually clear definition. This is, primarily, because peace has a variety of meanings that are different, in line with the context of usage. Peace is more recognised by its absence, but according to Galtung, it is an ‘umbrella concept’, a general expression of human desires, of that which is good, and that which is, ultimately, to be pursued.<sup>34</sup> Webel and Galtung<sup>35</sup> and others<sup>36</sup> propose a distinction between “positive” and “negative” peace, “positive” peace denoting the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, et cetera and “negative” peace denoting the ‘absence of war’ and other forms of wide-scale violent human conflicts. “Negative” peace is, thus, the absence of physical violence while “positive” peace is the absence of all kinds of violence: physical, economic, political, and cultural. In contrast to classical definition of peace as ‘the absence of [war, violence, et cetera]’, the modern concept of peace is ‘the presence of [justice, and other conditions that create social harmony and thus prevent situations of violence that may result in social or armed conflict]’.<sup>37</sup>

Webel enthuses thus:

Peace is a linchpin of social harmony, economic equity and political justice, but peace is also constantly ruptured by wars and other forms of violent conflict. Like happiness, peace remains so near ... and yet, like enduring love, so far...<sup>38</sup>

The foregoing underscores that peace is synonymous with and analogous to tranquillity, calmness, restfulness, law and order, prevalence of justice, harmony, accord, amity, amicableness and goodwill and is antonymous and antithetical to lawlessness, disorderliness, nihilism, mobocracy, revolution, insurrection, rebellion, mutiny, disorganisation, violence and anarchy. Hobbes

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<sup>34</sup> Johan Galtung, *Theories of Peace: A Synthetic Approach to Peace Thinking* (International Peace Research Institute, 1967) 6.

<sup>35</sup> Charles Webel and Johan Galtung (eds.), *Handbook of Peace and Conflict Studies* (Routledge Taylor and Francis Group, 2007) 6.

<sup>36</sup> Okechukwu Ndeche and Samuel O. Iroye, ‘Key Theories in Peace and Conflict Studies and their Impact on the Study and Practice’ (2022) 2(2) NOUN International Journal of Peace Studies and Conflict Resolution [NIJPCR] 20, 22.

<sup>37</sup> Charles Webel and Johan Galtung (eds.), *Handbook of Peace and Conflict Studies* (n 33) 6.

<sup>38</sup> Charles Webel, ‘Introduction: Toward a Philosophy and Metapsychology of Peace’ in Charles Webel and Johan Galtung (eds.) *Handbook of Peace and Conflict Studies* (n 33) 5.

had defined “anarchy”, which is the absence of peace and which prevailed in a ‘state of nature’, as a situation in which human life was ‘solitary, poor, nasty, brutish, and short’.<sup>39</sup> According to Jelilov and Aleshinloye,<sup>40</sup> peace implies a situation where people live in safety without fear or threat of violence, and when no form of violence is tolerated in law or in practice. Peace is simply when resolution of conflict can be made, amicably, and without contestation and when people can work, collectively, to improve the quality of their lives.

Leckman posits that peace is defined through four components; namely: (i) peace as an outcome (for instance, it is assessed by the absence or cessation of violence); (ii) peace as a process (for instance, peace-building is characterised by efforts to negotiate freedom from violence through the creation of social bonds within and across groups of people); (iii) peace as a human disposition (for instance, it is a personal and social orientation to secure freedom from distress and to foster a capacity to act, predicated on a fundamental recognition of freedom and dignity of all people); and (iv) peace is a culture (that is, it is distinctive from a culture of violence, and fosters a sense of global citizenship).<sup>41</sup>

### **Sustainable Peace**

The adjective “sustainable” means unceasing, ceaseless, unending, continual, continuous, viable, feasible, imperishable, renewable, et cetera.<sup>42</sup> In the broadest sense, sustainability refers to the ability to maintain or support a process continuously over time.<sup>43</sup> “Sustainable peace”, therefore, means tranquillity, calmness, restfulness, law and order, justice, harmony, accord, amity amicableness and goodwill that are unceasing, ceaseless, unending, continual, continuous, viable, feasible, imperishable and always renewable. It means existing in a state where the probability of using destructive conflict, oppression, and violence to solve problems is so low that it does not enter into

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<sup>39</sup> Thomas Hobbes, *Leviathan (1651)* *ibid* (n 18) XIII 3, XIII 5-7.

<sup>40</sup> Gylych Jelilov and Modupe F Aleshinloye, ‘Aspect of Inclusion in Sustainable Peace and Development’ (2017) 3(1) *Pyrex Journal of Business and Finance Management Research* 1.

<sup>41</sup> James F Leckman, ‘What is peace?’ <<https://ecdpeace.org/work-content/what-peace>> accessed 29 January 2024.

<sup>39</sup> Thesaurus.com, ‘Sustainable’ <<https://www.thesaurus.com/browse/sustainable>> accessed 30 January 2024.

<sup>40</sup> Daniel Thomas Mollenkamp, ‘What is Sustainability? How Sustainabilities Work, Benefits, and Example’ <<https://www.investopedia.com/terms/s/sustainability.asp>> accessed 22 January 2024.

any party's strategy, while the probability of using cooperation, dialogue, and collaborative problem-solving to promote social justice and wellbeing is so high that it governs social organisation and life.<sup>44</sup> Sustainable peace is peace that is ecologically sensitive, while being, equally, socially and politically relevant and desirable.<sup>45</sup> Thus, sustainable peace is a culture of peace and as such, it promotes peace and peace can be understood in a number of ways, as it impacts so many aspects of life.<sup>46</sup>

### **Sustainable Socio-economic Development**

Development is defined in different ways in various contexts, social, political, biological, science and technology, language and literature. Development is planned and comprehensive economic, social, cultural and political process, in a defined geographic area, that is rights-based and ecology-oriented and aims to, continually, improve the well-being of the entire population and all of its individuals.<sup>47</sup> In socio-economic context, development means the improvement of people's lifestyles through improved education, incomes, skills development and employment. It is the process of economic and social transformation based on cultural and environmental factors.<sup>48</sup> When development is not conceived from a holistic and comprehensive perspective, people suffer from the resulting ineffective social management. Economic growth is only one dimension of development and attention must be given to whether people, really, experience a substantial improvement in life quality. In essence, economic growth must

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<sup>41</sup> Mauro Romanelli, 'Towards Sustainable Peace by Technology' in Alexandru-Mircea Nedelea and Marilena-Oana Nedelea (eds) *Marketing Peace for Social Transformation and Global Prosperity* (2019 IGI Global) 86.

<sup>42</sup> Florian Krampe, 'Building Sustainable Peace: Understanding the Linkages between Social, Political, and Ecological Processes in Post-War Countries' (PhD Dissertation, Uppsala University 2016) 20.

<sup>43</sup> Johan Galtung, 'Peace and Conflict Studies as Political Activity' in Thomas Matyók, Jessica Senehi and Sean Byrne *Critical Issues in Peace and Conflict Studies: Theory, Practice, and Pedagogy* (Lexington Books 2011) 3.

<sup>44</sup> Jan Marie Fritz, 'Socioeconomic Developmental Social Work' in Salustiano del Campo et al (eds) *Social and Economic Development* (Vol I UNESCO-Encyclopedia of Life Support Systems, 1995) 2.

<sup>45</sup> National Institute of Open Schooling, 'Socio-Economic Development and Empowerment of Disadvantaged Groups' <<https://www.nios.ac.in/media/documents/SecSocSciCour/English/Lesson-25.pdf>> accessed 2 February 2024.

march, hand-in-hand, with social development and the enhancement of quality of human life.<sup>49</sup>

Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the well-being of each and every citizen.<sup>50</sup> Social development means investing in people and it requires the removal of barriers so that all citizens can journey towards their dreams with confidence and dignity. It is about refusing to accept that people who live in poverty will always be poor and helping people so they can move forward on their path to self-sufficiency.

Socio-economic development incorporates public concerns in developing social policy and economic initiatives. The ultimate objective of social development is to bring about sustained improvement in the well-being of the individuals, groups, family, communities, and societies, at large.<sup>51</sup> Socio-economic development is the process of social and economic development in a society. Its purpose is to maintain the social and material well-being of the society and its people, with the aim of achieving the highest possible level of human development.

Socio-economic sustainability means supporting people's cultural and social lives through formal and informal processes. People and spaces can develop in an environment that facilitates socio-economic engagement. Social and economic opportunities are provided to people to promote their health and well-being.<sup>52</sup> The Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs), designed by the United Nations (UN), comprise targets that are to be attained for socio-economic and environmental

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<sup>46</sup> K. Mok, 'Social and Political Development in Post-Reform China' (2000th edn Palgrave Macmillan 2000) 4.

<sup>47</sup> New Brunswick, 'Economic and Social Inclusion Corporation' <https://www2.gnb.ca/content/gnb/en/departments/esic.html> accessed 4 April, 2024.

<sup>48</sup> Robert Tweheyo, 'What is Socioeconomic Development' (2021) <<https://www.igi-global.com/dictionary/knowledge-co-production-and-sustainable-socio-economic-development/27587>> accessed 22 January 2024.

<sup>49</sup> Huo Jie et al, 'Sustainable Energy Policy, Socio-Economic Development, and Ecological Footprint: The Economic Significance of Natural Resources, Population Growth, and Industrial Development' (2023) 81; see also, Muhammad Umer Niaz, 'Socio-Economic Development and Sustainable Development Goals: A Roadmap from Vulnerability to Sustainability through Financial Inclusion' (2022) 35 (1) Economic Research-Ekonomska Istraživanja 3243-3275.

development.<sup>53</sup> In this regard, equitable and inclusive growth is the real agenda of development, also known as sustainable development. Sustainable economic development is the process in which the exploitation of natural resources, the direction of investment, the orientation of technological development, and institutional change or reform, are all in coordination and harmony and enhance both the current and future potentials for meeting human needs.<sup>54</sup>

It is the process and level of social as well as economic development of members of a given state. The process is made up of things to be done in achieving development while the level of development relates to the height of the attainment of development. This level is measured by indicators, such as, the life expectancy of the citizens in that state, the gross domestic product (GDP), level of literacy, employment rate, infrastructural development, such as accessibility to medical care, portable water, transportation, education, and so on.<sup>55</sup> In a nutshell, it is the bringing about of sustained improvement in the well-being of individuals, groups, families, communities and the larger society.<sup>56</sup> The United Nations Brundland Commission defined sustainability as meeting the needs of the present without compromising the ability of the future generations to meet their own needs.<sup>57</sup>

Sustainable socio-economic development is a type of development that is predicated on the present and the future. It is a process of quantitative, qualitative and structural changes that are a result of actions of subjects taken within social (economic) practice. These changes influence life conditions in the following areas: material conditions (possibility of satisfying needs associated with consumption of goods and services; it is related with the phenomenon of economic growth), economic structure and entrepreneurship,

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<sup>50</sup> Huo Jie and others, 'Sustainable Energy Policy, Socio-Economic Development, and Ecological Footprint: The Economic Significance of Natural Resources, Population Growth, and Industrial Development' *ibid* (n 49) 81; see also, Muhammad Umer Niaz, 'Socio-Economic Development and Sustainable Development Goals: A Roadmap from Vulnerability to Sustainability through Financial Inclusion' *ibid* (n 49) 3243–3275.

<sup>51</sup> Yu-Yun Wang, 'Sustainable Economic Development' in Manuel Guitián and Robert A. Mundell (eds) *Inflation and Growth in China* (International Monetary Fund 1996) 123, 123.

<sup>52</sup> Thomas Chukwuma Ijere, 'The State, Governance and Socioeconomic Development Realities in Nigeria' (2014) 4(1) *Public Policy and Administration Research* 46, 47.

<sup>53</sup> Robert Tweheyo, 'What is Socioeconomic Development' (2021) <<https://www.igi-global.com/dictionary/knowledge-co-production-and-sustainable-socio-economic-development/27587>> accessed 22 January 2024.

<sup>54</sup> United Nations Brundtland Commission, 'Sustainability' (1987) <<https://www.un.org/en/academic-impact/sustainability>> accessed 25 December 2023.

access to public goods and services (that results in changes in education level, a way of taking care of someone's health et cetera), relations within social system (integration between individuals, trust, security, social conflicts), environment condition, and life satisfaction.<sup>58</sup> Development, as an idea, embodies all attempts to improve the conditions of human existence in all ramifications. It implies improvement in material wellbeing of all citizens that is not limited to the most powerful and rich, in a sustainable way, such that today's consumption does not imperil the future.

Chrisman views socio-economic development as a process of societal advancement, where improvements in the wellbeing of people are generated through strong partnership between all sectors, corporate bodies and other groups in the society. Socio-economic development is the combination of social and economic development. In this case, socio-economic development includes the advancement or improvement in the standard of living and the increase in economic life and conditions of the people.<sup>59</sup> Out of the 17 SDGs, goals 1-9 and 11 are directly related to socio-economic development, thus, emphasising the importance of socio-economic development to sustainable development.<sup>60</sup>

### **Conflict**

Conflict is the struggle between incompatible or struggling needs, wishes, ideas, interests or people. Conflict arises when individuals or groups encounter goals that both parties cannot obtain satisfactorily.<sup>61</sup> It can also be defined as a

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<sup>55</sup> Michał Litwiński, 'The Evolution of Idea of Socio-Economic Development' (2017) 16(4) *Economics and Law* 449, 451 doi:10.12775/EiP.2017.031.

<sup>56</sup> Thomas Chukwuma Ijere, 'The State, Governance and Socioeconomic Development Realities in Nigeria' (2014) 4(1) *Public Policy and Administration Research* 46, 47.

<sup>57</sup> SDG Goals 1-9 and 11 are as follows: Goal 1 - End poverty in all its forms everywhere; Goal 2 - End hunger, achieve food security and improved nutrition and promote sustainable agriculture; Goal 3 - Ensure healthy lives and promote well-being for all at all ages; Goal 4 - Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all; Goal 5 - Achieve gender equality and empower all women and girls; Goal 6 - Ensure availability and sustainable management of water and sanitation for all; Goal 7 - Ensure access to affordable, reliable, sustainable and modern energy for all; Goal 8 - Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all; Goal 9 - Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation; and Goal 11 - Make cities and human settlements inclusive, safe, resilient, and sustainable.

<sup>58</sup> Thomas Chung and Rich Megginson, cited by Sonia Mittal, 'Management of Conflict in Work Team' (2014) 5(6) *International Research Journal of Commerce Arts and Science* 317.

disagreement between two or more individuals or groups, with each individual or group trying to gain acceptance of its view or objectives over others.<sup>62</sup> Conflict occurs within a nation, which may be due to desire to oust those in positions of authority, to redress grievances, seeking for decentralisation, self-determination, et cetera.<sup>63</sup> The French revolution of 1789, for example, resulted from an unprompted uprising of the masses who were demanding for more land and fewer burdens.<sup>64</sup> Conflict is a process in which two or more parties attempt to frustrate the attainment of the goals of others. The factors underlying conflict are threefold: interdependence; differences in goals; and differences in perceptions.<sup>65</sup>

Conflict occurs when tensions arise due to a divergence of interests or perceived interests between people, organisations, groups or societies. Conflicts are a normal feature of human society, especially during periods of stress or change. Societies, therefore, need the capability to anticipate, manage and resolve them without violence. Conflicts that are not anticipated, managed or resolved risk fostering structural grievances or violence, which can break-out rapidly and spread. People with unaddressed grievances are vulnerable to manipulation by political and violence actors.<sup>66</sup>

Scholars classify conflicts as violent (civil, internal war, riots, coup d'état, terrorism, genocide) or non-violence (strikes, peaceful protest, legal tussles and various forms of civil disturbance). Non-violent conflicts tend to become violent if the regulatory or institutional mechanisms are ineffective and unable to act appropriately by resolving them.<sup>67</sup>

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<sup>59</sup> David L Austin, 'Conflict: A More Professional Approach' (1976) 21 *Personnel Administration* 28.

<sup>60</sup> Abdul Fattah Farea Hussein and Yaser Hasan Salem Al-Mamary, 'Conflicts: Their Types, and Their Negative and Positive Effects on Organizations' (2019) 8(8) *International Journal of Scientific & Technology Research* 10.

<sup>61</sup> Editors History.com, 'French Revolution' (2023) <<https://www.history.com/topics/european-history/french-revolution>> accessed 25 December 2023.

<sup>62</sup> Aslam Khan, 'Understanding Conflict' <<https://mgcub.ac.in/pdf/material/20200407005750d5d6d7633c.pdf>> accessed 28 January 2024.

<sup>63</sup> International Labour Organisation, *Peace and Conflict Analysis: Guidance for ILO's Programming in Fragile and Conflict-affected Contexts* (ILO 2021) 5.

<sup>64</sup> Anweting Kevin Ibok and Ogar Tony Ogar, 'Traditional Roles of African Women in Peace Making and Peace Building: An Evaluation' (2018) 1 (1) *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis* 41.

## **Violence**

Like the term peace, violence has several meanings. According to Black's Law Dictionary, violence can be said to mean the use of physical force, accompanied by fury, vehemence, or outrage which may be in the form of physical force unlawfully exercised with the intent to harm.<sup>68</sup> It is the use of physical force in a bid to injure, damage, abuse or destroy the life and or property of another. The World Health Organisation (WHO) sees violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting to injury, death, psychological harm, mal-development or deprivation.<sup>69</sup> Violence may be direct and indirect. Direct violence is the act or force, which one or more people use to impart or inflict physical harms or injuries on other people including nature. These acts insult the basic needs of others and include acts of war, torture, fighting, arms violence, physical and emotional abuse and are the example of direct violence.<sup>70</sup> Indirect or structural violence refers to the ways in which social structures or social institutions may cause harm to individuals or disadvantage them.

Conceptualising harm caused by embedded social structures, rather than by violent physical acts, involves socioeconomic and political factors that disadvantage certain individuals or groups and which are embedded into the structure of society, and cause harm to those individuals or groups by denying them the same privileges and life chances as the rest of society. According to Galtung, structural violence, broadly, represents harm done to persons and groups through inequitable social, political or economic structures. Such inequitable structures, such as systemic discrimination based on race, ethnicity, religion, gender, sexual orientation, et cetera, create conditions within society that, directly, disadvantage and oppress members of certain groups. This

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<sup>65</sup> Bryan B Garner (ed), *Black's Law Dictionary* (9th edn, West Publishing Co, USA 2009) 1705.

<sup>66</sup> Etienne G Krug et al, 'World Report on Violence and Health' *The world report on violence and health* (2002) 360 (9339) *Lancet* 1083-8 doi: 10.1016/S0140-6736(02)11133-0.

<sup>67</sup> Bitstream, 'Structural Violence', <<https://egyankosh.ac.in/bitstream/123456789/63422/2/Unit-5.pdf>> accessed 16 February 2024.



oppression can inflict profound physical, psychological and socioeconomic harm on individuals.<sup>71</sup>

Structural violence refers to a form of violence wherein social structures or social institutions harm people by preventing them from meeting their basic needs. Although less visible, it is by far the most lethal form of violence, through causing excess deaths - deaths that would not occur in more equal societies. Not only is it the deadliest violence, greater in scope and in implication than any other type of violence, it grows, exponentially, as unequal power differentials are used to create more unequal structures. Since these limitations are embedded within social structures, people tend to overlook them as nothing more than the ordinary difficulties of life. 'Structural violence' refers to social structures-economic, legal, political, religious, and cultural, which prevent individuals, groups and societies from reaching their full potential; structural violence often leads to direct violence.

## **War**

War is a hostile conflict, by means of armed forces, carried on between nations, states, or rulers, or sometimes between parties within the same nation or state,<sup>72</sup> between governments, societies or paramilitary groups. Generally, war is nothing but a duel on a larger scale. It is a physical contest between people, each using force to compel his enemy to do his will.<sup>73</sup> Mostly, war is international and it involves two or more nations fighting on issues that border on contrasting national interests which could be ideology, power, territory, et cetera.<sup>74</sup> It is a policy expressed in an extreme form of an organised violence.<sup>75</sup> War is a specie in the genus of violence; more specifically, it is collective, direct, manifest, personal, intentional, organised, institutionalised,

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<sup>68</sup> Candace W Burton, Claire E Gilpin and Jessica Draughon Moret, 'Structural Violence: A Concept Analysis to inform Nursing Science and Practice (2021) 56 (2) Nurs Forum, 382-388. Doi: 10.1111/nuf.12535.

<sup>69</sup> Bryan B Garner (ed), *Black's Law Dictionary* ibid (n 65) 1720.

<sup>70</sup> Hugh Smith, 'Clausewitz's Definition of War and its Limits' (2005) *Military Strategy Magazine* <<https://www.militarystrategymagazine.com>> accessed 21 December 2023.

<sup>71</sup> Steven A LeBlanc, 'The Origins of Warfare and Violence' in Garrett G Fagan et al (eds) *The Cambridge World History of Violence* (Cambridge University Press 2020) 39.

<sup>72</sup> Peter Paret, 'The History of War' (1971) <https://www.jstor.org/stable> accessed 24 December 2023.

instrumental, sanctioned, and sometimes ritualised and regulated, violence.<sup>76</sup> According to international law, war, in principle, can only take place between sovereign political entities, that is, States.<sup>77</sup> Mass or total war may be defined as a type of armed conflict between large nation-States in which populations and resources are rationally and extensively organised for conquest.<sup>78</sup>

## **HISTORICAL ANALYSIS OF WAR AROUND THE WORLD**

Violent conflict is as old as humanity<sup>79</sup> and human violence can take many forms - from intra-family domestic violence, to battles lasting days or months and involving tens of thousands of individuals.<sup>80</sup> Historically, the Amalekites who are descendants of Abraham through Esau became the first nation to go to war.<sup>81</sup> However, the Bible records the war fought between four kings from the east and five kings from the west, as the first war,<sup>82</sup> which resulted in victory for the kings from east and as a result of which many people were taken captive, including Lot, the nephew of Abraham.<sup>83</sup> This led to Abram's (Abraham's) counter-attack to free the captives and their property.<sup>84</sup> Some wars, as accounted for by Denton,<sup>85</sup> include the Franco-Burgundian War of 1464-1465, which was against King Louis XI of France, when the French nobles resisted the attempt of the king to increase his central authority; the Polish-Turkish War of 1671-167, involving Cossacks, Poland and Ukraine; the Demerara Uprising of 1823, involving the British plantation owners and slaves; the Sioux War of

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<sup>73</sup> Johan MG van der Dennen, 'On War: Concepts, Definitions, Research Data - a short Literature Review and Bibliography' <<https://core.ac.uk/download/pdf/12857871.pdf>> accessed 23 January 2024.

<sup>74</sup> Johan MG van der Dennen (n 73).

<sup>75</sup> Johan MG van der Dennen (n 73).

<sup>76</sup> Charles Townshend (ed), *The Oxford History of Modern War* (2000, Oxford University Press) v.

<sup>77</sup> Charles Townshend (ed), *The Oxford History of Modern War* ibid (n 76) v.

<sup>78</sup> Bible Study, 'The Bible's First War!', <<https://www.biblestudy.org/maps/first-war-in-bible.html>> accessed 22 December 2023; see also, Genesis 14 Abram Goes to War <<https://www.ocfusa.org/static/uploads/bible-studies/genesis14.pdf>> accessed 22 December 2023.

<sup>79</sup> Bible Study, 'The Bible's First War!' (n 78); see also, Genesis 14 Abram Goes to War (n 78).

<sup>83</sup> Bible Study, 'The Bible's First War!' See also, Genesis 14 Abram Goes to War (n 78).

<sup>84</sup> Frank H Denton, 'Knowing the Roots of War: Analyses and Interpretations of Six Centuries of Warfare' (2003) <<https://www.hawaii.edu/powerkills/WAR.ROOTS.HTML>> accessed 26 December 2023.

<sup>85</sup> Frank H. Denton, 'Knowing the Roots of War: Analyses and Interpretations of Six Centuries of Warfare' (n 82).

1876-1877;<sup>86</sup> the Sino-Vietnamese War of 1979; the Rwandan Ethnic violence of 1990-1994, between the dominant Tutsi and Hutu tribes; the Nigeria civil war of 1967-1970; and the ongoing war between Russia and Ukraine as well as between Israel and Hamas.

Africa is not left out of the plethora of wars, as, currently, there are over 35 non-international armed conflicts (NIACs) taking place across Africa - in Nigeria, Mali, Republic of the Congo, Ethiopia, South Sudan, Sudan, Cameroon, et cetera and since the 1960s, there have been several other domestic armed conflicts as well as intermittent border and inter-state conflicts, insurgencies, terrorism acts, communal clashes, et cetera.<sup>87</sup>

Over the course of the 20th century, especially, in the period following World War II, pernicious civil conflicts have been responsible for more than 16 million casualties worldwide, well surpassing the cumulative loss of human life associated with international noxious conflicts.<sup>88</sup> Nations plagued by deleterious civil conflicts have experienced significant fatalities from violence, substantial loss of productive resources, and considerable declines in their standards of living.<sup>89</sup> More than a quarter of all nations across the globe encountered the incidence of ruinous civil conflict for at least 10 years during the 1960-2013 time horizon, and although the number of countries experiencing conflicts has declined from its peak of 54, in the early 1990s, as many as 35 nations have been afflicted by the prevalence of brutal civil

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<sup>86</sup> Gold was discovered in a region held as sacred by the Sioux and set aside by the US Government for this tribe. The Army failed in its efforts to keep whites from seeking the gold. Sioux anger grew, resulting in the war.

<sup>87</sup> Geneva Academy, 'Today's Armed Conflicts' <<https://geneva-academy.ch/galleries/today-s-armed-conflicts>> accessed 25 December 2023 and Johnson Olaosebikan Aremu, 'Conflicts in Africa: Meaning, Causes, Impact and Solution' (2010) 4(4) 17 *African Research Review* 549, 549-550; the author highlighted such wars and armed conflicts as including Sudan (1955-1972 and 1983-2005), Chad (1965-1985), Angola since 1974, Liberia (1980-2003), Nigeria (1967-1970), Somalia (1990-1995) and Burundi, Rwanda and Sierra Leone (1991-2001); he also noted African border and inter-state clashes as including the Nigeria-Cameroon dispute over the Bakassi Peninsular (since the 1970s), the Algeria-Morocco conflict over the Atlas Mountains area (October, 1963), the Eritrea-Ethiopian crisis (1962-1979), the Somalia-Ethiopia dispute over the Ugandan desert region (1964-1978), the Chad-Libya crisis (1980-1982), the Kenya-Somalia border war, in which Somalia aimed at recovering its lost territories, including the Northern frontier district of Kenya (1963-1967) and the Tanzania-Uganda crisis (1978-79).

<sup>85</sup> Cemal Eren Arbatli, Quamrul H. Ashraf and Oded Galor, 'The Nature of Conflict' (2015) CESIFO Working Paper No. 5486. These figures are based on the UCDP/PRIO Armed Conflict Dataset, Version 4-2014a.

<sup>86</sup> Cemal Eren Arbatli, Quamrul H. Ashraf and Oded Galor, 'The Nature of Conflict' (n 85).

conflicts since 2010;<sup>90</sup> and as mentioned earlier, currently, the Russian-Ukrainian war and Israeli-Palestinian war rage and ravage.

## **CAUSES, TYPES AND CONSEQUENCES OF CONFLICTS AND WARS**

### **Causes of Conflicts and Wars**

War has been a persistent pattern of interaction between and within states and other political units for millennia.<sup>91</sup> In its many varieties, it is probably the most cataclysmic form of human behaviour.<sup>92</sup> War kills people, destroys resources, retards economic development, ruins environments, spreads diseases, expands governments, militarises societies, reshapes cultures, disrupts families, and traumatises people.<sup>93</sup> Preparation for war, whether for conquest or for protection, diverts valued resources from more constructive social activities, and often undermines security, rather than enhance it.<sup>94</sup>

World over, over 37 million lives have been lost as a result of their involvement in ruinous wars and armed conflicts and adding civilian casualties resulting from these wars and armed conflicts, due to hunger and diseases, will increase the figure.<sup>95</sup> Throughout history, different types of warfare have occurred, in one point to the other.<sup>96</sup> The asymmetric-warfare, biological-warfare, chemical-warfare, cold-warfare, conventional-warfare, cyber-warfare, insurgency, nuclear-warfare, total-war et cetera, have, all, affected human history, in one way or the other.<sup>97</sup>

A general theory of the causes of war is difficult to design because of manifold factors involved in conflicts, over time and space. Traditional theories focus on a disequilibrium of socioeconomic factors between nations and/or between different populations/societies that can lead to war. The most important

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<sup>90</sup> Cemal Eren Arbatli, Quamrul H. Ashraf and Oded Galor, 'The Nature of Conflict' (n 85).

<sup>91</sup> Jack S. Levy and William R. Thompson, *Causes of War* (Blackwell-Wiley 2010) 1.

<sup>92</sup> Jack S. Levy and William R. Thompson, *Causes of War* (n 89) 1.

<sup>93</sup> Jack S. Levy and William R. Thompson, *Causes of War* (n 89) 1.

<sup>94</sup> Jack S. Levy and William R. Thompson, *Causes of War* (n 89) 1.

<sup>95</sup> King Kekwop Musa and Benjamin Isah 'War and Peace: The Causes of War and the Conditions for Peace' (2023) 1 (1) *Global Peace Community Journal* 133, 134.

<sup>96</sup> King Kekwop Musa and Benjamin Isah 'War and Peace: The Causes of War and the Conditions for Peace' (n 93) 134.

<sup>97</sup> King Kekwop Musa and Benjamin Isah 'War and Peace: The Causes of War and the Conditions for Peace' (n 93) 134.

traditional theories on causes of war, as scholars have propounded, are as follows: (i) selfishness, which is intrinsic in man; Hobbes, for instance, inferred that people are naturally selfish and evil and cannot be trusted; therefore, the primitive or “natural” state of mankind is violent and cruel; (ii) conflicts, naturally, arise from clash, incompatibility, incongruity, opposition, variance and differences in interests of people; (iii) bad governance; (iv) poverty and hunger; (v) illiteracy; (vi) man’s inhumanity to man, such as the inglorious trans-Atlantic slave trade, modern human trafficking and human organs harvesting; (viii) inordinate ambition; (ix) mutual suspicion; (x) information conflicts;<sup>98</sup> (xi) values conflicts;<sup>99</sup> (xii) relationship conflicts;<sup>100</sup> (xiii) structural conflicts, et cetera.<sup>101</sup>

It is submitted, however, that value conflicts, information conflicts, relationship conflicts and structural conflicts can, simply, be subsumed under interest conflicts and that interest conflicts are caused by competition over perceived or actual incompatible needs. Such conflicts may occur over issues of money, resources, or time. Parties often mistakenly believe that, in order to satisfy their own needs, those of their opponent must be sacrificed.<sup>102</sup>

Apart from the above, there are other several theories on the causes of war which have been associated with ethnicity, religion, politics, economic and social inequalities, extreme poverty, economic immobility, poor government services, high unemployment rate, environmental degradation, individual

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<sup>98</sup> Vilendrer Law PC, ‘The Five Main Causes of Conflict and How Mediation Can Resolve Them’ <<https://www.vilendrerlaw.com/five-main-causes-conflict-mediation-can-resolve/>> accessed 14 December, 2023; according to Vilendrer Law PC, information conflicts arise when people have different or insufficient information, or disagree over what data is relevant.

<sup>99</sup> Vilendrer Law PC, ‘The Five Main Causes of Conflict and How Mediation Can Resolve Them’ (n 96); according to Vilendrer Law PC, values conflicts are created when people have perceived or actual incompatible belief systems. Where a person or group tries to impose its values on others or claims exclusive right to a set of values.

<sup>100</sup> Vilendrer Law PC, ‘The Five Main Causes of Conflict and How Mediation Can Resolve Them’ (n 96); according to Vilendrer Law PC, relationship conflicts occur when there are misperceptions, strong negative emotions, or poor communication; here, one person may distrust the other and believe that the other person’s actions are motivated by malice or an intent to harm the other.

<sup>101</sup> Vilendrer Law PC, ‘The Five Main Causes of Conflict and How Mediation Can Resolve Them’ (n 96); according to Vilendrer Law PC, structural conflicts are caused by oppressive behaviours exerted on others because limited resources or opportunities and organisation structures often promote conflicting behaviour.

<sup>102</sup> Vilendrer Law PC, ‘The Five Main Causes of Conflict and How Mediation Can Resolve Them’ (n 96).

(economic) incentives, et cetera. For instance, people that see themselves as having similar or common religious and or cultural identity are likely to fight together to preserve their cultural autonomy. Instances of wars emanating from cultural affiliation include the conflict in Matabeleland in post-independence Zimbabwe, where Ndebele identity was used to advance political objectives,<sup>103</sup> the holocaust in which the Nazis in Germany killed over six million Jews,<sup>104</sup> the Rwanda war between Hutus and Tutsi,<sup>105</sup> the Nigerian civil war involving the Biafrans,<sup>106</sup> Muslim consciousness by Taliban,<sup>107</sup> Boko Haram in Nigeria,<sup>108</sup> et cetera. Internal economic cause of wars and conflicts is, usually, rooted in “greed”,<sup>109</sup> ‘exacerbation of grievances’<sup>110</sup> and breach of the social contract between government and the governed because social stability derives from government discharging its duties under extant social contract between it and the people.<sup>111</sup> State authority will be accepted by the citizens of that state

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<sup>103</sup> Katri Pohjolainen Yap, ‘Sites of Struggle: The Reorientation of Political Values in Matabeleland Conflict, Zimbabwe 1980-1987’ (2002) 6(1) *African Sociological Review* 17-45; see also, Frances Stewart, ‘Root Causes of Violent Conflict in Developing Countries’ (2002) 324 (7333) *British Medical Journal* 342-345 and Jocelyn Alexander, Jo Ann McGregor and Terence Ranger, ‘Ethnicity and the Politics of Conflict: The Case of Matabeleland’ in E Wayne-Nafziger, Frances Stewart and Raimo Vayrynen (eds) *War, Hunger, and Displacement: The Origins of Humanitarian Emergencies Volume I; Analysis* (Oxford University Press, 2000) 305-311.

<sup>104</sup> United States Holocaust Memorial Museum, *How Many People Did the Nazis Murder?* (United States Holocaust Memorial Museum, Washington DC, USA, 2023) <https://encyclopedia.ushmm.org/content/en/article/documenting-numbers-of-victims-of-the-holocaust-and-nazi-persecution> accessed 5 April, 2024.

<sup>105</sup> Rina M. Alluri, ‘A History of Conflict: The Rwanda Civil War and Genocide’ (SwissPeace 2009) <<https://www.jstor.org/stable/pdf/resrep11112.8.pdf>> accessed 24 December 2023.

<sup>106</sup> Philips O Okolo, *The Nigeria Civil War: Its Causes and Lessons for the Future* (1st edn El-Mercy Publishers, 2010) 25; see also, Daniel Moran, ‘Strategic Theory and the History of War’ <<http://slantchev.ucsd.edu/courses/pdf/Moran%20-%20Strategic%20Theory%20and%20the%20History%20of%20War.pdf>> accessed 1 February 2024.

<sup>107</sup> Felix Kuehn, ‘Taliban History of War and Peace in Afghanistan’ in Anna Larson and Alexander Ramsbotham (eds) *Incremental Peace in Afghanistan* (2018) 27 *Accord: An International Review of Peace Initiatives* 35.

<sup>108</sup> Rafael Prieto Curiel, Olivier Walther and Neave O’Clery, ‘Uncovering the Internal Structure of Boko Haram through its Mobility Patterns’ (2020) 5 (28) *Applied Network Science* 1.

<sup>109</sup> Nikolaos Tzifakis, ‘Economic Motivations of Armed Conflict’ *Encyclopedia Princetoniensis* <<https://pesd.princeton.edu/node/386>> accessed 5 April, 2024.

<sup>110</sup> Nikolaos Tzifakis, ‘Economic Motivations of Armed Conflict’ *Encyclopedia Princetoniensis* *ibid* (n 107); see also, Daniel Moran, ‘Strategic Theory and the History of War’ (n 104).

<sup>111</sup> Anthony Addison and Syed Mansoob Murshed, ‘The Social Contract and Violent Conflict’ in J Hanlon (ed) *War, Intervention and Development* (Open University Press, 2006) 1-34; see

only if the state delivers services and provides reasonable economic conditions (employment and incomes).<sup>112</sup> With economic stagnation or decline and worsening state services, the social contract breaks down, rising levels of poverty emerge and violence or other forms of conflict result.<sup>113</sup> External economic cause of wars and conflicts, on the other hand, generally, result from access to external 'markets and scarce resources, imperialism and 'concerns about the impact of economic interdependence and population growth'.<sup>114</sup>

### **Types of Conflicts and Wars**

Types of conflicts and wars include: (i) civil wars, which refer to a societal conflict that occurs within a country and may be used for forcible snatching or retention of political power;<sup>115</sup> while the involvement of force makes it to be referred to as war, it is civil because it is, usually, within a nation;<sup>116</sup> the Nigerian civil war, which took place between 1967 and 1970, is a typical example;<sup>117</sup> (ii) insurgency, which is a rebellion by an organised irregular armed force taking up arms or by a non-violent means, against a constituted authority or government, so as to overthrow and change its policies, personnel and structure;<sup>118</sup> insurgency may be in different forms, such as non-violent

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also, Daphne Halikiopoulou and Sofia Vasilopoulou, 'Breaching the Social Contract: Crises of Democratic Representation and Patterns of Extreme Right Party Support' (2018) *Government and Opposition: An International Journal of Comparative Politics* 26-50 and Mark Furness and Bernhard Trautner, 'Reconstituting Social Contracts in Conflict-Affected MENA-Countries: Whither Iraq and Libya?' (2020) 135, *World Development* 105085 <https://doi.org/10.1016/j.worlddev.2020.105085>.

<sup>112</sup> Anthony Addison and Syed Mansoob Murshed, 'The Social Contract and Violent Conflict' *ibid* (n 109) 10; see also, Daphne Halikiopoulou and Sofia Vasilopoulou, 'Breaching the Social Contract: Crises of Democratic Representation and Patterns of Extreme Right Party Support' 36 and Mark Furness and Bernhard Trautner, 'Reconstituting Social Contracts in Conflict-Affected MENA-Countries: Whither Iraq and Libya?' (n 109).

<sup>113</sup> Frances Stewart, 'Root Causes of Violent Conflict in Developing Countries' *ibid* (n 100) 345.

<sup>114</sup> Nikolaos Tzifakis, 'Economic Motivations of Armed Conflict' *Encyclopedia Princetoniensis* (n 107).

<sup>115</sup> Nicholas Sambanis, 'What is Civil War? Conceptual and Empirical Complexities of an Operational Definition' (2004) 48(6) *The Journal of Conflict Resolution* 814-858.

<sup>116</sup> Nicholas Sambanis, 'What is Civil War? Conceptual and Empirical Complexities of an Operational Definition' (n 113).

<sup>117</sup> Philips O Okolo, Nigerian civil war (n 104).

<sup>118</sup> Arij Elshelmani, 'What are the Defining Characteristics of Insurgency from Prehistory to Ca. 1975?' (2016) *E-International Relations* [https://www.e-ir.info/2016/03/31/what-are-the-defining-characteristics-of-insurgency-from-prehistory-to-ca-1975/#google\\_vignette](https://www.e-ir.info/2016/03/31/what-are-the-defining-characteristics-of-insurgency-from-prehistory-to-ca-1975/#google_vignette) accessed 6 April, 2024.

resistance, coup, terrorism, et cetera;<sup>119</sup> (iii) guerrilla warfare, which involves hit-and-run tactics on legitimate government and military targets;<sup>120</sup> (iv) revolutionary war, which aims at capturing political power through the use of armed force - the American revolution, the French revolution and the India war of independence are examples of a revolutionary war;<sup>121</sup> (v) asymmetric war and terrorism war, which is a type of war in which there is hostility between the powerful and the weak, in which a militarily disadvantaged power, which is usually a non-state actor uses its special advantages to exploit its enemies' particular weakness to achieve its objectives, using guerrilla tactics and propaganda to achieve its aim;<sup>122</sup> examples of asymmetric war are the separatist Chechens against the Russian army and the Palestinians against the Israeli army; terrorism, on the other hand, is a sub-state application of violence or threat to use violence, with an intention to create panic in the society; according to the US State Department, "terrorism" 'is premeditated, politically motivated violence perpetrated against non-combatant targets by sub-national groups or clandestine agents, usually intended to influence an audience'.<sup>123</sup>

### **Consequences of Conflicts and Wars**

High levels of armed violence and insecurity have a destructive impact on a country's development, while crimes, including sexual violence, exploitation and torture are prevalent where there is conflict and absence of rule of law and this position impose an obligation on countries to take measures, so as to protect those who are most at risk.<sup>124</sup> Conflicts and wars cause immeasurable suffering to humanity, notably, innocent women and children, who die as a result and they pose significant strains on the economic development of any

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<sup>119</sup> Arij Elshelmani, 'What are the Defining Characteristics of Insurgency from Prehistory to Ca. 1975?' (n 116).

<sup>120</sup> David G Yurth, *The Ho Chi Minh Guerrilla Warfare Handbook: A Strategic Guide for Innovation Management* (Dandelion Enterprises, 2015) 1.

<sup>121</sup> History.com Editors, 'Revolutionary War' <<https://www.history.com/topics/american-revolution/american-revolution-history>> accessed 6 April, 2024.

<sup>122</sup> Lukas Milevski, 'Asymmetry is Strategy, Strategy is Asymmetry' (2014) 75 *Joint Force Quarterly* 75, 75.

<sup>123</sup> Lukas Milevski, 'Asymmetry is Strategy, Strategy is Asymmetry' (n 120) 75.

<sup>124</sup> Matsilo Nkabane, 'Impact of Wars and Conflict on Africa's Socio-Economic Development' 2022 <<https://www.researchgate.net/publication/362792047>> accessed 18 February 2024.



country. Conflicts devastate the African populations, destroy political institutions and economies and undermine development.<sup>125</sup>

Ongoing and new violent conflicts around the world are derailing the global path to peace and the achievement of Goal 16 of the SDGs. The year 2022 witnessed more than 50 per cent increase in conflict-related civilian deaths, largely, due to the war in Ukraine. As of the end of 2022, 108.4 million people were forcibly displaced worldwide, an increase of 19 million, compared with the end of 2021 and two-and-a-half times the number of a decade ago.<sup>126</sup> Civilian deaths directly related to 12 of the world's deadliest conflicts increased by 53 per cent between 2021 and 2022. At least 16,988 civilians were killed, with one in five victims being women.<sup>127</sup>

Structural injustices, inequalities and emerging human rights challenges are putting peaceful and inclusive societies further out of reach.<sup>128</sup> To meet SDGs Goal 16 by 2030, action is needed to restore trust and to strengthen the capacity of institutions to secure justice for all and facilitate peaceful transitions to sustainable development.<sup>129</sup>

Historical evidence shows that conflicts impose immeasurable human sufferings and substantial economic and social costs.<sup>130</sup> The loss of human life,

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<sup>125</sup>Matsilo Nkabane, 'Impact of Wars and Conflict on Africa's Socio-Economic Development' (n 122).

<sup>126</sup> United Nations Statistics Division (UNSD), <<https://unstats.un.org/sdgs/report/2023/goal-16/>> accessed 12 February 2024; United Nations General Assembly Economic and Social Council, 'Progress towards the Sustainable Development Goals: Towards a Rescue Plan for People and Planet - Report of the Secretary-General (special edition) 2023' <<https://unstats.un.org/sdgs/files/report/2023/secretary-general-sdg-report-2023--EN.pdf>> accessed 12 February 2024.

<sup>127</sup> United Nations Statistics Division (UNSD) (n 124); United Nations General Assembly Economic and Social Council, 'Progress towards the Sustainable Development Goals: Towards a Rescue Plan for People and Planet - Report of the Secretary-General (special edition) 2023' (n 124).

<sup>128</sup> United Nations General Assembly Economic and Social Council, 'Progress towards the Sustainable Development Goals: Towards a Rescue Plan for People and Planet - Report of the Secretary-General (special edition) 2023' (n 124).

<sup>129</sup> United Nations General Assembly Economic and Social Council, 'Progress towards the Sustainable Development Goals: Towards a Rescue Plan for People and Planet - Report of the Secretary-General (special edition) 2023' (n 124).

<sup>130</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* (IMF 2019) 25; Thai-Ha Lea, Manh-Tien Bui, Gazi Salah Uddin, 'Economic and Social Impacts of Conflict: A Cross-country Analysis' (2022) 115 *Economic Modelling* 1, 1. The "Conflict trap" refers to the vicious cycle between conflicts and economic performance,

destruction of infrastructure, disruption of labour and human capital, weakening of government institutions, political instability and greater uncertainty associated with conflicts can impede investment and economic growth, not only during conflicts, but also afterwards, making it difficult to escape the “conflict trap”.<sup>131</sup> Conflicts complicate public finances, reducing revenue by destroying part of the tax base while increasing military expenditures.<sup>132</sup> Fiscal deficits and public debts rise, as a result and resources shift-away from social and developmental spending, which further accentuates the conflicts’ debilitating consequences.<sup>133</sup>

Decreased investment, trade, and productivity, accompanied by human and physical capital destruction (including through forced displacement and devastating effects on education and health care), are some of the key channels through which conflicts impede economic growth.<sup>134</sup> Not only is violence a severe hindrance for development, it can reverse many years of development gains as well as reduce foreign investments, education, life expectancy and increase poverty.<sup>135</sup>

Extant literature on the economic costs of conflict is conclusive; in general, conflicts harm economic development and in particular, adversely affect economic productivity, by devastating cities and infrastructures, interrupting economic activities, deterring investment, and curtailing government spending, thus, hindering economic growth.<sup>136</sup> Conflicts may, also, have long-term negative consequences, especially, because their impacts continue far beyond the conflicts period (up to ten years after the conflicts outbreak) and have

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whereby, conflicts retard economic growth and development, in turn raising the likelihood of a conflict.

<sup>131</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* (n 128) 25; Thai-Ha Lea, Manh-Tien Bui, Gazi Salah Uddin, ‘Economic and Social Impacts of Conflict: A Cross-country Analysis’ (n 128) 1.

<sup>132</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* *ibid* (n 128) 25; Thai-Ha Lea, Manh-Tien Bui, Gazi Salah Uddin, ‘Economic and Social Impacts of Conflict: A Cross-country Analysis’ 1.

<sup>133</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* (n 128) 25.

<sup>134</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* (n 128) 25.

<sup>135</sup> IMF, *Regional Economic Outlook: Sub Saharan Africa Recovery amid Elevated Uncertainty* (n 128) 25.

<sup>136</sup> Thai-Ha Lea, Manh-Tien Bui, Gazi Salah Uddin, ‘Economic and Social Impacts of Conflict: A Cross-country Analysis’ (n 128) 3.

significant long-term adverse consequences for economic growth, private consumption, investment, sector value addition and trade.<sup>137</sup>

At the macro level, conflicts lead to slow economic growth, capital flight, and increased military expenditure. An increase in military expenditure does not impel growth, but rather diverts funds that could have been used to provide infrastructure and social amenities that are growth-enhancing. Moreover, the arms purchased with the diverted funds are, in turn, used to destroy existing infrastructure during the conflicts, resulting in double-loss.<sup>138</sup> Conflicts create an atmosphere of fear and insecurity under which economic activities do not thrive.

Conflict has been a major challenge in recent decades in Africa. Although the continent experienced fewer conflicts in recent years than it did in the 1990s, they are still common in the region, with approximately 30 per cent of African countries affected by them in 2019.<sup>139</sup> In addition, since the mid-2000s, there has been a resurgence of armed conflict on the continent. Conflict causes not only immense human suffering but also extensive economic losses. It places onerous burdens on the social development of countries, by decreasing revenues, increasing defence expenditure, and diverting funds away from social and development initiatives.<sup>140</sup> Conflict has destabilised many African countries, wiping out the achievements of decades of economic and social development.<sup>141</sup>

A major consequence of conflict is displacement of populations. By the end of 2023, there are about 75.9 million Internally Displaced Persons (IDPs) globally, 68.3 million of which were displaced by conflict and violence and 7.7

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<sup>137</sup> Thai-Ha Lea, Manh-Tien Bui, Gazi Salah Uddin, 'Economic and Social Impacts of Conflict: A Cross-country Analysis' (n 128) 3.

<sup>138</sup> Daniel Tuki, 'The Effect of Violent Conflict on the Socioeconomic Condition of Households in Nigeria: The Case of Kaduna State' (2022) HiCN Working Paper 373 5.

<sup>139</sup> United Nations Economic Commission for Africa (UNECA), *Socioeconomic Impact of Conflict in Africa* (UNECA 2024) 1 <<https://hdl.handle.net/10855/50100>> accessed 31 December 2024; Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (Throne of Grace Publishers 2024) 40.

<sup>140</sup> United Nations Economic Commission for Africa (UNECA), *Socioeconomic Impact of Conflict in Africa* (UNECA 2024) 1 <<https://hdl.handle.net/10855/50100>> accessed 31 December 2024.

<sup>141</sup> Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (n 137) 41.

million by disasters.<sup>142</sup> Sub-Saharan Africa has the largest number of IDPs by conflict, accounting for 46% of the global total.<sup>143</sup> Displacement in sub-Saharan Africa, as well as elsewhere, carries significant economic, fiscal, and social costs for the region involved in conflict, but often also for the nearby regions that host the displaced people.<sup>144</sup> Conflicts also exact a toll on human capital—a critical driver of economic growth. Education, health care and skill development suffer in conflict-ridden areas, impeding the potential for economic advancement.<sup>145</sup>

### **INTERRELATIONSHIP OF LAW, PEACE AND SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT**

The modulating potency of law on human actions, inactions and interrelationships discussed in part two of this paper, explains the function of law in ensuring peace and stability, across societies, and explains the undeniable interconnectivity as well as convergence of law and peace for the purpose of ensuring continuing socio-economic stability and prosperity. Within this context, also, the use of bilateral and multilateral treaties and the emergence of variants of public international law, such as international human rights and international humanitarian law, law of international institutions, et cetera, as interventionist legal models for addressing conflicts, is noteworthy.

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<sup>142</sup> Internal Displacement Monitoring Centre (IDMC), *2024 Global Report on Internal Displacement* <<https://www.internal-displacement.org/global-report/grid2024/>> accessed 31 December 2024; Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (n 137) 41.

<sup>143</sup> Internal Displacement Monitoring Centre (IDMC), *2024 Global Report on Internal Displacement* <<https://www.internal-displacement.org/global-report/grid2024/>> accessed 31 December 2024. As at the end of 2023, sub-Saharan Africa had 34.8 million IDPs, 32.5 million of which were caused by conflict and violence. Sudan is the African country with the highest amount of IDPs with 9.053 million people as at the end of 2023. The Democratic Republic on the Congo counted some six million IDPs, in a population of around 90 million people. Somalia had roughly 3.9 million displaced persons, while Nigeria had about 3.4 million.

<sup>144</sup> Saifaddin Galal, 'Number of Internally Displaced Persons in Africa 2023, by Country' (Statista 16 May 2024) <<https://www.statista.com/statistics/1237268/number-of-internally-displaced-persons-in-africa/>> accessed 31 December 2024.

<sup>145</sup> Ameyavikram Pathak and Armen Baibourtian, 'The Economics of Peace: Exploring the Interplay between Economic Stability, Conflict Resolution and Global Prosperity' *UN Chronicle* (24 June 2024) <<https://www.un.org/en/un-chronicle/economics-of-peace-interplay-between-stability-conflict-resolution-global-prosperity>> accessed 31 January 2025.

Furthermore, as Oliyide surmised, “prosperity” connotes “blossoming”, “fruitfulness”, “progress”, “success”, “excellence”, et cetera.<sup>146</sup> As Oliyide further enthused, “prosperity” even has scriptural bases, as the Bible says God wishes above all things that humans may prosper and be in good health even as their souls prosper.<sup>147</sup> The socio-economic dimension of prosperity manifests in increasing contribution of the various economic sectors to the Gross Domestic Product (GDP) culminating in continuing increase in the GDP size as well as development in the various parameters for determining the quality of lives of a people, such as critical infrastructure, progress in the real or manufacturing sector, employment generation, security, et cetera.<sup>148</sup> According to Oliyide, “prosperity”, in this context, means economic growth and development from which socio-political growth and development derive.

However, according to Oliyide, ‘economic growth’ and ‘economic development’, while appearing to be synonyms, are two different but interrelated concepts.<sup>149</sup> While ‘economic growth’ refers to a rise in national or per capital income and product, which manifests, wholly, by increase in the value of goods and services produced by each sector of the economy and by increase in overall gross domestic product (GDP), ‘economic development’ means the development of the economic wealth of a country, which is aimed at the overall well-being of the citizens of the country, since those citizens are the ultimate beneficiaries of the development of the country’s economy.<sup>150</sup> ‘Economic development’, therefore, manifests by improvements in the living standards of the people of the country. Although ‘economic growth’ and ‘economic development’ are different concepts, all things being equal, economic growth ought, naturally, to culminate in economic development.<sup>151</sup>

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<sup>146</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (Olabisi Onabanjo University Publishing House, Ago-Iwoye, 2023) (Being the 111th Inaugural Lecture of Olabisi Onabanjo University, Ago-Iwoye, Nigeria delivered on 8 August, 2023) 121.

<sup>147</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (n 144) 121.

<sup>148</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (n 144) 121.

<sup>149</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (n 144) 122.

<sup>150</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (n 144) 122.

<sup>151</sup> O Oliyide, *Banking Regulation and Nigeria’s Prosperity: Unending Voyage, Definite Destination* (n 144) 122.

Economic growth and development has multiplier effect on social and political development. In fact, all of the concepts are organically and intrinsically related so much that one, naturally, impacts on the others.<sup>152</sup>

As has been canvassed in this paper, peace is a fundamental precondition for social and economic development. Without peace, societies are, often, plagued by conflict, violence, and instability, which can hinder progress and result in the loss of lives and resources. There can, therefore, be no sustainable development without peace and, paradoxically, there can be no peace without sustainable development.<sup>153</sup> Peace is a summation of stability as well as the security that stability brings, together with a society's ability to anticipate, manage and resolve conflicts at all levels without violence, through its institutions, values, habits and behaviours.<sup>154</sup> These, in turn, depend on inclusion and fairness: inclusive, fair access to work and livelihoods, and to the means of security, justice and other aspects of well-being, such as health, education and decent living conditions.<sup>155</sup> Peace also requires responsive and accessible leadership and governance, built on functional, trusting relations among citizens, and between citizens and those with authority over them.<sup>156</sup>

The stability of the socio-economic system can guarantee effective development of both the society and humanity itself.<sup>157</sup> Accordingly, the imbalance in relationships in society could cause negative consequences; for example, an increase in the number of conflicts and the violation of the stability of the social environment.<sup>158</sup> It is noteworthy too, that social life is always aimed at neutralising various kinds of disturbances, both external and internal ones, and also strives for the consensus within the society.<sup>159</sup>

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<sup>152</sup>O Oliyide, *Banking Regulation and Nigeria's Prosperity: Unending Voyage, Definite Destination* (n 144) 122.

<sup>153</sup> United Nations, 'Sustainable Development Goals, Goal 16: Promote Just, Peaceful and Inclusive Societies' <<https://www.un.org/sustainabledevelopment/peace-justice>> accessed 12 January 2024.

<sup>154</sup> International Labour Organisation, *Peace and Conflict Analysis: Guidance for ILO's Programming in Fragile and Conflict-affected Contexts* (ILO 2021) (n 68) 5.

<sup>155</sup> International Labour Organisation, *Peace and Conflict Analysis: Guidance for ILO's Programming in Fragile and Conflict-affected Contexts* (ILO 2021) (n 68) 5.

<sup>156</sup> International Labour Organisation, *Peace and Conflict Analysis: Guidance for ILO's Programming in Fragile and Conflict-affected Contexts* (ILO 2021) (n 68) 5.

<sup>157</sup> Gennady Rublev et al, 'Socio-Economic Model of Sustainable Development' (2021) 244 E3S Web of Conferences 10053 DOI: <https://doi.org/10.1051/e3sconf/202124410053>.

<sup>158</sup> Gennady Rublev et al, 'Socio-Economic Model of Sustainable Development' (n 155).

<sup>159</sup> Gennady Rublev et al, 'Socio-Economic Model of Sustainable Development' (n 155).

Japan and Germany present examples of how the pursuit of peace can produce unprecedented economic resurgence. The Second World War left Japan in ruins, grappling with the consequences of its engagement in the conflict, which culminated in the atomic bombings of Hiroshima and Nagasaki in August 1945.<sup>160</sup> Following its ultimate surrender, the country gradually disengaged from its former aggressive policies and embraced policies of peace and reconstruction. Japan prioritised economic development over military endeavours, forged strategic alliances with nations around the world, invested heavily in technological innovation and made its education system a cornerstone of its recovery. This saw the emergence of Japan as the world's third-largest economy. The remarkable economic success of Japan underscores how a commitment to peace can propel a nation from ashes to eminence.<sup>161</sup>

Post-Second World War Germany faced a similar challenge of rebuilding a shattered nation. Changing from policies of aggression to those of political stability and democratic institutions, saw Germany emerged as the economic powerhouse of Europe. Like Japan, this German “economic renaissance” serves as a testament to the connectivity between peace and economic prosperity.<sup>162</sup>

## **MODELS FOR ACHIEVING PEACE FOR SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT**

### **International Organisations Model**

In realisation of the importance of peace to sustainable socio-economic development, the United Nations and regional and sub-regional organisations play a critical role in promoting both peace and sustainable development worldwide.

### **The United Nations**

The devastation caused by the World War II led to the creation of the United Nations (UN) on 24 October, 1945 with the sole mission of maintaining

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<sup>160</sup> Ameyavikram Pathak and Armen Baibourtian, ‘The Economics of Peace: Exploring the Interplay between Economic Stability, Conflict Resolution and Global Prosperity’ (n 143).

<sup>161</sup> Ameyavikram Pathak and Armen Baibourtian, ‘The Economics of Peace: Exploring the Interplay between Economic Stability, Conflict Resolution and Global Prosperity’ (n 143).

<sup>162</sup> Ameyavikram Pathak and Armen Baibourtian, ‘The Economics of Peace: Exploring the Interplay between Economic Stability, Conflict Resolution and Global Prosperity’ (n 143).

international peace and security.<sup>163</sup> Peacekeeping is one of the most effective implements which the UN has used to assist countries that have experienced war or conflict, back to the path of peace.<sup>164</sup> In achieving this mission, the UN Security Council was established, with the primary responsibility for international peace and security by helping parties in conflict make peace, deploying peacekeepers, and creating conditions that allow peace to prevail and flourish.<sup>165</sup> By the provisions of Chapter VII of the UN Charter, the UN Security Council has the power to take measures to maintain or restore international peace and security.<sup>166</sup> Such measures include economic sanctions and international military action. The Security Council also establishes UN Peacekeeping Operations and Special Political Missions.<sup>167</sup>

In accomplishing the aim of international peace and security, the UN uses preventive diplomacy and mediation strategy.<sup>168</sup> This is done by preventing conflicts through diplomacy, good offices and mediation, with the creation of special envoys and political missions in those Nations where conflict or war is gathering momentum.<sup>169</sup> For instance, the UN Office for West Africa, in Dakar, Senegal was the first regional conflict prevention and peace building office of the UN and has the obligation of enhancing the contributions of the UN towards the achievement of peace and security in West Africa and the promotion of an integrated regional approach in addressing issues that impact stability in West Africa.<sup>170</sup> It was recently merged with the Office of the Special Envoy for the Sahel (OSES) into a single entity.<sup>171</sup>

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<sup>163</sup> Karen Mingst, Jacques Fomerand and Cecelia M Lynch, 'United Nations International Organisation' *Britannica* <https://www.britannica.com/topic/United-Nations> accessed 7 April, 2024

<sup>164</sup> UN, '75 Years of United Nations Peacekeeping: Peace Begins with Me' <<https://www.un.org/en/exhibits/exhibit/75-years-un-peacekeeping>> accessed 7 April, 2024.

<sup>165</sup> UN, '75 Years of United Nations Peacekeeping: Peace Begins With Me' (n 162).

<sup>166</sup> UN, '75 Years of United Nations Peacekeeping: Peace Begins With Me' (n 162).

<sup>167</sup> UN, '75 Years of United Nations Peacekeeping: Peace Begins With Me' (n 162).

<sup>168</sup> BG Ramcharan, *Preventive Diplomacy at the UN* (Indiana University Press 2008) 1-5; see also, JO Opiyo, 'The Challenges of Preventive Diplomacy: The United Nations' Post-Cold War Experiences in Africa' (2012 12(1) *African Journal on Conflict Resolution* 61-82.

<sup>169</sup> BG Ramcharan, *Preventive Diplomacy at the UN* (n 166) 5; see also, JO Opiyo, 'The Challenges of Preventive Diplomacy: The United Nations' Post-Cold War Experiences in Africa' (n 166) 64.

<sup>170</sup> United Nations, 'Political and Peacekeeping Affairs: UN Office for West Africa and The Sahel (UNOWAS)' <<https://dppa.un.org/en/mission/unowas#:~:>> accessed 8 April, 2024.

<sup>171</sup> United Nations, 'Maintain International Peace and Security' <<https://www.un.org/en/our-work/maintain-international-peace-and-security>> accessed 25 December 2023; see also,



The UN also recognises that conflict and instability can undermine development efforts and it works to prevent conflict and promote peace through various other means, including mediation, peacekeeping operations, and disarmament initiatives. The UN Security Council plays a vital role in maintaining international peace and security and has the authority to impose sanctions or authorise the use of force to address threats to international peace and security.

The Council has 15 members, including 5 permanent - China, France, the Russian Federation, the United Kingdom and the United States.<sup>172</sup> At the end of World War II, these five countries played key roles in the establishment of the UN and they conceived that they would continue to play important roles in the maintenance of international peace and security.<sup>173</sup> The other 10 rotating members are elected by the UN General Assembly, for two-year terms, on the basis of geographical representation. Each member has a vote but the permanent members have a veto vote each.<sup>174</sup> The composition of the UN Security Council, especially the permanent members, is injustice in itself, as the African continent has no permanent seat on the Security Council.

In addition to the UN, other international organisations also play a role in promoting global peace and sustainable development. For example, the World Bank works to promote sustainable economic development and reduce poverty,<sup>175</sup> while the International Atomic Energy Agency (IAEA) promotes the safe and peaceful use of nuclear energy.<sup>176</sup> The International Labour Organization (ILO) promotes social justice and decent working conditions,

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United Nations, 'Political and Peacekeeping Affairs: UN Office for West Africa and The Sahel (UNOWAS)' *ibid* (n 166).

<sup>172</sup> United Nations, 'Welcome to the United Nations' <<https://www.un.org/en/>> accessed 8 April 2024.

<sup>173</sup> Jean de Dieu Kayiranga, 'Sustainable peace for sustainable development - A global challenge that calls for collective action' (2023) <<https://www.undp.org/rwanda/blog/sustainable-peace-sustainable-development-global-challenge-calls-collective-action>> Accessed 25 December, 2023.

<sup>174</sup> Jean de Dieu Kayiranga, 'Sustainable peace for sustainable development - A global challenge that calls for collective action' (n 171).

<sup>175</sup> United Nations: Department of Economic and Social Affairs, 'World Bank Group' <https://sdgs.un.org/statements/world-bank-group-11245> accessed 9 April, 2024.

<sup>176</sup> International Atomic Energy Agency (IAEA), 'Energy' <https://www.iaea.org/topics/energy> accessed 9 April, 2024.

recognising the importance of fair labour practices for sustainable development.<sup>177</sup>

In recognition of the importance and power of peace, the world marked the 41st International Day of Peace on 21st September 2023 with the theme: ‘Actions for Peace: Our Ambition for the GlobalGoals.’<sup>178</sup> It called for the urgent need for collective action to foster global peace, harmony and inclusive and sustainable development, since socio-economic development can only be realised with peace.<sup>179</sup> Rwanda is an example of a nation where the embracement of peace has and is still serving as the pivot upon which socio-economic development rotates.<sup>180</sup> Rwanda celebrated the International Day of Peace under the banner: ‘Strengthening unity and resilience for sustainable peace and development’, a theme that recalls the country’s journey from the dark days of the genocide against the Tutsi in 1994 to today, with Rwanda serving as a model of sustainable development through its persistent pursuit of unity and resilience.<sup>181</sup> As a result of Rwanda’s efforts to foster peace, unity, reconciliation and transformative governance, the outcome of the recognition of peace, as the key ingredient of economic progress, is reflected in its economic growth, which registered an average of 7.2 percent a year over the decade to 2019. At the same time, the poverty rate declined from 75.2 percent in 2000 to 52 percent in 2016 and life expectancy increased from 49 years in 2000 to 69.9 years in 2022. Rwanda now ranks among the top nine African countries with the highest life expectancy.<sup>182</sup>

For there to be sustainable peace and socio-economic development, the world should be considered and treated as a system that interlinks space and connects time.<sup>183</sup> This is because of the fact that no country can dispense with other

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<sup>177</sup> International Labour Organisation (ILO), ‘About the ILO’ <https://www.ilo.org/about-ilo> accessed 9 April, 2024.

<sup>178</sup> United Nations, ‘International Day of Peace 21 September’ <https://www.un.org/en/observances/international-day-peace> accessed 9 April, 2024.

<sup>179</sup> United Nations, ‘International Day of Peace 21 September’ (n 165).

<sup>180</sup> John Prendergast and David Smock, ‘Post-Genocidal Reconciliation: Building Peace in Rwanda and Burundi’ <https://www.usip.org/publications/1999/09/post-genocidal-reconciliation-building-peace-rwanda-and-burundi> accessed 9 April, 2024.

<sup>181</sup> Jean de Dieu Kayiranga, ‘Sustainable peace for sustainable development - A global challenge that calls for collective action’ (n 171).

<sup>182</sup> Jean de Dieu Kayiranga, ‘Sustainable peace for sustainable development - A global challenge that calls for collective action’ (n 171).

<sup>183</sup> Gylych Jelilov and Modupe F. Aleshinloye, ‘Aspect of Inclusion in Sustainable Peace and Development’ (n 38) 1.

countries. Conflict or war in one country might negatively or positively affect others. For instance, the conflict between Russia and Ukraine has negatively affected the supply of grains from Ukraine to other parts of the world. So also, the war between Israel and Hamas has negatively affected shipping on the red sea.

Peace and sustainable socio-economic development can be achieved through the combination of various means, such as entronement of rule of law, good law-making, enforcement and interpretation, good governance, food security, poverty reduction, mutual understanding, adherence to God's commandments and love of God, love of fellow human beings, cooperation, collaboration, tolerance, negotiation, mediation, conciliation, arbitration, civil litigation, discouragement of hostilities and wars, et cetera.

Sustainable development cannot be realised without peace and security; and peace and security will be at risk without sustainable development. The new UN Agenda recognises the need to build peaceful, just and inclusive societies that provide equal access to justice and that are based on respect for human rights (including the right to development), rule of law and good governance, at all levels, and on transparent, effective and accountable institutions. Factors which give rise to violence, insecurity and injustice, such as inequality, corruption, poor governance and illicit financial and arms flows, are addressed in the Agenda.<sup>184</sup>

### **African Union**

The African Union (AU) has put in place a blueprint and master plan aimed at transforming Africa into the global powerhouse of the future known as Agenda 2063, which aims at enhancing inclusive and sustainable development, unity, self-determination, freedom, progress and collective prosperity pursued under Pan-Africanism and African Renaissance.<sup>185</sup> This declaration was made by the African heads of state and government signed the 50th Anniversary Solemn

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<sup>184</sup> United Nations, 'Transforming our world: the 2030 Agenda for Sustainable Development' <<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N15/291/89/PDF/N1529189.pdf?OpenElement>> accessed 30 January 2024.

<sup>185</sup> African Union, 'The Africa We Want' <<https://au.int/en/agenda2063/overview>> accessed 9 April, 2024.

Declaration during the Golden Jubilee celebrations of the formation of the OAU (Organization of African Unity) /AU in May 2013.<sup>186</sup>

Prior to the above, the AU through its peace building in Africa, has taken measure in strengthening continental and regional institutions for intervention in the domestic affairs of member States, such as the AU's Peace and Security Architecture (APSA), the African Post-Conflict Reconstruction (APCR), the African Standby Force (ASF), the African Development Bank (AfDB), et cetera. The AU has intervened in some post-conflict countries to help contribute to sustainable peace and development, including Chad, Uganda and Rwanda.<sup>187</sup> In the late 1990s, the Organisation of African Unity (OAU) mediated conflict in the Democratic Republic of Congo (DRC) and it brokered peace between Ethiopia and Eritrea in 2000.<sup>188</sup> AU also made provisions for initiatives, such as the New Partnership for Africa's Development (NEPAD)<sup>189</sup> peace and security agenda, the Conference on Stability, Security, Development and Cooperation in Africa and the Declaration on a Framework for an OAU Response to Unconstitutional Changes in Government (2000),<sup>190</sup> so as to further enhance sustainable peace and socio-economic development in Africa.<sup>191</sup>

In appreciation of the important role of the youth in promoting peace and non-violence, the AU initiated the African Youth Charter, 2006, which obliges state parties to 'strengthen the capacity of youth and youth organisations in peace-building, conflict prevention and conflict resolution through the promotion of intercultural education, civic education, tolerance, human rights, democracy, mutual respect for cultural, ethnic and religious diversity, and the importance

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<sup>186</sup> African Union, 'The Africa We Want' (n 183).

<sup>187</sup> Gilbert M Khadiagala, 'The African Union in Peacebuilding in Africa' in Terence McNamee and Monde Muyangwa (eds), *The State of Peacebuilding in Africa: Lessons Learned for Policymakers and Practitioners* (Palgrave Macmillan 2021) 197, 200.

<sup>188</sup> Gilbert M. Khadiagala, 'The African Union in Peacebuilding in Africa' (n 185) 200.

<sup>189</sup> Jeremy Sarkin, 'The Role of the United Nations, the African Union and Africa's Sub-Regional Organizations in Dealing with Africa's Human Rights Problems: Connecting Humanitarian Intervention and the Responsibility to Protect' (2009) 53 (1) *Journal of African Law* 1.

<sup>190</sup> OAU, 'Declaration on a Framework for an OAU Response to Unconstitutional Changes in Government' (36th ordinary session of heads of state and government of the OAU, Lomé, Togo, 10-12 July 2000) AHG/Decl 5 (XXVI) <<https://www.peaceau.org/uploads/ahg-decl-5-xxxvi-e.pdf>> accessed 24 December 2023.

<sup>191</sup> OAU, 'Declaration on a Framework for an OAU Response to Unconstitutional Changes in Government' (n 188).

of dialogue, cooperation, responsibility, solidarity and international cooperation'.<sup>192</sup>

### **Economic Community of West African States**

The Economic Community of West African States (ECOWAS), is a sub-regional organisation made up of 15 West African states and was created by the signing of the Lagos Treaty in 1975, with a view to promoting economic integration across the sub-region, in all fields of economic activities, in order to raise the standard of living of the people in the sub-region, while maintaining and enhancing economic stability and fostering relations among member states.<sup>193</sup> The ultimate aim was to achieve a meaningful human centred development in the sub-region in particular and the African continent as a whole. ECOWAS was established to promote multidimensional cooperation that would bring peace and sustainable development in sub Saharan Africa.<sup>194</sup> While ECOWAS tries to attain the goals of the organisation, incessant cases of civil war, internal conflicts and terrorism, persistently, abort the peace that is needed to enthrone sustainable regional development.<sup>195</sup>

The history of regional instability and insecurity is the story of bad governance, characterised by lack of effective and equitable resource management; lack of transparency and accountability; economic sabotage; lack of strong democratic values and institutions; and use of poverty and ignorance as instruments of governance authoritarianism, and impunity.<sup>196</sup> ECOWAS has been at the forefront of creating effective, dynamic, and workable “home-grown” conflict management mechanisms, in order to solve the region’s complex security and political challenges.<sup>197</sup>

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<sup>192</sup> AU, African Youth Charter 2006 <[https://au.int/sites/default/files/treaties/7789-treaty-0033\\_-\\_african\\_youth\\_charter\\_e.pdf](https://au.int/sites/default/files/treaties/7789-treaty-0033_-_african_youth_charter_e.pdf)> accessed 9 April, 2024; Article 17.

<sup>193</sup> Kelechi Johnmary Ani and Lere Amusan, ‘ECOWAS, Peace and Conflict Management in West Africa’ (2016) 3 (1/2) *Journal of African Foreign Affairs* 19, 19.

<sup>194</sup> Kelechi Johnmary Ani and Lere Amusan, ‘ECOWAS, Peace and Conflict Management in West Africa’ (n 191) 19.

<sup>195</sup> Kelechi Johnmary Ani and Lere Amusan, ‘ECOWAS, Peace and Conflict Management in West Africa’ (n 191) 19.

<sup>196</sup> Kehinde A Bolaji, ‘Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework’ (2009) 1 (2) *African Conflict and Peacebuilding Review* 183, 185.

<sup>197</sup> Kehinde A Bolaji, ‘Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework’ (n 194) 185.

ECOWAS adopted the Non-Aggression Protocol in 1978, Defence Assistance Protocol in 1981, ECOWAS Political Principle in 1991, with the sole aim of promoting peace, sustainable security and good governance that would dislodge the roots of conflict in member states.<sup>198</sup> It intervened in the conflicts in Liberia, in 1990, in Sierra Leone, in 1998, in Guinea-Bissau, in 1999 and 2001, and in Côte d'Ivoire, in 2002. In living up to its aims and objectives, ECOWAS created various institutions and structures, to deal with conflict, such as the Community Court of Justice, which was established in 1991 and came into existence in 1993. The court is saddled with the responsibility of dealing with disputes arising out of the application and interpretation of the organisation's treaty<sup>199</sup> as well as cases involving violation of human rights. ECOWAS also established the Council of Elders aimed at conflict prevention, maintaining peace in post-conflict era. The ECOWAS Mediation and Security Council, which comprised of representatives of ECOWAS member states, has definitive authority to decide whether to intervene in a state. The organisation may intervene when internal conflict threatens to trigger a humanitarian disaster or poses a serious threat to peace and security in the sub-region<sup>200</sup> or in instances of serious and massive violations of human rights and the rule of law and 'if there is an overthrow or attempted overthrow of a democratically elected government'.<sup>201</sup> The Mediation and Security Council may approve interventionist action in any other situation in which it deems intervention to be necessary.<sup>202</sup>

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<sup>198</sup> Kelechi Johnmary Ani and Lere Amusan, 'ECOWAS, Peace and Conflict Management in West Africa' (n 191) 23.

<sup>199</sup> Open Society Justice Initiative, 'ECOWAS Community Court of Justice' <<https://www.justiceinitiative.org/publications/ecowas-community-court-justice>> accessed 24 December 2023

<sup>200</sup> Jeremy Sarkin, 'The Role of the United Nations, the African Union and Africa's Sub-Regional Organizations in Dealing with Africa's Human Rights Problems: Connecting Humanitarian Intervention and the Responsibility to Protect' (n 187) 26; see ECOWAS Protocol Relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (1999), Article 25.

<sup>201</sup> Jeremy Sarkin, 'The Role of the United Nations, the African Union and Africa's Sub-Regional Organizations in Dealing with Africa's Human Rights Problems: Connecting Humanitarian Intervention and the Responsibility to Protect' (n 187) 26; see ECOWAS Protocol Relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (1999) (n 187), Article 25.

<sup>202</sup> ECOWAS Protocol Relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (1999) (n 187), Article 25.

ECOWAS also established a Directorate of Defence and Security in the Office of the Deputy Executive Secretary Political Affairs, Defence and Security (DES-PADS) pursuant to article 16 of the Protocol Relating to the Mechanism for Conflict Prevention, Management, Resolution Peacekeeping and Security.<sup>203</sup> The Director of the Department of Defence and Security assists the DES-PADS in situations relating to defence and security in West Africa.<sup>204</sup>

The ECOWAS strategy of peacekeeping has been described as waging war to keep peace.<sup>205</sup> Its strategy to resolve the conflict followed two parallel but mutually interactive channels - making and enforcing peace. The former involves negotiations and arbitration while the latter entails the deployment of multinational force to supervise a cease-fire.

While engaging the emerging conflict in the regions, it initiated a proactive strategy of preventing conflicts before they arose. This strategy, which partly entails the use of indigenous methodology and strategy in preventing and resolving conflicts, is known as the ECOWAS Conflict Prevention Framework (ECPF).<sup>206</sup> Peacemaking refers to the use of diplomatic means to persuade parties in conflict to cease hostilities and to negotiate a peaceful settlement of their dispute. It entails the empaneling of a mediatory framework in order to appeal to the sense of reasoning of the parties, mostly through the good offices of eminent international personalities.<sup>207</sup>

The huge sacrifices in human and material resources that ECOWAS Member States deployed to end the devastating civil wars in Liberia and Sierra Leone in the 1990s convinced West African Heads of State of the need to buttress the Community's economic integration project with a Peace and Security Architecture, as aptly captured in the 1993 ECOWAS Revised Treaty.<sup>208</sup>

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<sup>203</sup> Victoria K Holt and Moira K Shanahan, *Architecture of African Organisations: The AU and ECOWAS* (Stimson Center, 2005) 5.

<sup>204</sup> Victoria K Holt and Moira K Shanahan, *Architecture of African Organisations: The AU and ECOWAS* (n 201) 5.

<sup>205</sup> Human Rights Watch, 'Waging War to Keep the Peace: The ECOMOG Intervention and Human Rights' (1993) 5 (6) Human Rights Watch <<https://www.hrw.org/reports/1993/liberia/>> accessed 18 February 2024.

<sup>206</sup> Kehinde A Bolaji, 'Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework' (n 194) 187.

<sup>207</sup> Kehinde A Bolaji, 'Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework' (n 194) 187.

<sup>208</sup> Kehinde A Bolaji, 'Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework' (n 194) 187.

Consequently, other normative frameworks were developed in quick succession, including in particular, the Protocol relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (1999), and the Supplementary Protocol on Democracy and Good Governance (2001).<sup>209</sup> Useful as they were as guiding principles for Community behaviour, these norms were not broken down into actionable interventions.

The ECOWAS Conflict Prevention Framework (ECPF), which was adopted by the ECOWAS Media and Security Council in January 2008, was designed to fulfil this objective.<sup>210</sup> It does so by providing practical guidance on the factors undermining regional stability and the needed cooperative actions between the ECOWAS system, member states, civil society entities and partners to prevent conflicts and transform conflict dynamics, from the early warning phase to sustaining peace. The ECPF comprises 14 key components that propose collaborative action around key conflict drivers in the sub-region, drawing from the various Community norms. These 14 key components are: (i) early warning; (ii) preventive diplomacy; (iii) democracy and political governance; (iv) human rights and the rule of law; (v) media; (vi) natural resource governance; (vii) cross-border initiatives; (viii) security governance; (ix) practical disarmament; (x) women, peace and security; (xi) youth empowerment; (xii) ECOWAS standby-force; (xiii) humanitarian assistance; and (xiv) peace education (culture of peace).<sup>211</sup>

### **National Laws Model**

National laws, as model for ensuring peace and sustainable socio-economic development,<sup>212</sup> are, primarily, predicated on national Constitutions and other domestic laws having equity, fairness, justice and equal protection of all

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<sup>209</sup> Kehinde A Bolaji, 'Adapting Traditional Peacemaking Principles to Contemporary Conflicts: The ECOWAS Conflict Prevention Framework' (n 194) 187.

<sup>210</sup> ECOWAS, *Plans of Action for the 15 Components of the ECOWAS Conflict Prevention Framework* <<https://wpsfocalpointsnetwork.org/wp-content/uploads/2021/07/ECPF-Action-Plans-2018-2020-ENG-1.pdf>> accessed 10 April, 2024.

<sup>211</sup> Abdel-Fatau Musah, 'The ECOWAS Conflict Prevention Framework: An Overview' (being paper delivered at WANSED-ECOWAS Consultative Meeting on Enhancing Peace and Security: Challenges and Opportunities held at Abuja, 24-25 July 2008).

<sup>212</sup> Giovanni Tartaglia Polcini, 'The Rule of Law as a Condition for Development Toward Sustainability' (2017) 7(2) *International Journal of Social Quality* 113-137, where the author explains that the Italian national laws model for peace and sustainable development, was largely inspired by Italy's multilateral and bilateral experiences and national ownership of the underlying values and mores.



persons, as their unmitigated underlying philosophy. National Constitutions, in particular, must be all-inclusive, in terms of meeting the yearnings and aspirations of all ethnic, gender and religious groups, across each country.

Strict adherence to the Constitution and other domestic laws and regulations and the efficient, firm and competent application of law and principles of justice to every citizen, on equal basis, go a long way in ensuring peace and stability necessary for sustainable growth and development and accord with Article 1 of the UN Charter. The centrepiece of the foregoing assertion is strong rule of law, which Mahmutovic and Alhamoudi refer to as ‘the empire of laws and not of men’<sup>213</sup> and which emphasises and insists on equality before the law and the wholesale protection of human rights (economic, social, cultural, civil and political rights).<sup>214</sup> These provide assurance of internal peace and cohesion necessary for sustainable socio-economic development.<sup>215</sup> That this is so is affirmed by the UN when it declares that ‘[t]he rule of law and development are strongly interrelated and mutually reinforcing’.<sup>216</sup> The UN also asserts thus:

the advancement of the rule of law at the national and international levels is essential for sustained and inclusive economic growth, sustainable development, the eradication of poverty and hunger and the full realization of all human rights and fundamental freedoms, including the right to

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<sup>213</sup> Adnan Mahmutovic and Abdulaziz Alhamoudi, ‘Understanding the Relationship between the Rule of Law and Sustainable Development’ (2023) 6 *Access to Justice in Eastern Europe* 1-28, 1.

<sup>214</sup> It is noteworthy that despite the Nigerian National Action plan 2022-2026, there are still pervasive human rights abuses in Nigeria; see Federal Republic of Nigeria - National Action Plan 2022-2026 (developed pursuant to the recommendations of the Vienna declaration and programme of action, adopted at the World Conference on Human Rights in Vienna, Austria in 1993) <<https://www.nigeriarights.gov.ng/files/nap/nap-dec-2021.pdf>> accessed 11 April, 2024.

<sup>215</sup> Adnan Mahmutovic and Abdulaziz Alhamoudi, ‘Understanding the Relationship between the Rule of Law and Sustainable Development’ (n 211) 1-2.

<sup>216</sup> Declaration adopted at the 2012 High Level Meeting of the UN General Assembly on the Rule of Law (A/RES/67/1) cited by Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development (being remarks delivered by Irene Khan, Director-General, International Development Law Organization, New York on 27 February, 2014) <<https://www.idlo.int/news/events/statement-rule-law-peace-and-security-human-rights-and-development>> accessed 10 April, 2024.

development, all of which in turn reinforce the rule of law.<sup>217</sup>

The relationship between rule of law and development must also be dynamic and this involves the goodness and suitability of laws and regulations and the fair and efficient administration (including enforcement) of those laws and regulations by transparent and accountable institutions, so that those laws and regulations, as well as their equitable administration, can produce fair outcomes for all, the rule of law being not ‘an abstract concept but a concrete basis on which to promote sustainable development’,<sup>218</sup> and those fair outcomes include equitable development, economic growth, employment-generation, investment attraction, entrepreneurship facilitation, protection and enforcement of environmental rights, enhancement of environmental stewardship, conservation and promotion of biodiversity. According to Khan, ‘[w]hen the legal frameworks ensure both the interests of business as well as communities, a unity of mission behind common development goals is assured’.<sup>219</sup>

Goodness and suitability of laws and regulations and their fair administration by transparent and accountable institutions, eloquently, explain the practical and not esoteric interconnectivity of rule of law and sustainable development because laws and regulations, as fairly administered by transparent and accountable institutions, constitute ‘fair, stable and predictable legal frameworks’,<sup>220</sup> which also encompass internationally recognised and nationally owned mores, values and principles supported by political-will and produce ‘substantive justice’<sup>221</sup> that is necessary for all-round development.

The foregoing also establishes that there are interrelationships between rule of law at the national level and international trade, investment, intellectual property, science and technology transfer, innovation and climate change and other environmental frameworks and this is because, the fairer the law and

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<sup>217</sup> Declaration adopted at the 2012 High Level Meeting of the UN General Assembly on the Rule of Law (A/RES/67/1) cited by Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ *ibid* (n 214).

<sup>218</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>219</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>220</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>221</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

regulation regime, the easier it is to create ‘a more equitable, inclusive and sustainable model of development’<sup>222</sup> that substantially eradicates poverty and generally advance human life. Also, the linkage between rule of law and development is symbiotic. This is because, in the words of Khan:

Just as the rule of law supports development, development in turn reinforces the rule of law. The two are inter-dependent, and this symbiotic relationship means that support for one should not be conditional on progress of the other. The reality is that in a less than perfect world, the two must proceed hand in hand if governments are to meet the aspirations and demands of their people.<sup>223</sup>

Khan, however, justifiably, laments that despite this critical interrelationship between rule of law represented by ‘stable, transparent legal regimes’<sup>224</sup> on the one hand and economic development on the other hand, rule of law is still lacking in many developing countries where:

the laws and institutions to protect property, ensure sustainable use of land, or attract investment and innovation are outdated or inadequate, weak, ineffective or opaque... [many of the countries] lack laws and institutions on energy generation, natural resources, water management, seed and plant varieties - all of which are essential for sustainable development... Frequently [the] countries do not have the knowledge or capacity to negotiate complex contracts or take advantage of the flexibility and exceptions available under international intellectual property law.<sup>225</sup>

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<sup>222</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>223</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>224</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>225</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

According to Khan, this imperfect system in many developing countries, also, manifests by discriminatory and exclusionary laws (especially against women and children, minorities and other vulnerable groups), incapacity to protect people from crime and violence, pervasive corruption, which distort access to basic services, selective law enforcement in favour of the rich and affluent, forcible and tactical eviction of poor people from their land without redress, which all deepen food insecurity, near-absence of energy, poverty (which the author defines, expansively, as including both lack of income and general powerlessness), fettered access to justice, low legal awareness and aid, low-level use of ADR mechanisms, palpable inequality and injustice, unsustainable management of natural resources, lack of access to life saving drugs, etcetera;<sup>226</sup> which all yield to anguish, despair, disillusionment, et cetera. It is submitted that this imperfect system is, also, not unconnected with the spate of armed and other forms of conflicts ravaging developing countries.

### **ADR Model**

As argued in part two of this paper, conceptually, ADR is not really alternative to the formal justice management sector but is an integral part of and is complementary to it.<sup>227</sup> Although ADR has gained massive attraction across the world, its embrace in developing countries is still relatively low and Khan attests to this when she identified low-level use of ADR as part of the imperfection that characterises rule of law in developing countries.<sup>228</sup> ADR variants, such as, arbitration, mediation, conciliation, negotiation, mini-trial/early neutral evaluation, bargaining, case appraisal and a number of “hybrid” methods, including med-arb, arb-med, et cetera, especially owing to their massive benefits, including, cost-effectiveness, speed of adjudication and justice delivery, relationships-sustenance, expanded access to justice, flexibility, confidentiality, massive involvement of disputants in resolution process, involvement of an impartial third-party, general involvement of non-adjudicatory or consensual procedures, problem-solving and avoidance of

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<sup>226</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

<sup>227</sup> S Blake, et al, *A Practical Approach to Alternative Dispute Resolution* (n 23) 2-3; PO Idornigie, ‘What is (and isn’t) Alternative Dispute Resolution (ADR)’ (n 23) 560.

<sup>228</sup> Irene Khan, ‘Statement on the Rule of Law, Peace and Security, Human Rights and Development’ (n 214).

problems associated with enforcement of judgement in litigation, are an integral component of the rule of law regime in a country.<sup>229</sup>

### **Model of Religion**

The influence of religious leaders over their followers cannot be underestimated. Most conflicts, either domestic or international, are triggered by religious intolerance, which occurs when there is competing claim by two or more religious organisations over scarce resources (economy) or status and power (politics) with the sole aim of dominating or eliminating one another. For instance, the prosecution and killings of the Jews,<sup>230</sup> the conflicts between Catholics and Protestants in the 16th and 17th century,<sup>231</sup> the execution of Christians in the 17th century in Japan,<sup>232</sup> the Mormon expulsion from Missouri and Illinois in the 1840s,<sup>233</sup> the killings of Muslims in Kosovo,<sup>234</sup> the conflict between Muslim Pakistan and Hindus in India<sup>235</sup> the Kafanchan religious unrest,<sup>236</sup> the Kaduna Shari'a riot of year 2000 and the post-election crisis of

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<sup>229</sup> See the Supreme Court of India decisions in *Guru Nanak Foundation v Rattan Singh & Sons*, *Food Corporation of India v Joginderpal Mohinderpal* ibid, *Salem Advocate Bar Association* ibid and *Tamil Nadu v Union of India* (n 23).

<sup>230</sup> This is generally known as 'the Holocaust'; see, Alexa Stiller, 'The Mass Murder of the European Jews and the Concept of 'Genocide' in the Nuremberg Trials: Reassessing Raphael Lemkin's Impact' (2019) 13(1) *Genocide Studies and Prevention: An International Journal* 144-172.

<sup>231</sup> Robert Blackey, 'A War of Words: The Significance of the Propaganda Conflict between English Catholics and Protestants, 1715-1745' (1973) 58(4) *The Catholic Historical Review* 534-555.

<sup>232</sup> This is what is, otherwise, known as 'the Japan Martyrdom' in which 16 Christians were massacred in Nagasaki, Japan; see, generally, Edward Hagemann, 'The Persecution of the Christians in Japan in the Middle of the Seventeenth Century' (1942) 11(2) *Pacific Historical Review* 151-160.

<sup>233</sup> See, generally, John E Hallwas and Roger D Launius, *Cultures in Conflict: A Documentary History of the Mormon War in Illinois* (University Press of Colorado, 1995).

<sup>234</sup> This is what is, otherwise, known as 'the Kosovo Massacre'; see, generally, Lawrence Freedman, 'Victims and Victors: Reflections on the Kosovo War' (2000) 26(3) *Review of International Studies* 335-355.

<sup>235</sup> John P Hoffmann, 'Religion: Morality and Social Control' (2015) 20 *International Encyclopedia of the Social & Behavioral Sciences* (2nd edn) 333, doi: 10.1016/B978-0-08-097086-8.84036-2.

<sup>236</sup> See, generally, Jibrin Ibrahim, 'The Politics of Religion in Nigeria: The Parameters of the 1987 Crisis in Kaduna State' (1989) 45/46 *Militarism, Warlords and the Problems of Democracy* 65-82.

2011,<sup>237</sup> the Jos crisis of 2001,<sup>238</sup> the Bauchi riot of 2007,<sup>239</sup> the ongoing Boko Haram killings<sup>240</sup> and kidnappings, the numerous killings in Plateau State (all in Nigeria) are all sectarian attacks and reprisals that have been religion-inspired.<sup>241</sup>

Although religion has contributed, significantly, to the outbreak of conflicts and wars, it has also served as a major tool for enhancing sustainable peace. Where there is conflict between adherents of two religions, the religious leaders, on both sides of the dispute, can be mobilised to facilitate peace by importing spiritual dimension into the peacemaking process. For example, African peacemaker, Hizkias Assefa, emphasises the commendable role of religious leaders as an asset in peacemaking,<sup>242</sup> Imam Muhammad Nurayn Ashafa is co-director of the Inter Faith Mediation Centre in Kaduna, Nigeria,<sup>243</sup> the World Council of Churches and the All Africa Conference of Churches mediated the peace agreement in Sudan in 1972,<sup>244</sup> various churches took part in the struggle against apartheid and the peaceful transition to popular governance in South Africa,<sup>245</sup> the Rome-based Community of Sant'Egidio successfully mediated to end the civil war in Mozambique in 1992.<sup>246</sup> In Nigeria, the likes of Bishop Mathew Hassan Kuka, Bishop John Olorunfemi Onaiyekan and His Majesty Sultan Muhammad Sa'ad Abubakar III, are some of notable religious leaders that have been facilitating peace processes in Nigeria and West Africa. In 2023, ECOWAS sent respected Islamic Clerics to

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<sup>237</sup> Colette Harris, 'Violence in a Religiously Divided City: Kaduna, Nigeria - From the Shari'a Riots of 2000 to the Post-election Clashes of 2011' (2013) 7(3) *Space and Polity* 284-299.

<sup>238</sup> Umar Habila Dadem Danfulani and Sati U. Rwatshak, 'Briefing: The September 2001 Events in Jos, Nigeria' (2002) 101 (403) *African Affairs* 243-255.

<sup>239</sup> Zakka Sara Wadam, *Ethno-Religious Violence in Zar Land in Bauchi State and Traditional Methods of Conflict Resolution* (Doctorate Degree Thesis University of Jos, Nigeria, 2014) 167-172.

<sup>240</sup> Abimbola Adesoji, 'The Boko Haram Uprising and the Islamic Revivalism in Nigeria' (2010) 45(2) *Africa Spectrum* 95-108.

<sup>241</sup> John P Hoffmann, 'Religion: Morality and Social Control' (n 233).

<sup>242</sup> David R Smock (ed), *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* (United States Institute of Peace 2006) 1.

<sup>243</sup> David R Smock (ed), *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* *ibid* (n 240) 1.

<sup>244</sup> David R Smock (ed), *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* (n 240) 1.

<sup>245</sup> David R Smock (ed), *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* (n 240) 1.

<sup>246</sup> David R Smock (ed), *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* (n 240) 1.

mediate between the Military Junta and the deposed President of Niger Republic.<sup>247</sup>

### **Private Sector Model**

Businesses play a pivotal role in socio-economic development of nations. Conflict and instability not only impact people and the environment, but also pose risks to all parts of the business sector. Society, government and the economic community have started to acknowledge that businesses have a role to play in the society in addition to its core mandate of wealth and job creation.<sup>248</sup> Sustainable, responsible business practices and values are not merely complementary features of long-term successful business, but a pre-requisite. As such, the core business and the way it is conducted is the major contribution of a company – not only as a source of financing, innovation, job creation and growth – but through its impact on stability and governance issues, including anti-corruption, peace and security and the rule of law. Sustainable peace is achievable through inclusive processes such as the promotion of democracy, transparent government, poverty eradication, sustainable development, and the rule of law. These processes and the underlying conditions that support them cannot be created by any single actor but typically involve a combination of stakeholders including politicians, government, humanitarian actors, and businesses.<sup>249</sup> It settled that businesses require socially stable, healthy and economically viable markets to succeed. While the primary responsibility for peace, security and development rests with Governments, businesses have a critical role to play in contributing to the stability and security in conflict-affected and high-risk areas.

Firms can promote stability in five broad ways: providing jobs and economic opportunity; respecting rule of law as well as international labour and environmental standards; espousing principles of corporate citizenship;

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<sup>247</sup> Jonathan Nda-Isaiah, 'Niger Crisis - ECOWAS Sends Islamic Clerics on Second mission' <<https://leadership.ng/niger-crisis-ecowas-sends-islamic-clerics-on-second-mission/>> accessed 10 April, 2024.

<sup>248</sup> International Alert, *Sustaining Business and Peace: A Resource Pack on Corporate Responsibility for Small and Medium Enterprises* <<https://www.international-alert.org/app/uploads/2021/09/Sri-Lanka-Corporate-Responsibility-SMEs-Resource-Pack-EN-2009.pdf>>; Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (n 137) 76.

<sup>249</sup> Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (n 137) 76; Jay Joseph, John E. Katsos and Harry J. Van Buren III, 'Entrepreneurship and Peacebuilding: A Review and Synthesis' (2023) 62 (2) *Business & Society* 322, 324

conducting risk assessments unique to the political environment in conflict-affected regions; and in some circumstances engaging in track-two diplomacy.<sup>250</sup> Corporate social responsibility (CSR) can contribute to the reconciliation and peacebuilding efforts of destinations that have or are experienced conflict.<sup>251</sup>

### **Technological Model**

Technology has become an integral part of daily lives. Every field owes its advancement to technology, and this clearly indicates the importance of technology in every aspect of human lives, including peacebuilding. Digital technologies are changing how social innovation and peacebuilding are developed. As the field of technology for peacebuilding grows, attention has been paid to the potential of new technologies for bridging the gap between warning and response. Technology can play a significant role in rethinking relationships between communities in conflict. There is a growing body of work exploring the role of technology in peacebuilding. Technology can contribute to peacebuilding processes by offering tools that foster collaboration, transform attitudes, and give a stronger voice to communities.<sup>252</sup>

In initiatives aiming to prevent the outbreak or escalation of violent conflict, new technologies can allow people to report and react more rapidly. Citizens can also use technology tools to engage and connect at the local level to mitigate conflict or call upon decision-makers at regional and national levels if larger interventions are required to sustain peace.<sup>253</sup> In exploring the application of technology to peacebuilding, it is important to keep in mind that technologies are not neutral. Introducing technology into peacebuilding programming also entails some risks. As enablers and connectors, technologies can be used as important transformative tools for enhancing sustainable human development and preventing violent conflict, technologies can also become dividers in a conflict context.<sup>254</sup> Technology can be useful in data collection

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<sup>250</sup> John Forrer, Timothy Fort and Raymond Gilpin, 'How Business Can Foster Peace' United States Institute of Peace Special Report 2012 <<https://www.usip.org/sites/default/files/SR315.pdf>> accessed 30 December 2024.

<sup>251</sup> Olusesan Oliyide and Oluwakemi Ayanleye, *Law, Peace and Prosperity* (n 137) 77.

<sup>252</sup> Anne Kahl and Helena Puig Larrauri, 'Technology for Peacebuilding' (2013) 2(3): 61 *Stability: International Journal of Security & Development* 1, 1, DOI:<http://dx.doi.org/10.5334/sta.cv>.

<sup>253</sup> Anne Kahl and Helena Puig Larrauri, 'Technology for Peacebuilding' (n 250) 2.

<sup>254</sup> Anne Kahl and Helena Puig Larrauri, 'Technology for Peacebuilding' (n 250) 2.



and processing and intelligence gathering which can be helpful for early warning signal in conflict situations.

## **LESSONS FROM OTHER REGIONS**

### **European Union and Peacebuilding**

The EU Global Strategy combines security, development and diplomatic actions in support of common objectives. The EU ensures an integrated approach to conflicts and crises by using the comprehensive toolbox at the EU disposal - at all stages of a conflict, from prevention to crisis management - in order to contribute to sustainable peace. The EU strives to deliver stabilisation and peace, in close coordination with the Member States, combining conflict prevention, mediation and peacebuilding in an effective way. The EU ensures that EU engagements are conflict sensitive and based on a proper analysis. With regard to Conflict Prevention, the EU aims at addressing structural risks of violent conflicts through all relevant policies, tools and instruments in a timely and sequenced manner. In addition to carrying out conflict analysis, the EU uses specific tools such as the EU conflict Early Warning System and the Horizon Scanning, to identify countries at risk of instability and/or of violent conflict.<sup>255</sup> The Early Warning System (EWS) is a risk management tool for identifying, assessing and helping to prioritise situations at risk of violent conflict for non-EU countries. The EWS draws upon evidence-based risk factors, like an economic shock or shrinking political space, adopting a time horizon of four years.<sup>256</sup>

The European Union stands as a testament to how nations, historically at odds, can forge economic alliances after resolving deep-seated conflicts. Regional collaborations not only enhance economic integration but also contribute to a sense of shared stability, minimizing the likelihood of conflicts.

### **Association of Southeast Asian Nations (ASEAN)**

In the early 1960s, Southeast Asia was then regarded as the ‘Balkans of the East’ since the region was rife with conflicts between the maritime states of Malaysia, Indonesia and Philippines, and shadow of the 2nd Indochina wars

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<sup>255</sup> The European External Action Service (EEAS), ‘Conflict Prevention, Peace building and Mediation’ <[https://www.eeas.europa.eu/eeas/conflict-prevention-peace-building-and-mediation\\_en](https://www.eeas.europa.eu/eeas/conflict-prevention-peace-building-and-mediation_en)> accessed 31 January 2025.

<sup>256</sup> EEAS, ‘Conflict Prevention, Peace building and Mediation’ (n 253).

still looming across the mainland Southeast Asia.<sup>257</sup> For decades since the 1970s, Southeast Asia has enjoyed a period of relative peace. Much of the transformation from an environment characterised by enmity and instability to peace and security was attributed to the conscious efforts by states to come together and establish the Association of Southeast Asian Nations (ASEAN). ASEAN was founded in 1967, and it became a critical regional mechanism for states in Southeast Asia to manage inter-state relations and prevent conflicts. However, ASEAN has a strategy of non-interference with member states internal conflicts. Members are left to contend with internal strife and conflicts. This is akin to AU's policy of non-interference with the internal challenges of member states

African Union can emulate the EU model of regional integration to foster peace and economic integration.

## **CONCLUSION AND RECOMMENDATIONS**

The foregoing discourse underscores that the endothermic nature of man will necessitate conflicts, contestations, disputations, et cetera, at micro and macro levels of society. This endothermic nature of man is exacerbated by man's inherent selfish nature, which propels man to, relentlessly, seek the pursuit and actualisation of his interest alone. This, of course results in conflicts where such interest and its pursuit are both inconsistent with the interest and pursuit of interest of other persons.

Thus, there will always be struggles and contestations between people with opposing needs, ideas, beliefs, values or goals, especially, in a world that is characterised by over population and fewer economic opportunities. Major root-causes of these inconsistent interests include political, economic, and social inequalities; extreme poverty; economic stagnation; poor government services; high unemployment; environmental degradation; and individual (economic) incentives to fight. In today's closely-interconnected world, shots fired in one corner of the globe create ripple effects in other, seemingly far, places. In order to reduce the likelihood of wars and other forms of conflicts, it is essential to promote inclusive development; reduce inequalities between

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<sup>257</sup> Noel M. Morada and Mely Caballero-Anthony, 'Re-imagining ASEAN and the Quest for Peace: Challenges and Prospects for Peacebuilding, Conflict Prevention, and Atrocities Prevention' (2023) 26 (2-3) *Journal of International Peacekeeping* 89-96. <https://doi.org/10.1163/18754112-26020001>.

groups; tackle unemployment; promote rule of law; and via national and international control over illicit trade, reduce private incentives to fight. Good economic governance, the rule of law and equitable economic development are, particularly, critical prerequisites for peaceful and prosperous communities and nations.

Progress, in whatever form, is vague and abstract in the absence of peace and stability as wars and other forms of conflicts interrupt economies, displace communities, and worsen poverty and inequality. To truly make progress towards peace and the global goals, meaningful actions must be taken, at every level of society, to build a world, not only free of conflicts and wars, but also a world where justice, equality, and human rights are upheld, a world where poverty, hunger, deprivation, inequality, and injustice are relics of the past.

Governments, civil society and communities need to work together to find lasting solutions to conflict and insecurity. Strengthening the rule of law and promoting human rights is, particularly, key to this process, as is reducing the flow of illicit arms, combating corruption, and ensuring inclusive participation at all times. The UN needs to broaden and strengthen the participation of African countries in the institutions of global governance, including the UN Security Council permanent membership.

Businesses play a vital role in promoting industrial stability by creating jobs, generating revenue, and driving innovation. When businesses thrive, they contribute to the overall stability of the industrial sector, which in turn has a positive impact on the broader economy. Furthermore, businesses can help mitigate the negative impacts of industrial instability by adopting sustainable practices, investing in research and development, and fostering partnerships with stakeholders.

To engender a culture of peace and to ensure sustainable peace for growth and development, peace education must be included in school curricula, from primary to tertiary levels. There is need to train and retrain peacekeepers on international humanitarian law and other rules applicable in law enforcement situations in operational practices and they must understand that the protection of civilians is, always, at the core of any peacekeeping mission.

There is a universal longing for a world free from conflict, violence, and suffering. A universal longing for dignity, peace, and development. Every

person, government and organisation has a role to play: the power to choose unity over division, dialogue over conflict, and sustainability over short-sightedness.

The UN must take urgent steps to address the underlying causes of conflict to ensure sustainable development, especially, by ensuring the prevalence of rule of law across the globe. The following words of Khan are instructive in this connection:

Understanding better the relationship between the rule of law and development should help the international community and national governments to better address these legal and institutional capacity deficits that are not just barriers to economic growth but also obstacles to eradicating poverty and addressing inequalities within countries and among countries.<sup>258</sup>

Also, guiding principles for community behaviour are very useful for ensuring peace but these norms must be broken down into actionable and workable interventions and within the context of rule of law, especially, the necessity for predictability and pre-eminence of the law and its efficient and unbiased administration as well as expanded access to justice and the massive benefits inherent in ADR, greater use of ADR in both averting and resolving disputes, should be encouraged.

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<sup>258</sup> Irene Khan, 'Statement on the Rule of Law, Peace and Security, Human Rights and Development' *ibid*.

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