THE ROLE OF CIVIL SOCIETY IN CONFLICT RESOLUTION

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Abstract
The research argued that the relevance of civil society organization in conflict resolution in Nigeria cannot be over-emphasized and denied. Therefore, the generated data from 200 respondents were collated from empirical evidence, showing the critical role of civil society organization in conflict resolution in Nigeria. This supported by the act that all the statistical analyses of the variables concerned indicated a strong positive and contributory relationship between conflict processes in the country and civil society participation. In this way, the study concluded by recommending an increased civil society participation in conflict resolution in Nigeria.

Introduction
Conflict resolution in Nigeria and the role of civil society organization is of critical and fundamental concern to every researcher who undertakes investigations into the problems of Nigeria. Given the political differences in a heterogeneous and multi-ethnic society in the country, the existence of conflict among various ethnic settings, religion and politically motivated groups, are bound to occur. In pre-colonial Nigeria, inter-ethnic relations were sometimes often misconstrued, and discriminatory, but somehow ethno-religious by nature; and at other times, they are violent, and unnecessary, sometimes, resulting in wars among the people of the same ethnic setting. Today, in the past colonial Nigeria, and with the formation of civil societies and other nongovernmental organizations their approach to peace has tended to give birth to peaceful communication among the people for mutual co-existence. In this category, relationships such as trade and commerce which was compounded in pre-colonial ethnic setting resulting to inter-tribal conflicts in post-colonial Nigeria has given birth to many in the country. The differentiation of conflict in post-colonial Nigeria has given birth to many trade disputes, ethno-religious resistance, ethno-militia conflicts, political 'ballot boxing, person to person conflicts, inter-person conflicts, inter-group conflicts, inter-institution conflicts, land dispute kind of conflicts, and resource control related conflicts, just to mention but a few (www.studymode.com>home>govt.)

It is in this light, that Okebule, M. (2007), explained that the following examples of conflicts have continued to occur rather too frequently in Nigeria that they are now fully identified with the nature of conflict. Key to Nigeria as Usang & Ikpeme U. (2014) sees it is in the Nigeria civil war (1966-1969). Thus, apart from the first trade dispute of 1920 in Lagos, Aba Women riot of 1929 and the 1945 industrial dispute which led to a bigger conflict involving the killing of Enugu Coal Workers at the Enugu coal mines by the then British administration in the country, majority of Nigeria's conflicts in the commentary of Usang. E. and and Ikpeme U. (2014) just mentioned were only fully addressed after the independent in 1960. This, for Usang E. (2014), is not a denial that in the pre-amalgamation and in the pre-independent Nigeria, there were conflicts in existence. Rather, Usan E. (2014) highlighted a list of Nigeria conflict, which had formed part of the focus of this research is written in post-colonial and post-independent period and not in the pre-colonial and pre-independent era in Nigerian history. This article is written in post-independent era to further highlight the point that, despite years of independence Nigeria colonial masters, the could not provide capacity for conflict resolution to keep the country peaceful. Among other things, Usang et al (2014) listed

the following variety of post-colonial and post-independent conflict and uprising to include: the conflict between OPC/Hausa settlers of Lagos which occurred throughout the substantial part o the 1990(s) as the OPC Militancy; the Nigeria Civil War (1966-1969) by which Nigeria lost so much in term of resources, personnel, finances, military strength and diplomatic relations; Ife/Modakeke boundary disputes that lasted all through the nineties 90(s); Ijaw/Urhoho/Itsekiri conflict of late eighties 80 (s) & early nineties 90(s) over the right of easement in fishing waters of the Niger-Delta region o the country, Umuleri/Aguleria land crisis of the last nineties 90(s) in Anambra South Local Government Area of the State, to mention but a few instances.

There is no gainsaying that the Nigerian state is plagued by a variety of problems, one among which is the problem of inter-state conflicts. Research has revealed, that whenever, a single comlictg breaks out in the country, whether it is in the most insignificant region of the Nigeria Delta of the country or in the far city of Kano leaves deep-rooted political, social, economic and religious implications which as hindered development in the country.

This article, therefore, seeks to consider a critical assessment of the impact of conflict on the socio-political landscape in NIgera. The article is intended to serves as a holistic study of conflict in Nigeria and attempt an highlight on not only the non-readiness of Nigeria's leaders to build bridges of understanding and reconciliation among the conflicting populace but, also examine some of the lapses, in not being able to breach up the gap of tolerances among her citizens, and why civil society organizations in Nigeria, are encouraged, to step in, as a way of making their contributory role to conflict resolution. The other focus of the article is to highlight several other functions such as promotion of human Right, modernization of conflicts, healing of the wounds of conflicts, and encouragement of civil society participation in conflict resolutions.

It has therefore been argued that, the justification and the challenges which civil society groups have towards conflict itself. This is because from common knowledge, the citizens, not the government, are the victims who get killed and whose properly get destroyed in every uprising unless when conflict is targeted at government rather than the people. In this way, having, been a spectator rather than victim of conflict in Nigeria, the argument in this paper is that, it has to be civil society organizations who must collaborate with the government, as an intervening third party in conflict resolutions, this new attempt by civil society organizations may run contrary to existing monolithic approaches in the country, in which almost everything is left to government who only does no better than the deployment of troops to area involved in disputes. In the way, the question which seems to have led to this investigation is, what would budgetary funding of peace processes in Nigeria and the settlement of disputes by the deployment of troops do, if there is not effort by government to build bridges o understanding and attempt a diplomatic way of healing the wounds of conflict and enforcing unity among the diverse ethnic groups in the country?

Statement of the Problem

The focus of this article is to examine the end product o a series of historical processes both internal and external articulated for conflict resolution in Nigeria. These processes span several centuries from in 1914 amalgamation and culminated in her independence of October 1st 1960, Uya (2002). The country, by far, is the most populous nation in black Africa with a little or no sufficient period of lasting peace. The country is bounded by the Republic of Nigeria and Chad Basin in the east, Cameroon Republic in the south. The country is blessed with a diversity of cultures, languages, religious and professions.

Despite its fertile soil, Uya, (2002) posit that the country has a rich liquid and solid mineral deposit spanning across the 36 states of the Federation yet, the nation cannot settle down in peace and enjoy her wealth. From amalgamation to independence and from military rule to democratic governance, the story seems to be much the same. Petroleum is by far the greatest earner in Nigeria's economy. The production of oil ranks the sixth in the world oil producing countries. However, the Niger-Delta region consisting of Akwa-Ibom, Rivers, Abia, Bayelsa, Edo, Delta, Cross River and Ondo states, where petroleum or crude oil is found hardly know peace. Nigeria is considered as the Giant of Africa at the international level but the biggest irony is that Nigeria is at the centre of peace-keeping and peace-building in other African countries yet it lives on an explosive gun-power, with perpetual conflict back home.

The North East of Nigeria, which was previously dominated by religious riot, has now gained ascendency into a terrorist region of the world by virtue of Boko Haram Insurgency. In the Niger delta region, the conflict is cycle on resources control while hostages-taking, seems to have built its home in the Eastern part of the country. Although the Oodua people Congress OPC operated in the West, Bakassi boys in the East and MEND in the Niger Delta have become less active in recent times, however, daily newspaper headlines are certain to carry one news or the other concerning different kinds of conflict in the country.

Causes Of Conflict Society (Globally)
Political researchers since the era of Plato up to the present moments, including Sociologists, Psychologists and other scholars in the field of Social Science have advanced adversity of reasons or the existence of conflict in every human society and community. Some of those reasons given by some authors contradict those of other scholars which others are out rightly debatable as reasons. But this article appreciates every speculations given as causes of conflict in society, since all of them, when properly juxtaposed gives our investigation and indeed the human community, a sense of direction on how to handle conflict in society having leant so much in terms o the good, the bad and the ugly arguments of researchers and scholars. According to Plato, in his Republic, (1976) conflict is caused by a structural disorder within the political organization, or economic community, which has three components to conflict synonymous with the three structures, of every political society, namely, if a Guardian or leaders are artisan or followers soldiers or protective patrons of the organization. In this way, conflict for Plato, arises when any of these three components seeks ot dominate the other two components.

Political domination in Plato rationalization is the general reasons for conflict in society which has had obvious practical manifestations in many ancient, and contemporary societies, including the period of successive military take-over in the Nigerian politic. Plato's renationalization of the causes of conflict in society is therefore a progressive formalization of the desire in one group to be ethnic, political social, or militia to seek control of the affairs of the society is the collapse of all societal structure into a communist state in which everythings would be shared by all men in common including personal wives and personal children. But would this in reality, proved for us in Nigeria, the required civil society processes of conflict resolution?

In differing from Plato, Aristotle, in his Republic (1969) opined that the causes of conflict in society have something to do with disrespect for civil rights prominent among which is the right to property ownership. For Aristotle, life is one's property, and indeed an unalienable property just like the right to one's estate and one's nationality. The only situation of concern to Aristotle is whether a person, as a slave to the master would have the right to do and undo anything. Outside of this exception, Aristotle believes that deprivation of one form or another remains the true cause of friction among people. What Aristotle did not consent is the claims of rights by individuals to do anything outside the master and slave exception. This therefore means that while Aristotle would have sided the Niger-Delta Military call for resources control as a legitimate cause of conflict, he would have strongly seen the Boko Haram Insurgency and other forms of terrorism to conflict as being misplaced.

Aristotle's thesis later got entangled with the scholastic thought of St. Augustine and St. Augustine and St. Thomas Aquinas who put it that conflict was not caused by a clash of rights (interests) but by the fall of man in the Garden of Eden due to original sin. That man cannot know peace in the world today as a consequence or punishment of man' disobedience to God. But the rise of Thomas Hobbes and other thinkers duly revived Aristotle's ancient debate wherein, while Hobbes argued, that life in the pre-societal state of nature was short, brutish and nasty, and that, it was of peace in the human society Russel, (2004).

Hobbes' arch-rival, John Locke, took the argument back to Plato and subsequently discountenance Plato scholastic arguments in favour of Aristotle account of the causes of conflict in society. For John Locke, conflict is a result of disrespect for rights of person in society, although he disagreed with Hobbes on his claim that human nature is naturally wicked, yet, he seemed to be more intellectually honest on this point than Locke in calling a spade a spade. What Locke considered to be a violation of right was slightly modified beyond Aristotelian understanding. A right for Locke included not merely a claim to possession and ownership but an interest in something. Hence, rights in Lock's terms expanded to include freedom of

thoughts, freedom of association, and freedom of choice the violation of disrespect of which has always generated conflict between the government and the people, between one religious sect and another and between one socio-ethnic, cultural and political group to another Solomon and Higgins, (2008).

From these classical thinkers, speculations have been made regarding the causes of conflict in human society. For Karl Marx, the main cause of conflict in society are not other than the control of the resources within the state. Thus, every successive complaints by the citizens, the employees or the followers agaist the leadership or management would do no less than result in friction. Little wonder Karl Marx view every capitalist structure as an evil plot to oppress the lower class. In Marx's consideration the control of resources in society is characterized by authoritarianism, bureaucratic hierarchy, and intolerance of the sort which often lead to conflict Kresberg, (1973).

Resources control is no doubt a central theme in the society today for it plays a decisive role in peace-building as much as it serves as a cause of conflict between the communities and the government. Thus, ownership of capital may, however, lead to conflict, but it is the distribution of resources to all a sundry that would create a path a conflict resolution. In the pedagogy of Karl Marx those who do not have access to the resources must be allowed to have access to the available resources, if peace must reign, whether these resources being to their community or to the state. To the Marxian account of the causes of conflict one notice the greed of the upper class and the lack of commitment by the leadership of states to build bridges of tolerance trust and basic understanding, hence, the inevitability of conflict.

In the light of the foregoing, Salawu (2010), has explained that one major cause of conflict in Nigeria is the failure of leadership, forged national integration, and articulate economic policies that would eliminate poverty and unemployment in the system,

Jega (2002) has sharply disagreed with Salawu's position by arguing that instead, it is ethnicity and religious which are the causes of conflict in Nigeria (from which other causes are covertly expressed), Jega is of the opinion, that the colonial heritage from which the British colonialist in Nigeria took no time to work on are the question of ethnicity, before putting Nigeria together through the 1914 amalgamation. This for Jega, remains the same baggage and a nightmare that has continued to create tension between the different tribes, cultures, languages and groups in Nigeria. While this is only true in respect of ethno-religious conflicts in Nigeria, industrial conflicts or civil disobedience as forms of conflict in Nigeria. He only talked about bad governance and poor leadership as cause of conflicts in Nigeria.

In a disagreement with Jega postulations Nehi Igbinijesu, (2013) explained that conflict is an aspect of life that could very often be avoided for the fear of losses, however, he further stated that conflict is part of human existence which has been known to bring about a number of outcomes. These outcomes cause conflict. For Igbinijesu, it ranges from economic recession to the fight against inequality; form food shortages to the absence or too much desire for wealth and prosperity; and from oil politics to corruption. The desires to make wealth, for Igbinijesu has led many people into sales or arms, thereby allowing some money barons to promote interethnic, inter-religious and industrial conflicts into full scale war something closed; Igbinijesu. (2013) affirmed that:

"Nigeria has not been without a fair share of conflict (since its beginning). In fact, no decade of post-independent Nigeria has been conflict free. With several coups plots in Nigeria, general strikes and (one) civil war, Nigeria have led to experience some of the most sordid tragedies arising from differences. (which could not be handled) relating to differences of opinions and distrust of one another".

In the brief summary of Igbinijesu's identification, he listed five causes of conflict to include; tribalism, resource control problem, religious differences, land disputes and trade/industrial relations with the country among various social, political, business organizations, and cultural groups. Being quite bothered by the persistence of conflict as a major characteristics of Nigerian conflicts, Igbinijesu has further quarreled thus; "when will we (the Nigerian state) stop running in order to meet with these five causes of conflict in Nigeria?

The allocation of plots in Nigeria to beneficiaries in accordance with Lease Act of 1957 has been a major source of conflict in some parts of Nigeria. This is because the exercise is often coloured with problems such as corruption, ethnic affiliation, blood and tribal connections, multiple allocation, weakness of the

Nigerian law, human inaccuracy and wrong motivations of graduators. Sometimes acquisition of land in the Nigerian context is fraught with forgery, political manipulation, party affiliation and ethnic rivalry.

Types of conflict in Nigeria: Ethno-Religious Types of Conflict in Nigeria

Various form of conflicts have been indentified in Nigeria by different scholars. From Lagos to Sokoto and from Calabar to Maiduguri, people fall out with one another and with the various groups or communities to which they belong. From personal to inter-personal; and from state to inter-communities clashes, writers have identified a verity of forms of conflicts which have hereby been highlighted.

Since amalgamation and independence of Nigeria, the phenomenon of ethnicity and religious intolerance have both given birth to a variety of conflicts in the country. Some of this ethnic and religious conflict includes those of Maitasine riot of 1980(s); Muslim-Christian clash or Morin 1986 Christian-Muslim clash; University of Sokoto non indigene conflict of 1982 and Cross vs the Crescent conflict of University of Ibadan in 1981-85, the Bulakunta riot of 1982 and the Zango Kata Crisis of Kaduna in 1992 from this long list of conflicts non has been purely religious and none has been purely ethnic. One may start as a religious conflict but on the deeper consideration one finds ethnic undertones (Idid, 2001).

Against the background many parts of Nigeria have become a blood-bath area and to others a theater of war, characterized by an ever-increasing number of conflicts over time. One would have thought that the advent of democratic rule in 1999 would lay to rest Nigeria's ethnic difference and religious bigotry, but this is not the case. Therefore, on July 8th 1999 when some cultists group from Shagamu in Ogun State accused a Hausa woman of coming outside when the cultists were on their parade against their rules, this became full scale war between the Yoruba and the Hausa ethnic confraternities. Mary Hausa(s) and many Yoruba(s) lost their life and properties in the crises. The inferno was eventually laid to rest following government imposition of a 24 hours curfew lasting several months on the blood side of Shagamu settlement in Ogun State (Ibid, 2010).

Consequently, Kano citizen from the Hausa ethnic communities who have level all o their dull lives among the Southern Yoruba communities were forced to return to the ancient city of Kano. The overall consequence of it was that aggrieved by the Shagamu blooded and forced eviction of the Hausa indigence's, in Lagos city which taught to be a no man's land. Moreover, the dishonesty of parties and the perpetual of breaching agreements was another issues of conflicts.

Civil Society Approach

Almost every scholar and researcher that has contributed to the subject agreed with the position that the key role of civil society organization in any country is to civilize' and modernize conflicts which it cannot solve; this would still not be understood unless its clear on the on-set who constitutes and who does not constitutes a civil society organization in a country? Who, then, is a civil society? For Nisal (2014), the concept of civil society, although highly popular and most frequently used in recent times, remains highly debatable.

According to conventional standards prevalent among the social sciences, civil society has been taken to mean a political space that exists between the individual and family level of atg its latent level and is activated whenever conflict arises. An illustration of this in the Nigerian as the Nigerian Bar Association (NBA), the Nigerian Union of Journalist, (NUJ), that is, some third party personal whether as individuals or organizations such non-governmental bodies may sometimes be a church, that steps into social issues as an external third party to the situation since it is always absent but present when issues arises (Ibid, 2014)

For Gellner in Nasa, (2014), civil society by its nature is voluntary and does not operate finiancial gains and does not have to be an ethnic, tribal or religious group or a family or a political state or a government or a management of a financial business organization. Rather, it activities formed. In this way, Gellner believes that the scope of civil society would range from markets, workplace, political settlements, festival site.

The Don't (S) of Civil Society Organization in Conflict Resolution

As villages are fast becoming towns, towns turning into cities fast becoming metropolitan sites or its combinations, social interactions are fast expanding their scope beyond mere neighbors, religious membership, ethnic, tribunal and cultural familiarities thereby making it more complex by the day to be handled by a single system of thought except a holistic or system approach that embraces both the people and the issues which arise when conflict arises. It is in the light of this that Nisal noted the following points as some of the don't(s) of civil society organizations in conflict resolution Nasal (2014).

The do (s) of civil society organization in conflict resolution in Nigeria and other areas
Although, Nasal (2014) listed don'ts of conflict resolution to include:
That the method adopted by civil society organization must be completely civil; and should entail the following; civil society organization must prefer diplomacy to bureaucratic force. By calling for collective bargaining, making of concession by disputing parties rather than the order of force in society. Ensuring that all concessions are compromises the parties are voluntary; and resist the temptation of use of force in bureaucracy by ensuring that civil society organization maintain sustained contract with disputing parties for a "follow up to the finish".

A Word on Peter Blau's Structural Exchange Theory and the Role of Civil Society Organization in Conflict Resolution
Peter Blau's structural exchange theory of conflict resolution encompasses the major elements of a system approach to conflict resolution. There is perhaps/ no better expression than to say that some of these elements, have been highlighted in this research to include the horizontal dimension of interpersonal .exchange emphasized by the realists/bureaucratic approach. Like the systems approach which begins by recognizing both the bureaucratic and the bargaining models of conflict resolution, Peter Blau similarly began a system approach which goes on to identify some paramount issues which continue to hinder the main peace processes in Nigeria such as power, corruption, ethnicity, lack of professionalism, negligence and condition of conflict.
It is against this backdrop of a purely constructed account of how civil society should play their role in conflict resolution that the theoretical account of Peter Blau which allows for civil society diplomacy rather than naked expression offered are outlined as to achieve their role in conflict control and resolution which for the most part includes. Negotiation with the communities and religious groups as well as the labor unions whose interest is to ensure that her members are properly settled and remunerated.
a.   Leading the groups to make concession to reach compromises.
b.   Embarking on enlightenment campaigns aimed at helping the disputing parties in Nigeria heal their wounds of conflicts.
c.   Settle challenge of disputing parties to resolution,
d.   Maintenance of sustained contacts with disputing parties to ensure lasting solutions.
e.   Play their second role in conflict resolution as modernizers and controllers of conflict in Nigeria.
f.   Enthroning diplomacy as an ideal pattern of conflict resolution in Nigeria.
g.   Elimination of the use of arms in the consciousness of men in times of conflict.
h.   Play a third role of working with and rather working against government to achieve lasting peace in the country.
i.   Identifying in line with Blau's recommendation the issues of bureaucracy, power, corruption and government contribution to conflict magnification in Nigeria in order to make up for the lapses of government.
a.   Improve upon government monolithic use of force, therefore"
ii.   Joining forces with government to emerge as a sort of systems approach that allows for a variety of choices depending on the nature of the conflict and the particular part of the country where a particular approach is a judged workable. The nature of conflict in Nigeria is such that it involves a lot of variables" power, politics, corruption ethnicity, tribalism and religion. It is therefore imperative to look in the direction of Blau and Emile Durkhiem for such a functionalist approach as that of Blau found in the civil society role in conflict resolution since it identifies with the multiplicity

of variables. Besides, it is a purely civil form of conflict diplomacy and would seemingly produce results in the Nigerian setting.

Hypothesis
There is no significant relationship between conflict resolution in Nigeria arid civil society participation in its resolution.
The independent variable involved in this hypothesis is conflict resolution in Nigeria, while the dependent variable is civil society participation in conflict resolution. Pearson product correlation analysis was employed to test this hypothesis as the result of the analysis has shown.

Civil Society Participation in Conflict Resolution in Nigeria
The result of this hypothesis revealed that conflict resolution in Nigeria is significantly related to civil society participation in its resolution. The findings is in line with the view of Yodir et al (1982) who argued that the cause of conflict in society is located in the human need for power and assertion. His starting point was to establish the human person as a constant state of motivation. His sequence of motivation sparks conflict: and since this sequence is never-ending the determination behind the sequence is that conflict does not have a permanent solution but can be made to possess a lasting remedy, and that, resource control is no doubt a central theme in the society. Resource control plays a decisive role in peace-building as much as it serves as a cause of conflict between the communities and government. To the Marxian account of the causes of conflict, one notices the greed of the upper class and the lack of commitment by the leadership of state to build bridges of tolerance trust and basic understanding, hence, the inevitability of conflict.

Plato (1976) stated that conflict is caused by a structural disorder within the political organization, with the three structures of all political society, namely, guardians or leaders its and artisans or followers and it soldiers or protective patrons of the organization, in this way, conflict for Plato arises when any of these three components seek to dominate the other two.

Political domination in Plato's rationalization are the general reason for conflict in society which has had obvious practical manifestation in many ancient, and modern societies. Plato's rationalization of the causes of conflict in society is therefore a progressive formalization of the desire in one group, to be ethnic, political, social, or militia group, etc, to seek control over the affairs of the state: Thus, the solution which Plato suggests as curative to conflict in society is the collapse of all societal structures into a communist state in which everything would be shared by all men in common, including personal wives and personal children. But would this in reality, provide for us in Nigeria the required civil society processes of conflict resolution? In this way, this research does not agree with Plato's conclusion that conflict in society is caused by some form of imbalances in the structures of society.

Civil Society Diplomacy and Conflict Resolution in Nigeria
The result of this hypothesis indicated that civil society diplomacy significantly relates to conflict resolution in Nigeria. The findings of this hypothesis is in agreement with the views expressed by of Salawu (2010) which sees the major cause of conflict in Nigeria to be failure of Nigerian leaders to establish good governance, forge national integration, and articulate economic policies that would eliminate poverty and unemployment in the system. Rather than maintain good governance, the leadership in Nigeria, has made governance a business: Selfish and hazardous government policies tend to "maim" rather than "encourage" a bond of unity among the diverse culture and ethnic groups in the country: hence, Nigeria being a reservoir of poverty, makes the adage come through which says that" a hungry man is an angry man" or as it is otherwise emphasized that "poor men have hearts". It is, however, in these terms that politicians in Nigeria, now take advantage of poverty so that they are able to use unemployed youths, to form inter-tribal, ethnic and religious wars in the country.

Nigeria has not been without a fair share of conflict and no decade of post- independent Nigeria has been conflict free, especially with several coup detat's in Nigeria, strikes and civil war. Nigeria has to experience some of these tragedies arising from differences relating to different opinions and distrust among one another.

Conclusion and Recommendations

According to a Chines proverb, "The journey of a thousand miles begins with a step". This is one adage that possibly concludes the article on civil society organizations and conflicts resolution in Nigeria. In order words, it may seem to be an up-hill task to make possible an effective civil society participation in conflicts resolution in Nigeria, given the numerous challenges mentioned in this article like lack of finance, corruption, lack of professionalism, and government interference. There is no gain saying that this process is fraught with difficulties and fraught with challenges. Yet, determination,'" it is said, is the key to success, and in this way, if civil society organizations must play their role in conflicts resolution in Nigeria, they must be truly and positively determined.

Considering the frequent occurrences of conflicts as an uncontrollable disaster in Nigeria, both ethnic, religious tribal, industrial and resource control should be thorough overhauled for effective conflicts Resolution and considering the facts that "a single tree does not form a forest". It is necessary for groups in Nigeria to come together with their collective desire to make the Nigerian state a more humane and peaceful environment for human existence. Conflicts resolution processes in Nigeria must be diversified to accommodate the civil society dimension for conflicts resolution in the country. This is partly to introduce the requisite variety and expectations of the Nigerian people into the research while incorporating civil society contribution to conflicts resolution in Nigeria into the over-all variety. For now, two things are of paramount importance. First, the need for Nigeria to meet up with global expectations for the civilization and modification of conflict resolution processes in the country, and secondly, the need for the introduction of new ideas into the Nigerian conflicts resolution processes, namely, the introduction of a human face into, the conflict resolution process in Nigeria.

 The study recommends that the civil society should be encouraged to actively *participate in conflict resolution in Nigeria.*

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