



AFRICAN PHILOSOPHY AND CONFLICT RESOLUTION

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Abstract

African societies continue to grapple with persistent conflicts rooted in political rivalry, ethnic competition, and economic inequality. Beneath these challenges lies a philosophical tradition that values community, harmony, and moral responsibility. African philosophy provides that interpretive framework through which peace can be achieved, not merely as the absence of war but as the restoration of broken relationships. This paper argued that the rediscovery and application of African philosophical values particularly ubuntu, communalism, and restorative justice offers credible mechanisms for conflict resolution and peacebuilding. The paper examined how indigenous systems anchored in moral persuasion and collective harmony can inform contemporary peace practices across the continent. The paper concluded that the analysis of philosophical principles and their practical implications can position African philosophy as a viable foundation for sustainable peace and human coexistence.

Keywords: Africa, Society, Peacebuilding, conflict resolution

Introduction

Conflicts have been a recurring feature of human existence, and Africa is no exception. Across the continent, political instability, ethnic rivalries, and social injustices have generated divisions that weaken community bonds and hinder development. In Africa lies a deep moral and philosophical heritage that offers profound insights into peacebuilding. African philosophy, as a reflection of African worldviews and moral systems, provides an alternative foundation for resolving conflicts by emphasizing collective harmony, moral responsibility, and reconciliation rather than punishment or retribution.

In many African communities, peace is not viewed merely as the cessation of hostilities but as the restoration of social balance. According to Mbiti (1969), “in traditional African society, the individual does not and cannot exist alone except corporately.” This communal orientation suggests that the well-being of one person is tied to the well-being of others. Therefore, any act that threatens social harmony is regarded as a disruption to the collective order. This contrasts sharply with modern conflict management systems imported from Western legal traditions that often focus on determining guilt and enforcing punishment. African philosophical thought, instead, focuses on healing relationships and restoring moral equilibrium. It is from this worldview that the foundations of African conflict resolution methods are drawn.



Despite the richness of African philosophical thought, many modern African states have adopted Western models of conflict management that frequently fail to address the cultural and moral dimensions of disputes. These models tend to favor formal legal structures and bureaucratic interventions over communal dialogue and reconciliation. As a result, they often produce settlements that may appear satisfactory on paper but lack legitimacy within local contexts. Wiredu (194) argues that, “a large measure of Africa’s social problems arise from the uncritical application of alien political and moral concepts to African realities.” His observation points to the epistemic disconnect between imported systems and indigenous values.

In Nigeria, for instance, local communities have long relied on traditional institutions such as the village council or council of elders to resolve disputes. These systems emphasize truth-telling, forgiveness, and social reintegration rather than punishment. However, modernization, urbanization, and political interference have eroded the authority of these indigenous mechanisms. Consequently, conflicts persist because the systems that once guaranteed harmony have been displaced or ignored. The challenge, therefore, lies in re-evaluating and integrating African philosophical principles into modern frameworks of governance and justice to create more culturally coherent solutions.

On the strength of this, this paper shall explore the relationship between African philosophy and conflict resolution, pointing at how philosophical values rooted in communalism and moral reciprocity can provide effective pathways for peace building. Through this exploration, the study hopes to demonstrate that African philosophy is not merely abstract speculation but a living system of thought that continues to shape social organization and human interaction.

Understanding African Philosophy

African philosophy is not merely a study of abstract ideas but a reflection of how Africans understand reality, existence, and human relationships. It is both descriptive and normative showing how people think and live while prescribing values that sustains communal life. The quest to define African philosophy has been central to modern African thought, particularly because of the need to reclaim indigenous ways of knowing that were overshadowed by colonial narratives. The term itself evokes questions about what counts as “philosophy” and what makes it distinctively African. Hountondji (33) explains that, “to speak of African philosophy is to affirm that the African has the right to think for himself.” This assertion challenges earlier Western scholars who dismissed African systems of thought as primitive or unphilosophical.

African philosophy can be understood as the critical reflection on African experience and reality, guided by rational inquiry but rooted in communal wisdom. It embodies a way of reasoning that connects metaphysical, moral, and social dimensions of life. According to Oruka (21), African philosophy is “a collection of the individual and communal reflections by Africans on their existence and the meaning of life.” This definition emphasizes that



African philosophy, while communal in outlook, does not exclude individual reasoning or creativity. Rather, it harmonizes personal insight with collective moral consciousness.

Historically, the discipline developed through four broad trends: ethnophilosophy, sage philosophy, nationalist-ideological philosophy, and professional philosophy. Ethnophilosophy, championed by scholars like Tempels sought to articulate African worldviews based on shared cultural beliefs. Although criticized for generalizing African thought, it was significant in proving that African societies indeed possess coherent systems of thought. Sage philosophy, as proposed by Oruka, shifted the focus from collective culture to the reflections of wise individuals within African communities. The nationalist-ideological phase, led by thinkers like Nkrumah, Senghor, and Nyerere, emphasized philosophy as a tool for political liberation and social reconstruction. Professional philosophy, advanced by scholars such as Wiredu and Gyekye, applied analytical and critical methods to reinterpret traditional ideas in modern contexts. These trends collectively demonstrate the intellectual dynamism of African philosophy and its capacity to evolve while maintaining its identity.

At the core of African philosophy are values that define moral order and social harmony. Among these are communalism, respect for life, harmony, solidarity, and hospitality. These principles are not abstract ideals but practical guides for human coexistence. Gyekye (58) notes that African ethics is “a system of moral thought that emphasizes the common good and social responsibility.” In this moral system, an individual’s well-being is inseparable from that of the community. The community provides the context for moral evaluation, and actions are judged by their impact on collective welfare.

The philosophy of ubuntu, widely known in Southern Africa, exemplifies this communal ethic. It expresses the idea that a person is a person through others *umuntu ngumuntu ngabantu*. Ramose (231) interprets ubuntu as both an ontological and ethical principle which describes what it means to be human and prescribes how humans should live together. This principle aligns closely with other African traditions that view life as relational rather than individualistic. In the Yoruba worldview, for instance, morality is grounded in the pursuit of *iwa pele* (good character), which ensures harmony between the self, others, and the spiritual realm (Gbadegesin, 85). The Igbo concept of *omenala* which is the customs that define communal behavior serves a similar function by maintaining moral balance through shared responsibility and respect for order.

These values are pursued through proverbs, rituals, and communal deliberations that transmit moral lessons across generations. They ensure that philosophy is not confined to academic discourse but lived out in the everyday social fabric. In traditional African settings, moral education happens through participation, observation, and storytelling, where wisdom is both taught and practiced. This holistic integration of philosophy into life is one reason African thought remains deeply practical and people-centered.

The African worldview is inherently relational and holistic viewing reality as an interconnected web of forces where humans, nature, and the spiritual realm coexist in



mutual dependence. Mbiti (108) observes that “Africans see a religious meaning in all things; their life is so religious that it is difficult to separate it from their philosophy.” This unity of experience implies that ethical conduct is not only a social obligation but a spiritual one. Conflict, therefore, is viewed not simply as a disagreement between individuals but as a disturbance in the moral and cosmic order. From this perspective, peace is achieved through the restoration of relationships, not the domination of one party over another. The elders or wise men serve as mediators, drawing from ancestral wisdom and communal values to restore harmony. Bujo (28) explains that African morality “does not aim at the assertion of individual rights but at the maintenance of right relationships.” This orientation provides the philosophical foundation for African conflict resolution systems, where reconciliation and reintegration take precedence over punishment or alienation.

The social order in African thought also rests on the belief in moral reciprocity which is the understanding that actions toward others have consequences for the entire community. This belief sustains social responsibility and discourages behaviors that threaten collective well-being. When conflict arises, the aim is not to find who is wrong but to identify what went wrong in the relationship and how it can be repaired. Such an approach reveals the deep moral psychology of African societies, where justice is understood as restoration rather than retribution.

African philosophy therefore remains relevant today because it provides a moral framework for addressing issues that modern societies often treat superficially. Its emphasis on dialogue, mutual respect, and human dignity offers a counterbalance to the individualism and materialism of modernity. Masolo (23) argues that, “African philosophy serves as a critique of modern rationality by reminding humanity of its communal and moral dimensions.” This insight is particularly vital in a world where conflict is increasingly tied to competition for power and resources, rather than moral or communal breakdown.

To understand African philosophy, one must recognize it as either a historical and living tradition or a body of wisdom that evolves as Africans continue to reflect on their existence, identity, and destiny. Its fundamental goal remains the promotion of harmony, justice, and the flourishing of human life within the community. These principles will form the conceptual foundation for the next section of this paper, which explores the nature of conflict and examines how both African and global perspectives approach its resolution or management.

Conflict Resolution and Management

Conflict is an inevitable feature of human coexistence as wherever people interact, differing values, interests, and worldviews emerge. However, what distinguishes one society from another is not the absence of conflict but the methods employed in managing it. In African societies, conflict has always been understood not merely as a contest of opposing interests but as a disruption of communal harmony a moral and social imbalance



requiring restoration rather than punishment. According to Albert (3), conflict in Africa traditionally “represents a breakdown in relationships that threatens the collective equilibrium of society”. This understanding reveals that conflict resolution in the African sense goes beyond settling disputes as it seeks to heal relationships and re-establish social balance. While Western approaches often emphasize legal or procedural solutions, the African model is more holistic, integrating moral, spiritual, and communal dimensions.

Conflict resolution involves strategies and processes that aim at addressing the underlying causes of conflict and restoring peaceful coexistence. Ramsbotham, Woodhouse, and Miall (45) describe it as “a process of addressing incompatibilities through constructive dialogue and structural transformation”. This definition aligns with the African communal approach, where dialogue, consensus, and moral persuasion is key. In African societies, elders play an instrumental role as custodians of wisdom and mediators of disputes. Their authority stems not from coercion but from communal respect and the perceived integrity of their moral standing. Osaghae (27) notes that, traditional African conflict management “emphasizes mediation, reconciliation, and consensus-building over litigation or coercive adjudication”. Disputes are often handled in open forums, the palaver or village square where dialogue is encouraged until mutual understanding is achieved.

This participatory process reinforces social cohesion just as Gyekye (93) asserts that “the African idea of justice is restorative, aiming to re-establish right relationships rather than to exact retribution”. Such a philosophy ensures that even offenders are not alienated but reintegrated into the community, preserving unity and mutual respect. Indigenous African conflict resolution mechanisms are rooted in the values of ubuntu, communalism, and reciprocity. Nwolise (58) describes these systems as “inclusive, people-centered, and anchored on reconciliation through the restoration of social bonds”. This principle manifests in several cultural institutions such as the kgotla in Botswana, the indaba in Southern Africa, and the mbiam oath system among the Ibibio and Efik of Nigeria.

These mechanisms share certain features such as community participation, transparency, and collective responsibility. They depend less on written codes and more on moral norms embedded in oral traditions and social memory. Bohannan (105) captures this when he explains that among the Tiv of Nigeria, “law is lived experience rather than codified abstraction; it is enforced by social consensus rather than external coercion”. This perspective portrays conflict management as a social process deeply tied to moral order and communal legitimacy.

Moreover, storytelling and proverbs serve as tools of persuasion during mediation. The use of symbolic language allows disputants to reflect without direct accusation, reducing tension and preserving dignity. Nwolise (160) observes that, “the African mediator’s art lies in communicating truth indirectly yet effectively, appealing to shared values and collective conscience”. This aligns with the African worldview that sees words as spiritual forces capable of building or destroying harmony. Despite the strength of indigenous systems, modern African states have faced challenges integrating traditional approaches



with Western-style legal systems. In many countries, colonial and postcolonial administrations sidelined traditional institutions, branding them as “unscientific” or “primitive.” However, contemporary scholars argue that these indigenous mechanisms remain relevant and effective. Zartman (216) asserts that “Africa’s conflict resolution experience demonstrates a living tradition that can complement modern state structures”.

The resurgence of interest in traditional methods of conflict resolution reflects a broader movement toward decolonizing peacebuilding. African-led initiatives increasingly draw upon indigenous practices to manage communal and national conflicts. For instance, the Gacaca courts in post-genocide Rwanda combined local justice traditions with restorative principles to foster healing. Similarly, community-based peace committees in Kenya and Nigeria draw inspiration from traditional mediation models to resolve inter-ethnic tensions. However, as Francis (24) notes that the challenge lies in “harmonizing traditional norms with the demands of modern governance and human rights frameworks”. Some traditional practices may perpetuate patriarchal exclusion or lack formal accountability mechanisms. Therefore, integrating indigenous methods with democratic principles requires critical adaptation.

Philosophically, conflict resolution in African thought embodies a moral ontology centered on relationality. The individual exists as a node in a web of relationships; thus, personal peace cannot be divorced from collective harmony. The African ubuntu ethics of “I am because we are” implies that every act of reconciliation restores not just the parties involved but the moral universe of the community itself. Ramose (41) affirms that, “ubuntu recognizes the interdependence of beings and the moral duty to restore harmony whenever it is disrupted”. This moral vision situates African conflict resolution not merely as social practice but as a philosophical reflection on human coexistence. It demonstrates that peace, in the African sense, is not the absence of conflict or war but the restoration of balance through justice, empathy, and dialogue.

African Philosophy’s Role in Mitigating Conflict

African philosophy provides not only a conceptual foundation for understanding conflict but also a moral framework for mitigating it. In African thought, conflict is not viewed as an alien or purely destructive force but as a disruption in the web of relationships that constitute communal life. Hence, mitigation involves restoring balance, justice, and relational harmony. The African worldview, grounded in communalism, dialogue, and the moral ideal of ubuntu, offers principles that can enrich both traditional and modern mechanisms of peacebuilding.

At the heart of African philosophy lies a deep sense of communal interdependence with Mbiti (106) capturing this when he stated that, “I am because we are, and since we are, therefore I am”. This axiom underscores that one’s existence and wellbeing are tied to the community. In conflict situations, this belief shapes the collective responsibility to seek reconciliation rather than vengeance. Ikuenobe (132) also explains that, the African moral community “requires individuals to act in ways that sustain the well-being of others



because their flourishing is bound together”. Thus, the mitigation of conflict is not merely a pragmatic concern but a moral duty rooted in the ontology of being-with-others. When disputes arise, reconciliation becomes an act of restoring ontological balance which is a reaffirmation of the mutual dependence that defines African personhood.

This communal moral logic stands in contrast to individualistic approaches that prioritize personal justice over collective peace. Thus, emphasizing reconciliation, forgiveness, and reintegration, African philosophy fosters long-term stability through social cohesion rather than punitive justice. The philosophical principle of ubuntu provides perhaps the most explicit moral framework for conflict mitigation. Ubuntu conveys the idea that humanity is realized through relationships of care, respect, and mutual recognition. Ramose (49) defines ubuntu as “the fundamental ontological and epistemological category through which African philosophy expresses the interconnectedness of all beings”. This worldview insists that the humanity of one is affirmed through the humanity of others; therefore, any act of conflict that dehumanizes another diminishes the self as well.

In practical terms, ubuntu underpins reconciliation processes such as those seen in South Africa’s Truth and Reconciliation Commission (TRC). Tutu (34) notes that the TRC’s success was due to its grounding in ubuntu, which emphasized “restorative rather than retributive justice”. Instead of punishing offenders, the process sought to restore the moral fabric of the nation through confession, forgiveness, and healing. African philosophy’s emphasis on ubuntu thus transforms the idea of justice from an abstract principle into a lived experience of relational repair. It affirms that peace is not merely the cessation of hostilities but the re-establishment of right relationships among people who share a common moral universe.

Another key contribution of African philosophy to conflict mitigation is the centrality of dialogue. African societies have long valued dialogue as a process of truth-seeking and consensus-building. The palaver or council meeting is not merely a political forum but a philosophical exercise in communal reasoning. Gyekye (78) argues that “African traditional societies sought consensus as a means of affirming social harmony and ensuring participatory justice”. This dialogical approach aligns with what philosophers like Wiredu (24) describe as “consensual democracy,” a political model grounded in moral reasoning rather than majoritarian competition. In this sense, conflict mitigation is achieved not through domination or coercion but through rational discourse anchored in shared moral values.

Furthermore, the African dialogical method accommodates empathy, patience, and listening which are qualities that reduce hostility and allow disputants to preserve dignity. Bujo (65) puts it that, “truth in the African sense is relational; it emerges from dialogue and the community’s collective discernment”. In valuing the spoken word as both creative and restorative, African philosophy underscores that dialogue is not only a communication tool but also a moral act aimed at healing the social fabric. African philosophy also situates conflict within a moral context that emphasizes responsibility, repentance, and restitution.



Gyekye (94) explains that African ethics is inherently “restorative and teleological,” seeking the good of all rather than the punishment of the few. This approach finds expression in traditional dispute resolution systems where offenders are encouraged to confess, compensate, and reconcile with victims before the community.

Eze (329) further noted that, such restorative practices “transform social relationships through forgiveness and moral rehabilitation rather than through exclusion”. This model contributes to the stability of African communities by preventing cycles of revenge and fostering enduring peace. The communal emphasis on moral responsibility ensures that justice serves the purpose of healing rather than harming, aligning closely with the ethical essence of ubuntu.

The challenge of mitigating conflict in modern African states requires bridging traditional wisdom with contemporary models. African philosophy offers insights that can humanize modern conflict management systems often dominated by legalistic and bureaucratic models. Along this line, Nussbaum (122) observes that, “African moral thought reminds us that justice must be rooted in empathy, dialogue, and shared humanity”. Incorporating these values into modern governance can foster inclusive peace processes that respect both individual rights and communal bonds. Programs such as Rwanda’s Gacaca courts and Nigeria’s local peace committees points at how philosophical ideas like ubuntu and communalism can inform practical strategies of reconciliation and nation-building. However, the task is not to return to the past but to reinterpret its wisdom for the realities of contemporary Africa. The strength of African philosophy lies in its adaptability and capacity to evolve while preserving its moral essence of relationality and restorative harmony.

Evaluation

One of the major strengths of African philosophical approaches to conflict resolution is its integration in lived social relationships rather than purely procedural models. The value of seeing conflict as a disturbance of communal harmony enables deeper engagement with root causes of disputes, rather than simply adjudicating rights. For example, Bujo (28) notes that African morality “does not aim at the assertion of individual rights but at the maintenance of right relationships”. This relational emphasis fosters processes of reintegration, reconciliation and communal healing rather than only punishment.

Secondly, the philosophical commitment to human dignity and interdependence, as captured by ubuntu’s maxim “a person is a person through other persons”, means that conflict-resolution models derived from African philosophy often place victims and offenders within a common moral universe rather than polarizing them. Ramose (49) argues that ubuntu is “the fundamental ontological and epistemological category through which African philosophy expresses the interconnectedness of all beings”. This ontological basis addresses mechanisms where restoration and dignity are central and not merely formal compliance or imposed settlements.



Thirdly, the participatory and dialogical nature of indigenous conflict-mitigation mechanisms creates opportunities for local ownership and culturally rooted legitimacy. Ramsbotham, Woodhouse & Miall (45) explain that, conflict resolution involves “addressing incompatibilities through constructive dialogue and structural transformation”. When African philosophical values are embedded in such dialogues, the resultant settlement is often more sustainable because it arises from the community’s own moral logic.

Despite these strengths, African philosophical approaches to conflict resolution face several noteworthy limitations. Many indigenous models operate effectively in small-scale, tightly knit communities where individuals share common norms and values. In large urbanized, plural societies, marked by ethnic heterogeneity, modern institutions and global connections, the communal bonds that underpin these models may weaken. For instance, the critique of ubuntu points out that it “is better suited to small-scale or traditional societies rather than large-scale modern or industrial ones” (Fourie 532).

Another challenge relates to power imbalances and inclusivity. Critics argue that traditional conflict-resolution fora may reproduce existing hierarchies where older elders, men, or dominant groups may dominate proceedings, limiting the voice of women, youth, or marginalized parties. Gender bias, such as the missing voice of women in peace discourse and the relegation of their role and agency to the background in peace efforts is often experienced.

Furthermore, there is the question of compatibility with human rights and formal justice systems. Some traditional restitution mechanisms may fall short of international standards such as in the absence of formal due-process protections or equal access to justice. In *Between the Just and the Expedient*, Ikpe (58) argues that many African conflicts persist because “mediators and facilitators routinely disregard the underlying issues of the conflict in their haste to abstract an agreement from the parties”. The assumption that African philosophical values such as ubuntu are universally shared across the continent is also problematic. Africa is highly diverse culturally, socially and politically, and the one-size model can be misleading.

Given sides to the arguments, a balanced way forward involves the selective integration of African philosophical values into modern institutional frameworks for conflict resolution. This means not rejecting formal legal and institutional processes, but enriching them with communal values like dialogue, restoration, and moral reciprocity. First, training mediators and peace-practitioners in African ethical frameworks can enhance cultural legitimacy and local resonance. Embedding values of relationality and collective responsibility in formal conflict-resolution institutions may lead to better acceptance in African contexts.

Second, designing hybrid models where formal state or international systems partner with community-based, indigenous processes could harness the advantages of both. For example, state courts could refer certain intra-communal disputes to local reconciliation mechanisms rooted in African philosophical values, while reserving formal adjudication for human-



rights or inter-state conflicts. Third, consciously addressing the limitations of traditional systems such as gender inclusivity, power imbalance, and procedural fairness is essential. Incorporating ideas and capacity-building for marginalized groups, and monitoring can ensure that indigenous-inspired mechanisms do not replicate oppressive structures.

Finally, research and policy should recognize cultural diversity and context specificity. African philosophy offers robust moral frameworks, but their application must be sensitive to local dynamics, modern socio-economic realities and global interdependence. The notion that African philosophical values are static needs to be challenged; instead they should be seen as dynamic resources open to reinterpretation and adaptation.

Conclusion

The exploration of African philosophical values in conflict resolution reveals a profound intellectual and moral resource for addressing contemporary social issues. The relational ontology, moral reciprocity, and communal interdependence provides more than a traditional alternative as it offers an ethical foundation that redefines what peace and justice mean within the African context. Conflict, in this sense, is not simply a disagreement over interests but a disruption of the moral fabric of community. Restoring that moral balance therefore becomes both a personal and communal responsibility.

The African worldview's emphasis on relationship rather than individualism provides a distinctive criterion for understanding and addressing conflict. The relational approach places the welfare of the group alongside individual dignity, creating a moral equilibrium that Western procedural models often overlook. This worldview challenges the modern tendency to isolate human identity and action from social interdependence.

Also, dialogue and reconciliation emerge as the central mechanisms for restoring harmony. The communal palaver system and other indigenous forums embody the belief that talking through conflict can transform enmity into solidarity. This makes the point that the African conviction is in the goal of resolving disputes through mutual coexistence. Consequently, the idea of peace is not an absence of conflict but the presence of just and harmonious relationships.

African philosophy's relevance extends beyond the local as its moral and dialogical principles can contribute to global discourses on restorative justice, sustainable peace, and human dignity. The challenge lies not in whether these philosophies can work in modern societies but in how they can be creatively adapted without losing their essence. Integrating ubuntu ethics into policy frameworks could thus strengthen community trust and inclusivity in post-conflict governance. Nevertheless, a realistic application demands contextual flexibility. The modern African society is both traditional and global, and any conflict-resolution framework must acknowledge this dual reality. This requires balancing cultural authenticity with universal standards of human rights and procedural justice.

In the final analysis, African philosophy offers more than techniques for dispute settlement but a vision of humanity anchored in dignity, relationship, and moral responsibility. When



carefully integrated into modern conflict-resolution systems, it can provide a bridge between tradition and modernity, emotion and reason, the communal and the institutional. The task ahead is to translate these moral insights into sustainable adaptations that strengthen Africa's pursuit of peace, justice, and human development.

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