

CHAPTER

2

CONFLICT, PEACE AND DEVELOPMENT

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INTRODUCTION

Discussing conflict, peace and development together is necessitated by the fact that these concepts are related based on the understanding that there can be no peace without development and no development without peace. The inventor, the artist, the thinker, and all people who act, as agents of human progress need peace to concentrate on their work (Selassie, 2001). Where there is peace, the people become united and which enhances their social interaction. Within a peaceful atmosphere, there is love, forgiveness, respect for one another, tolerance, showing of care and similar attributes. All of these are harbingers of development because where they abound, people are motivated to be committed to their responsibilities to one another and to the nation. Contrariwise, (violent) conflict is inimical to development especially as conflict situations draw resources away from development. Most African countries are rated as underdeveloped and have virtually remained so because of the incessant violent conflicts that have deprived them of the opportunities for development and the poverty that this has led to has also further driven the conflict situation due to the fierce struggle over the scarce resources. We shall look at these

concepts and their relationship to each other and their interaction and how to channel all efforts towards peace which is the only way for development that will lead to the improvement in the quality of life of our society.

CONFLICT

The word “conflict” is from the Latin word *conflictus*, meaning collision or clash (Markosyan, 2013). However there is no agreement as to an acceptable definition of the concept. Most definitions are based on the various features of conflict such as their causes or the nature of the conflict parties. Thus conflict is defined in the context of opposition between parties; an absence of agreement between parties; a way to solve social contradictions and a natural process in human social interaction (Ohana, 2013). However defined, conflict will always occur between and among family members, workers, colleagues, supervisors, boards of management in our work or play environments, between organisations and within organisations given the dynamics of human interactions. The reason for this is diversities in the interests, goals, perceptions, viewpoints, values and experiences of human beings (Bayer & Schernick, 2013). This means that conflict is unavoidable. Conflict is also neutral- neither negative nor positive. What determines the outcome of conflict, whether it will be negative or positive, destructive or functional depend on how people understand and respond to it. When conflict is perceived as a confrontation and the parties resort to violence, the result is destruction which inflicts sorrow, pain and grief. However, conflict can have positive outcomes as it helps clarify issues between or among people leading to progress. Thus conflict can be an important force in social change as it brings to the fore, grievances that exist in relationships so that they are dealt with. In the society or community, it can reveal competitive or contradictory laws or policies regulating access to positions or resources; weaknesses in the ways in which resource management policies or laws are implemented and

people's need or desire to assert their rights, interests and priorities (Engel and Korf, 2005). As these issues are addressed constructively, it leads to progress. Thus conflict can be a creative force if people manage it in a constructive and participatory manner.

Levels of Conflict

Conflict exists at various levels. It can be intrapersonal, interpersonal, intragroup, intergroup, national and international. The intrapersonal level of conflict may be motivational which relates to the struggles an individual has within himself/herself with-choices at a particular time. It can range from such issues as whether to wear a particular dress or the other (which has little difference) to which of two employment opportunities to accept or who to marry (which have serious consequences). It can be moral as an inner fight regarding good and evil or a gap between reality and ambition that can lead to frustration.

Interpersonal conflict has to do with two people such as between couples, friends, co-workers (superior and subordinate) or in the community. It generally occurs where people are finding difficulty in working or living together. The issues in such a conflict usually revolves around envy, distrust, betrayal, hatred and the like. In the workplace it would most times be as a result of sharing responsibilities and or resources. Intragroup conflict is about conflict that exists within a group such as a political party, a community, or an institution. It is common to find members of a political party disagree to the point of breaking up into factions or some members cross carpeting. The tension between trade unions and management is also a familiar manifestation of intergroup conflict.

Intergroup is between two groups. The groups could be formal such as political parties, government agencies/departments or non-formal such as cultural, religious or ethnic groups or communities or even gangs.

Nigeria has witnessed several violent intergroup conflicts. National conflict is within a country especially between a group or section of the country and the government taking the form of rebellion, insurrection or subversion. It could lead to a civil war and if possible an eventual breakup. This became rife at the end of the Cold War in various countries of the world up till now.

Global conflict is where several countries across the globe are engaged such as the world wars or the fight against terrorism. This can lead to various countries pitching tents with their likes as in the cold war period when there were the countries of the eastern bloc, the western bloc and the non-aligned nations. It is necessary to point here that these levels impact on each other. A person experiencing conflict at the intrapersonal level may affect his/her relationship with another person thereby leading to or affecting interpersonal relationship which can affect the group, society, national, international and even global.

Sources and Causes of Conflict

There are several sources and causes of conflict but they have generally been grouped under three categories: conflict over resources, conflict with respect to psychological needs and conflict involving values. These categorisations however do not mean they are distinct. A particular conflict may have strands of all of these or it may transit from one category to the other due to the dynamic nature of conflict itself.

Resource conflicts are about economic issues. They are disagreements and disputes over access to, and control and use of resources which may be natural, human, financial, or other materials. Such conflicts usually occur because of the fact that the resources may be scarce and one party or the other may attempt to have exclusive access or use more of it than other(s). It does not take much time to identify and resolve resource based conflicts because they are physical

and once the material in question is equitably shared or rightly and justly apportioned, that could end the conflict.

Conflict over psychological needs affect the psyche (mind) of those affected and can impact on their activities and relationships with implications beyond themselves. It has a lot to do with people's perception of themselves or others which can inform their conduct. Those perceptions may be related to stages in human development such as that of youths in their teens who may become more demanding in their needs for love, security, belongingness, self esteem and a passion for some other innate drives. This can be source of conflict in the home, school or their peers. Such conflicts are not easily discernable unlike resource conflicts and equally difficult to resolve.

Value based conflicts relate to those things that give people their identity and they provide the basis of who they are. These include religion, ideology and tradition. They are highly cherished belief systems that people would unequivocally not like to compromise for any reason and people are therefore willingly to die for such values. They are usually the cause of intractable and prolonged conflicts because there is hardly a basis for negotiation between or among parties in value based conflicts.

The study of sources and causes of conflict is necessary so that anyone who may want to intervene in a conflict would need to know the approach to use based on the conflict type so as not to misapply an inappropriate method.

Stages of Conflict

Conflict also has various stages. It hardly erupts suddenly without a beginning but it emerges. The first is the latent when parties are not aware that the potential for conflict exists. Brahm (2003) has shown that wherever differential power, resources, differing interests or values are present, there is potential for an outbreak of conflict if a triggering event occurs. However, people may go on for a long time without the

actors being quite aware of the existence of tension especially on the side of the privileged party. If steps are not taken to address the issues, the situation will fester until parties begin to be aware that a conflict exists. This prepares the ground for the next stage when the conflict emerges.

The emergent stage usually occurs when a triggering event transforms the latent conflict and it becomes apparent. This may be in the form of a confrontation between the parties over something that may not be directly related to the issue but it brings it to the fore. The people and the issues begin to gain prominence and identities begin to be created around them. Responses at this stage are very critical. If the conflict is immediately followed by settlement or resolution, it may terminate otherwise it will spiral to the next stage which is escalation.

The escalation stage involves an increase in the intensity of a conflict and in the severity of tactics used in pursuing it. At this point, identities, grievances, goals, and methods often change in ways that perpetuate the conflict in increasingly destructive fashion (Kriesberg, 2003). New grievances are generated on both sides while old dissatisfactions and injustices are aroused and responsibility for them is ascribed to the current enemy. This causes a hardening of positions and the methods of prosecuting the conflict may have no connection with the initial goals of the parties as each side seeks to undermine the other by all means.

No conflict escalates perpetually. It reaches a point of stalemate where no side appears to be winning and they are unable to continue to accelerate yet parties are not willing to back down from their stances. However, one or more of the persons involved realise they are not likely to reach a conclusion if they continue and they begin to consider coming up with a solution. This will lead to the stage of de-escalation. It is the point at which the conflict could transit from a fight to a dialogue when parties come to see the methods they have

been using as counterproductive for the goals sought, particularly if alternative methods, promising more constructive outcomes, seem feasible (Kriesberg, 2003). This was the case in South Africa when both the White minority regime which practiced apartheid and the Black majority resorting to armed struggle saw that none of them could achieve their objectives and were willing to change their tactics resulting in de-escalation and resolution of the protracted conflict. This is the negotiation stage when parties begin to acknowledge the rights of one another and recognise the need to give and take so that both can win instead of a mutually destructive engagement. One critical point at this stage is that both parties must be ripe before there can be any positive result. It may also take the intervention of a third party. In negotiation each group decides on its position determines its options and spokesperson(s), and its agenda. With these, they can meet with the other party, they share their positions, consider options, exchange concessions, perhaps reach an accord, and implement (Kriesberg, 2003).

Thus negotiation leads to the settlement/resolution of the conflict as parties hear from one another and are able to reach an agreement. What follows after this is post-conflict peacebuilding and reconciliation process. It is a long-term process that occurs after violent conflict has slowed down or come to a halt in order to repair damaged relationships with the long-term goal of reconciling former opponents. This is the phase of the peace process that takes place after peacemaking and peacekeeping (Maiese, 2003).

Effects of Conflict

The effects of violent conflict manifest in loss of lives and property, demographic shifts and population movement or migration, abandonment, looting, human rights abuses, long term social effects especially on children, youths and girls, etc. Development is truncated as industries are shut down. Resources are wasted, diverted, and or destroyed during

conflict instead of being channeled for development. The gains of years of advancement are lost and the future is grim. The following is an enumeration of some of the effects.

- i. The provision of infrastructural facilities and utilities like water and electricity are compromised
- ii. Education is normally badly hampered as schools are closed, parents flee, teachers displaced and cannot teach, and children are left without schools for a long period of time
- iii. The culture of aggression is established and nurtured during and after violent conflicts, such that it becomes difficult to supplant even after the cessation of violence
- iv. Mutual suspicion becomes the order of the day, making it difficult for leadership to hold the people together
- v. General hunger and food insecurity
- vi. Malnutrition of especially youths and children
- vii. Hitherto functioning healthcare and other social systems collapse
- viii. Growing spade of insecurity
- ix. Further decline in the quality of governance
- x. Surge in military and other security operations
- xi. Abuse of human rights of the civilian populations in ways like extortion
- xii. Abuses and humiliating acts like forced marriage, sexual exploitation, wife abduction, child soldiering, forced pregnancies etc.
- xiii. Extortion by security agencies at checkpoints against motorists and other civilian passers-by.
- xiv. Militarisation of the community from prolonged presence of security on the streets
- xv. Psychological trauma of minors (CECOMPS, University of Jos (2009).

We shall discuss these further in the section on the nexus of conflict, peace and development.

Having looked at the negative effects of (violent) conflict, we

now turn our discussion to the concept of peace and its attributes which is contrary to the scenario above.

PEACE

The concept of peace, as in most theoretical terms in the humanities and social sciences, is difficult to define. Miller defines peace as “a political condition that ensures justice and social stability through formal and informal institutions, practices and norms” (Miller, 2005, p.55-56). He proceeds to outline a number of conditions that must be met to achieve and maintain peace. These include a balance of political power among the groups in the context; legitimacy of decision makers and implementers that includes transparency and accountability; recognised and valued interdependent relationships; reliable and trusted conflict resolution institutions; a sense of equality and mutual respect as well as understanding of rights, interests and flexibility in spite of differences (Miller, 2005). Heinrich however does not see peace merely as a condition but rather as a dynamic social construct which requires a process of building involving investment and materials, architectural designs, coordination of labour, laying of a foundation as well as continued building” (Lederach in Heinrich, 2006).

Ibeanu thus defines peace “as a process involving activities that are directly or indirectly linked to increasing development and reducing conflict both within specific societies and in the wider international community” (Ibeanu in Best, 2006, p.10).

None of these definitions has been able to provide a definition that is generally acceptable. Actually, like happiness, harmony, justice, and freedom, peace is recognised more by its absence than its description. It is in this regard that Francis’ approach is illuminating as he gave a contextual approach to the definition of peace when he stated that

A society fragmented and polarised by perpetual war

and armed conflict will interpret peace as the absence of war. Similarly a political community driven by unjust structures and policies will equate peace with justice and freedom. People suffering material deprivation and poverty will invariably perceive peace in terms of equity, development and access to essential necessities of life (ibid). This indicates that the perception of peace depends on people's situation, culture and level of development etc.

The notable peace Theorists and a founder of peace studies and peace research, Galtung has distinguished between positive and negative aspects of peace. Negative peace refers to the absence of direct violence, war, fear and conflict at individual, national, regional and international levels. Positive peace on the other hand means, in addition to the above, the absence of unjust structures, unequal relationships, justice and inner peace at individual level (Galtung, and Wirak, in Francis,2006). Galtung links these aspects of peace to the concept of violence because peace connotes a movement away from violence. He saw violence in three dimensions: structural violence (unequal advantage built into social, political and economic systems); cultural violence (prevailing attitudes and beliefs about the power and necessity of violence); and direct violence (the use or threat of use of force and or verbal). In this case, positive peace is seen as a movement away from direct violence and its reduction or elimination while positive peace is the elimination of structural and cultural violence.

Thus in pursuit of negative peace, attention is focused on peacekeeping or peace restoring (if a war has already broken out). Negative peace is thus a more conservative goal, as it seeks to keep things the way they are (if a war is not actually taking place), whereas positive peace is more active and bolder, implying the creation of something that does not currently exist. Contrariwise, positive peace focuses on peace building, the establishment of non-exploitative social structures, and a determination to work toward that goal even

when a war is not ongoing or imminent. Some of the measures that can enhance positive peace include cooperation, harmony, equity, justice, and love. Supporters of positive peace uniformly agree that a repressive society, even if it is not at war, should be considered at peace only in a very narrow sense. In addition, a nation at peace that tolerates outbreaks of domestic violence on a widespread level, despite an absence of violent conflicts with other nations, is not really at peace with itself (Matsuo, 2007).

Peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in a constructive way. Peace therefore exists where people are interacting non-violently and are managing their conflict positively – with respectful attention to the legitimate needs and interest of all concerned. This is the understanding that informed the description of peace as well-managed social conflict (Dijkema, d'Hères, 2007).

DEVELOPMENT

The term development has been described as complex, contested, ambiguous, and elusive as it has a range of meanings that depend on the context in which the term is used. It may also be used to reflect and to justify a variety of different agendas held by different people or organisations (Daley, undated). This implies that the term is political. However, development refers to the process of bringing about social change that allows people to achieve their human potential. It is thus change that envisages positive outcomes particularly manifested in improvement in the welfare, quality of life and social well being of people.

The concept of development encompasses several dimensions such as the economic, environmental and social. The interaction of these components contribute to what is called human development measured by life expectancy, adult literacy, access to all three levels of education, as well as people's average income which is a necessary condition of

their freedom of choice. In a broader sense the notion of human development incorporates all aspects of individuals' well-being, from their health status to their economic and political freedom which the United Nations publishes annually as Human Development Index in the Human Development Report (Soubbotina, 2004).

Economic development has to do with increasing a nation's wealth by increasing the size or pace of the economy such that more products and services are produced. This is what is typically expressed in terms of the country's Gross Domestic Product (GDP). The GDP therefore reflects the quantity of resources available to a nation which enhances its potential for reducing poverty and solving other social problems. But the GDP alone can be misleading as it does not provide information about the allocation of those resources. Thus a country can have a high GDP but rates low on the Human Development Index because economic progress human development does not necessarily follow economic progress.

It has further been argued that it is even possible for economic development to be achieved at the cost of greater inequity, higher unemployment, weakened democracy, loss of cultural identity, or over consumption of resources needed by future generations. This type of growth is not sustainable as it does not result in the fruits of human development such as improvements in workers' knowledge and skills along with opportunities for their efficient use: more and better jobs, better conditions for new businesses to grow, and greater democracy at all levels of decision-making (Soubbotina, 2004). This is the reason why emphasis is rather on human development which we shall discuss below

Human development

The human development approach is about expanding the richness of human life, rather than simply the richness of the economy in which human beings live. This approach

which is focused on creating fair opportunities and choices for all people was developed by the economist Mahbub Ul Haq and anchored in Amartya Sen's work on human capabilities. The human security approach is people centred as it pays attention rather to the improvement of the lives of people than mere economic growth. The utility of income growth can only be measured by the increase in the quality of life of the people or else it is meaningless.

This follows that human development is about enhancing people's abilities and giving them a chance to use them so that they can have more freedom and opportunities to live lives they value. It is about not only educating people but also giving them appropriate skills and opportunities to use them after they have been so trained else, it will have placed limitations to their opportunities. Thus the Human Development Report Office (HDRO Outreach, 2015, par. 2) has identified three foundations for human development which are "to live a healthy and creative life, to be knowledgeable, and to have access to resources needed for a decent standard of living".

The human development approach does insist on people using the opportunities provided but allows them to freely choose what to do with such opportunities as they consider appropriate for the attainment of their desires. Again, the HDRO notes that

The process of development – human development - should at least create an environment for people, individually and collectively, to develop to their full potential and to have a reasonable chance of leading productive and creative lives that they value (HDRO Outreach, 2015, par. 2).

Choice is therefore a fundamental aspect of human development which is a demonstration of the fact that people are at liberty in the midst of many options rather than being limited because of want.

But for human development to be realistic, it has to be

sustainable. Neumayer (2010, p.1) supported this with the assertion that “If human development is about enabling people to lead long, healthy, educated and fulfilling lives, then sustainable human development is about making sure that future generations can do the same”. This is where the concept of sustainable development comes in.

Sustainable Development

According to the United Nations World Commission on Environment and Development (The Brundtland Commission) in 1987, development could be described as sustainable if it “meets the needs of the present without compromising the ability of future generations to meet their own needs.” (1987, p. 16). Based on this definition, sustainable development has evolved a core set of guiding principles and values which is to meet the needs, now and in the future, for human, economic, and social development within the restraints of the life support systems of the planet. Sustainable development is therefore a concern for the impacts of human activity, which affect the quality and quantity of the environmental, social and economic opportunities and endowments available to current and future generations. It implied the integration of environmental values and policies with development strategies as well as a concern for equity between members of the present generation and between today and future generations. In this sense sustainable development is both a goal and process (Roome, 1988).

Leinbach (2005) who described sustainable development as development that is likely to achieve lasting satisfaction of human needs and improvement of the quality of life has outlined the main ideas behind sustainable development as encompassing:

- Help for the very poorest who are left with no option but to destroy their environment to survive
- Idea of self-reliant development with natural resource constraints

- Cost effective development using different economic criteria to the traditional –i.e. development should not degrade environment
- Important issues of health control, appropriate technologies, food self-reliance, clean water and shelter for all
- People centered activities are necessary- human beings are the resources in the concept

Sustainable development could therefore be said to provide or allow for the condition of the harmonious maintenance of man's well-being (economic, social and political) and the environment (ecosystem and space) to be attained (Soares and Quintella, 2008).The key principle of sustainable development underlying all others is the integration of environmental, social, and economic concerns into all aspects of decision making. It is this deeply fixed concept of integration that distinguishes sustainability from other forms of policy.

THE INTERACTION BETWEEN CONFLICT, PEACE AND DEVELOPMENT

In a study on *Examining the relationship between armed violence and the Millennium Development Goals'* (MDG) achievement, Wennmann and Muggah (2010) demonstrated how armed violence obstructs development across many fronts. They showed that armed violence severely compromises the skills and assets that are essential to living a productive life and shortens planning and investment horizons. The study also highlighted how underdevelopment – expressed as unemployment or income inequality – tended to be correlated with higher rates of armed violence while developmental progress tended to be associated with lower rates of armed violence.

Key findings of the study especially relating to efforts towards attaining the target of the MDG goals include the following:

1. Areas experiencing comparatively high rates of conflict related and homicidal violence tend to experience

declining levels of progress in relation to both human development as measured by poverty, income and the achievement of specific MDG goals.

2. Countries with low homicide rates make more rapid human development gains than countries with higher homicide rates. Specifically, countries featuring lower average homicide rates had a roughly 11 per cent higher chance of achieving improvement in the Human Development Index (HDI) than countries registering higher homicide rates.
3. Countries reporting high levels of homicide are statistically associated with reduced progress across specific MDG Goals. Specifically, high rates of homicidal violence contributes to dramatic reductions in eradicating extreme poverty, youth unemployment and hunger (MDG 1), increased primary enrolment ratios (MDG2) and reduced infant mortality and adolescent birth rates (MDG 4 and5);
4. Meanwhile, higher levels of development tend to be associated with reduced levels of homicidal violence. Specifically, countries reporting proportionately lower levels of income inequality and unemployment feature comparatively lower levels of homicide. By way of contrast, lower levels of human development and income occurs in parallel with high and very high rates of armed violence (Wennmann and Muggah, 2010, P.4-5).

Overall, the study found out that those countries that reported lower levels of human development feature, in proportional terms, more violence. This is also confirmed by the 2011 World Development Report which asserted that “The costs of violence for citizens, communities, countries, and the world are enormous, both in terms of human suffering and social and economic consequences” (World Development Report, 2011, p. 58-59). At the economic level, the report showed that

poverty reduction in countries affected by major violence is on average nearly a percentage point slower per year than in countries not affected by violence. After a few years of major violence, the contrast can be quite stark: countries affected by violence throughout the 1980s lagged in poverty reduction by 8 percentage points, and those that had experienced major violence throughout the 1980s and 1990s lagged by 16 percentage points. On average, a country experiencing major violence over the entire period (1981–2005) had a poverty rate 21 percentage points higher than a country that saw no violence. The disruptive effect of violence on development and the widening gap between countries affected by violence and those not affected are deeply troubling. Apart from the direct losses that can be measured and quantified in economic terms, there are other measureable costs such as loss of life, disability, and destruction. There are also indirect costs that are not easily measured including trauma, loss of social capital and trust, prevention cost, and forgone investment and trade all of which impact negatively on development.

Africa's development has been severely affected by conflict. The continent has witnessed massive dislocation of people from their homes, livelihoods and communities. Between 1980 and 2005 more than four million Africans fled their countries (UNHCR 2007 in Fukuda-Parr, Ashwill, Chiappa, and Messineo, 2008). In some dramatic cases, as much as 40% of the population of Rwanda fled their homes in 1994, and 14% of Burundi's people in 1993. In 2005, there were an estimated 12.1 million internally displaced persons (IDPs) in 20 African countries—more than twice the total for the rest of the world—including 5.4 million in Sudan, two million in Uganda and 1.7 million in the DRC (Eschenbächer 2006 in Fukuda-Parr, Ashwill, Chiappa, and Messineo, 2008). The effect of these displacements on human security is enormous.

Nigeria has also witnessed several violent conflicts that border largely on political, ethnic and religious issues with varying degrees of implications on development. The civil war

of 1967 to 1970, the electoral violence in election periods, the Niger Delta crisis and the recent insurgency in the North East that has affected the whole country have led to the destruction of many lives and properties. The insurgency has resulted in whole settlements being abandoned while the houses and other infrastructures have been laid waste. With the destruction of schools and the dislocation of the pupils and students, the education of the children have suffered serious setbacks that will limit not only their own development but that of their communities and beyond. The resources that have been invested in the prosecution of the war against the insurgency could have helped advance these communities and the nation at large. This state of affairs have been rightly captured by Stewart (2007, p.2)

Violent conflict has a major and broad negative impact on HD across generations –not only on all three components of the Human Development Index (life expectancy, incomes and education) but also on wider dimensions of capabilities, notably on human security and on freedoms more generally. Most of the human and economic costs of war do not result directly from battle deaths and injuries, but indirectly from the loss of livelihoods caused by the dislocation of the economy and society. Conflict weakens human development: It disrupts economic activities, as a result of a complex combination of destruction of economic infrastructure, degradation of the environment, worsening communications, lower investment, restricted export markets and foreign exchange earnings, all of which reduce economic growth, and hence people's economic entitlements.

It is for such reasons that Collier (2005) referred to armed conflict (particularly civil war) as development in reverse chiefly because of its undoing role on development. He showed that war digs a deep hole in the economy from which it takes many years to recover. Collier estimated that the direct

cost of a typical civil war cost is at least \$50 billion.

Steward (2007) provided some statistics in this regard as follows. During the war in *Mozambique* around two-thirds of dams were destroyed, and almost 60% of primary schools were closed or destroyed. In *Uganda*, in the late 1970s, about half the doctors and 80% of the pharmacists left. Government expenditure on health and education is estimated to have fallen in ten of fourteen war-affected countries (1970-1995), and by over 40% in *Angola*, *Liberia*, *Uganda*, *El Salvador* and *Iran*. Primary school enrolment fell substantially in some countries – notably *Angola*, and *Mozambique*. In *Uganda*, additional infant deaths, compared with non-war regional trends, amounted to over 2% of the 1995 population. The 2011 HDR also painted a grim picture of the long-lasting effect of violent conflicts noting that for countries that have gone through civil war, recovering to original growth paths takes an average of 14 years of peace. The report cited the case of, Burkina Faso and Burundi who until 1990 had similar incomes and growth paths. But with the onset of civil war in Burundi, real incomes declined to 1970 levels. With no major conflicts, Burkina Faso went on to have an income more than two-and-a-half times that of Burundi.

The contrast between this retrogression in violence and progress in times of peace can also be seen in the striking gains that countries emerging from violence make especially with assistance from the international community. The HDR (2011) showed that Ethiopia more than quadrupled access to improved water, from 13 percent of the population in 1990 to 66 percent in 2009–10. Mozambique more than tripled its primary school completion rate in just eight years, from 14 percent in 1999 to 46 percent in 2007. Rwanda cut the prevalence of undernourishment from 53 percent of the population in 1997 to 34 percent in 2007. This makes a strong case for efforts to not only bring an end to raging conflicts but also to put measures in place towards conflict prevention and peacebuilding. This is because a peaceful environment

enables people to be united and also provides the atmosphere for certain attributes that that will encourage development and prosperity in any community and nation.

UNITY

Chimoriya (2014) defines unity as the act of joining together and working together as a one unit in order to achieve common goal. People can therefore be said to be united when they operate from a common purpose and agree to move forward together to achieve agreed upon outcomes (Stiff-Williams, 2012). What unites people is commonality of identity which may be physical, emotional, cultural, social etc. The more similar individuals and groups are in these regards, the closer will they identify with one another and the more fond they will be of one another which makes the unity among them to be stronger.

At the national level, when people who may be divers in several ways agree to live and work together, it is called national unity. National unity is an imperative for the progress and prosperity of any nation as it helps strengthen the nation and promotes peace and love among its citizenry. Where people are united, they can put efforts in elimination of vices like corruption. It give people sense of security for they are able to know each other better and understand each other's sensitivity. Unity promotes co operation and opens opportunity to excellence and leads it on the path of development (Chimoriya, 2014).

Nigeria is a country that consists of over two hundred and fifty ethnic nationalities and many religious groups among which are the two dominant- Christianity and Islam. Even of these two, there are several variants and denominations. These diversities ought to be the strength of the nation as they provide its various colorations as each group makes up for the lack of the others while the others provide for what it does not have. Unfortunately this has not been so because of lack of

unity.

Suhaib (2012) has enumerated a number of suggestions to enhance unity in Nigeria. These include the need to eliminate sentiments in our national discourse. People should avoid making sweeping generalization on other ethnic tribes, and begin to reserve emotions toward other ethnic groupings so that peace and unity can flourish in the country. Nigerians of every race, gender, and religion should love and respect each other as one family. Whenever challenges arise, instead of resorting to actions that will inflame negative passions, the issues can be discussed on the table and resolved amicably. A sense of oneness should be encouraged while the divisive attitude of 'we' verses 'them' should be eschewed. The approach to any problem should be as a collectivity not a fragmentation. This way, no matter what the challenges are, the nation will come through stronger according to the dictum that "united we stand but divided we fall". This attitude can be built through public enlightenment campaigns and the training of children in schools to raise them with the understanding of the profitability of unity and peaceful co-existence among the citizenry, with the central theme of equality and oneness. Nigeria was built on the foundations of tolerance and solidarity. Nigerian should uphold the national dream of unity in diversity and stay strong, peaceful, and united despite the bitter challenges the country may be going through at any moment.

LOVE

Love is difficult to define, yet it plays enormous and unavoidable roles in several relationships and cultures (Internet Encyclopedia of Philosophy, undated). Love has three inherent qualities. The first is that love is complete acceptance. It is not judgmental but accepts people as they are and allows them to be who they are. Secondly, love is unconditional: it does not depend on the person's behaviour. Where it is conditional, it might just be that we have some

positive thoughts about the person but it is not love. Thirdly, love is selfless: it does not want anything in return but just love for the sake of love. If we claim to love people but we are expecting something in return, then we are just trying to use that person which negates the true meaning of love (Elkrief, undated).

The feeling of love can inspire and unite, as well as break down obstacles or the need for control. When this feeling is expressed or experienced, it triggers joy and happiness within the inner most person of the human thus eradicating grimes and allows for a clearer vision of one's own beauty and that of the other person. The love for humanity is based on the fact that every human is an entity of uniqueness or unique personality that needs to be preserved (Emakpor, and Nyback, 2010).

Love begins with knowing, relationships and understanding and it results in the other person's freedom and development. It is not a skill or something that can be taught, but rather something that can be expressed or experienced. Experiences of love seem to affect a person immediately and influences his/her personality in a way that, almost inevitably, contributes to human development or transformation. Experiences of love may also uncover new aspects of human existence and disclose unexpected possibilities (Emakpor, and Nyback, 2010).

There is also love for one's nation which is known as patriotism. It generally refers to love for and devotion to one's country and implies that it is not loyalty to any ethnic, cultural, religious or political group but the nation. At times ethnic and religious affiliations in Nigeria tend to be stronger than that of the nation. People are not willing to sacrifice for the national good but they could die for their ethnic or religious groups. This does not augur well for the advancement of the country as it leads to the fragmentation of the component parts that ought to be bound together. There is need for a national orientation that will encourage individual people and groups to

understand that it is in the development of the national good that the component parts will have their own. But one thing that encourages love to blossom is respect

RESPECT

For any relationship, community or nation to live together and succeed, there must be respect. Even for development to occur there is need for respect without which people will not be committed to carrying out their responsibilities. When people are respected, they understand that they are valued and will be encouraged to put in their best. Respect comes in three forms basically. Respect for self which is an acknowledgement that one is not a nonentity but has self worth. It is not about pride but refusing to decent into inferiority. Respect for others is to have regard for them because of who they stand for, first as human beings and the integrity they have curved for themselves. Respect for things such as animals, property, laws, etc. relates to consideration for things that are not human yet reserve our care so that they can be preserved.

Respect does not necessarily has to do with liking a person or thing but just on the basis of who they are or what it is. In traditional African societies, respect is generally accorded elders because of their age and the wisdom that is expected to go with it. However, respect should not just be to elders but to all. Farid (2005, par. 3) pointed out that

It means being treated with consideration and esteem and to be willing to treat people similarly.. It means to have a regard for other peoples' feelings,[2] listening to people and hearing them, i.e. giving them one's full attention. Even more importantly, respect means treating one with dignity. Respect is the opposite of humiliation and contempt. So where the latter can be a cause of conflict, the former and its opposite can help transform it.

She also outlined important roles that respect can play which include the following:

1. Respect allows one to build trust with "the other."
2. Respect allows one to build and rebuild relationships.
3. It provides one with "an entry," into the other side
4. Those who are respected within the community are most likely to be able to bring or encourage peace.
5. In addition, according respect can make the key difference in the direction of the conflict.
6. Its presence can lead to a positive change, whilst its absence may lead to even more destruction.

It is therefore important that this virtue is cultivated as it is not an attribute that anyone is born with but it is learned as it can create opportunities for peace and development.

CARING

Most of the literature on caring is related to the health services as it is considered essential and central especially to nursing practice. But caring is not limited to limited to any profession because caring is inclusive, circular, and expansive: Caring for self, caring for each other, caring for patients/clients/families, caring for the environment/nature and the universe (Wagner, 2010). Boff (2012) has identified four meanings with regard to care that are interdependent. First, caring is a relationship, an attitude of loving; soft, amicable, harmonious and protective of the personal, social and environmental reality. Secondly caring is all types of concern, inquietude, unease, discomfort and even fear for persons and realities with which we are emotionally tied and for that reason they are precious to us. Thirdly caring is the experience of the relationship between the need to be cared for and the will and the predisposition to care, forming a collection of supports and protections (holding) that make possible this undissolvable relation at a personal and social level, and with all living beings. Fourthly caring-precaution and caring-prevention refer to those attitudes and behaviors

that must be avoided due to their injurious consequences, foreseeable (prevention) and unforeseeable, that sometimes result from the imprecision of scientific data and the unpredictability of their damaging effects to the life-system and to the Earth-system (precaution).

Caring is related to love. One who is indifferent cannot care about another person since it involves feelings that bind the care giver and receiver. A person who cares wants the best for that other person and would not want him/her in harms way. It also means you wouldn't do anything intentionally to hurt them. Thus a caring person is considerate, kind, taking into account how decisions, words and actions are likely to affect other people. In traditional African societies, care is integral part of communal life as everyone has responsibility for the other. Everybody's business is every other person's business- what affects one person affects all. Unfortunately Western culture has brought about such a disorientation that this kind of care has been eroded to such an extent that people are willing to harm one another for gain even within the same family and community. There is need for a reorientation to restore this virtue to enrich our lives.

FORGIVENESS

Forgiveness is a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve your forgiveness (Greater Good, undated). This does not mean a denial of the offence nor its gravity nor yet condoning or excusing the offence to the extent that it does not necessarily release the offender from legal responsibility. It is principally meant to release the one that has been offended from pain by releasing the offender from harbouring pain that can be destructive so that the offended person can go on with his or her life.

Forgiveness may lead to reconciliation or it may not and these two are not the same. What is important is that the

offended person renounces his or her desire for revenge. Forgiveness is fundamentally not about the other but for one's self. It therefore has little to do with the other person although the benefits would be more on both sides if it elicited a positive response from the other that culminates in reconciliation. On the part of the wrongdoer, forgiveness releases them from the blame and hard feelings often directed toward them by those they wrong, or helping them transcend the guilt or remorse they suffer from having done wrong, thereby allowing them to move forward in their lives. These ends of forgiveness may be regarded as in general enabling in the sense that they show how forgiveness sometimes helps people move beyond the wrongs they endure or cause and the sometimes debilitating effects those wrongs have on wrongdoers and victims alike (Hughes, 2015).

TOLERANCE

Tolerance is the ability to live with others whose opinions we might not share. We are willing to accept and treat them the way we would like to be treated by others as we are. A tolerant person can learn from others, value the differences, bridge cultural gaps, reject unfair stereotypes, discover common ground, and create new bonds. It is such that we may see tolerance as the opposite of prejudice in many ways.

The Richmond Philosophy Pages (undated, p.1) enumerates tolerance as follows

[R]espect, acceptance and appreciation of the rich diversity of our world's cultures, forms of expression and ways of being human. Tolerance is harmony in difference. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is being yourself without imposing your views on others. Tolerance is, above all, an active attitude prompted by recognition of the

universal human rights and fundamental freedoms of others. The practice of tolerance doesn't mean toleration of social injustice or the abandonment or weakening of one's conviction.

The opposite of this is intolerance which is a lack of respect for practices or beliefs of others. This is shown when someone is not willing to let other people act in a different way or hold different opinions and treating them unfairly who they are. Since intolerance does not accept difference, it lies at the basis of racism, xenophobia and discrimination and can often lead to violence. Tolerance is integral to different groups relating to one another in a respectful and understanding way. In cases where communities have been deeply entrenched in violent conflict, being tolerant helps the affected groups endure the pain of the past and resolve their differences. The case of the Hutus and Tutsis in Rwanda is an example of people who have tolerated a reconciliation process, which has helped them to work through their anger and resentment towards one another (Peterson, S. 2003). The most common issues that call for tolerance in Nigeria is religion due to the gruesome accounts of horrors in Nigeria, arising from atrocities committed against humanity in God's name (Awoniyi, 2013). Another issue is ethnicity at times on its own or along with religion. In some cities in Nigeria, the level of intolerance is such that the citizens have had to live in segregated settlements based on their ethnic and or religious affiliations which the others cannot put up with and which had led to violence. To enhance tolerance thereby dealing with intolerance, people must learn to live together through the provision of avenues where people of different religious and ethnic affiliations can interact so that they can come to appreciate one another and live together peacefully notwithstanding their diversities which will be a boost to development.

CONCLUSION

We have looked at the concept of conflict peace and development and in particular, how conflict undermines development as it not only destroys human lives but also wastes infrastructures. It also draws resources from being used to better the lives of people into the prosecution of the conflict. On the other hand we saw how peace engenders unity and promotes an atmosphere of love, where there is respect for one another, tolerance of each other's peculiarities, forgiveness where there is offence so that people can concentrate on the things that will increase the quality of their lives through development in all spheres. It is everybody's responsibility to ensure that such an atmosphere is created because just as no one will be unaffected when there is violent conflict and retrogression in the society, so will everyone reap the benefit of peace, unity and development when we all labour to ensure it.

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