

THE IMPORTANCE OF CONFIDENCE BUILDING MEASURES (CBMs) FOR SUSTAINABLE COOPERATION BETWEEN NIGERIAN UNIVERSITIES AND THEIR HOST COMMUNITIES: A CASE OF KWARA STATE UNIVERSITY AND MALETE COMMUNITY

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ABSTRACT

This paper basically investigates the importance of Confidence Building Measures (CBMs) in generating an environment of trust for proper social relations and maintaining a peaceful atmosphere for sustainable cooperation between universities and their host communities. Experiences over the years have revealed a fluctuating peace and understanding between institutions of higher learning in Nigeria and their host communities with some conflict situations resulting to loss of lives and property. Various approaches have also been adopted to resolve such conflicts, and measures taken to prevent future occurrence. Therefore, through personal interviews and related published works of other researchers, as well as analytical method, the paper identifies approaches to confidence building measures, and explicitly discusses the importance of confidence building measures in unifying Universities and their host communities, with a focus on Kwara State University (Kwasu) and Malete Community. It further encourages the appreciation of the essence and effectiveness of confidence building measures in solving contemporary conflict issues as well as in facilitating sustainable cooperation and development. It conclusively recommends that through involvement and participation of the host community in the projects and activities of universities confidence building measures will be furthered and sustained.

Keywords: Confidence Building Measures, Conflict Prevention, Peaceful Co-existence, Sustainable Cooperation.

1. Introduction

Universities and other higher education institutions play a vital role in human capital development and innovation systems as they help their host cities and regions become more innovative and globally competitive. In fact, growth and development continue to cluster around specific regions that have a high concentration of skilled and creative workforce and infrastructure for innovation. In line with this fact, universities were established as institutions that value academic excellence, institutional integrity, justice, equity and diversity. Such qualities are believed to be impetus for fostering intellectual growth and personal development of their students.

Located in specific environment of people, universities are also expected to recognize their responsibilities as seminal institutions for development of their host communities. By this, they aimed not only to create a viable environment for intellectual growth and personal development of their students, but also to facilitate visible and sustainable cooperation, growth, development and transformation of their host communities.

Against this background, it may be said that an unalterable favourable relationship will forever exist between universities, comprising of their staff and students, and their host communities. In fact, the cordial atmosphere and relationship among the interdependent groups in universities and host communities, at most times, confirm a friendly and peaceful relation. However, it has been argued that there is bound to be conflict in the coming together of people. This is because human beings have different background, interest, and worldviews. This leads to differences in opinion. These differences in opinion could sometimes degenerate into aggression and violence. This conflict may first be noticed at the individual level but may eventually spread to the larger society (Oche, 2006). This view has been supported by both the 'delusion and perversion theorists' of conflict prevention who argue that nothing can be done to prevent conflict from happening, a conclusion nonetheless countered by the 'believer theorists' that conflict could be prevented if the right tasks are carried out.

Going by these different views, the present relationship condition between Nigerian universities and their host communities reveals an interdependent society where conflict is bound to occur, but such conflict could as well be prevented with the right task of conflict prevention, and better still tensions could be reduced, if not completely erased, through adequate Confidence Building Measures (CBMs). Furthermore, the interdependent nature of University–Host community, especially those with a new experience of diversity, is expected to be an opportunity to create and establish the right environment for conflict prevention and confidence building towards fostering peaceful coexistence as well as building trust among all parties for sustainable cooperation and development. Over the years, experiences have shown that there existed fluctuating peace and understanding between institutions of higher learning in Nigeria and their host communities where some conflict situations had resulted to loss of lives and property. Such situations had altered peaceful co-existence that should influence sustainable cooperation, and by extension lasting development, among the concerned parties. Hence, the need to identify the roles of both the Nigerian universities and their host communities in creating and maintaining a long-lasting peaceful environment, as engendered by CBMs, for the establishment of a sustainable community cooperation and development.

2. Objective/Structure

The main objective of this paper is to identify the different approaches to confidence building measures and explicitly discuss the importance of confidence building measures in unifying Universities and their host communities, with a focus on Kwara State University (KWASU) and Malete Community. Another objective is to establish the appreciation of the essence and effectiveness of confidence building measures in solving contemporary conflict issues as well as in facilitating sustainable cooperation and development. To achieve these objectives, the paper is divided into eight sections from introduction to recommendation and conclusion.

3. Methodology

To adequately meet its purpose, the paper needs first-hand information as well as relevant published works of other researchers; thus, the primary and secondary sources of data collection are used. As a source of primary data, personal interviews were conducted on a wide range of persons to get adequate first-hand views, especially their practical experiences on the objectives of the paper. The secondary data used for the study include relevant academic and research materials, books, journals, newspapers, archival materials, workshop and seminar papers, as well as sources from the Internet dealing on the highlighted purposes of the paper.

4 Conceptual Explanations

i. Confidence Building Measures (CBMs)

Broadly defined, Confidence Building Measures (CBMs) can be any set of unilateral, bilateral, or multilateral actions or procedures that act to reduce military tensions between a set or sets of states, before, during or after actual conflict. In practice, they function to make the conduct of countries more calculable and predictable, so that states can have certain expectations with regard to the behaviour of other states (Higgins, 2002). This singular conclusion depicts a clear intent of confidence building measures. Parties become conscious of each other's activities as determinants of their likes and dislikes, dos and don'ts, turn on and turn off.

Macintosh (1996) gives an analytical approach to confidence building as a process and a distinct activity undertaken by policy makers with the minimum intention of improving some aspects of a traditionally antagonistic security relationship through security policy coordination and cooperation. It entails the comprehensive process of exploring, negotiating, and then implementing tailored measures, including those that promote interaction, information exchange, and constraint. It also entails the development and use of both formal and informal practices and principles associated with the cooperative development of Confidence Building Measures (CBMs). He emphasizes that when conditions are supportive, the confidence building process can facilitate, focus, synchronize, amplify, and generally structure the potential for a significant positive transformation in the security relations of participating states. Thus, the confidence building process involves more than simply the production of a confidence building agreement and definitely should not be confused with what specific CBMs do.

Confidence building is trust building, which attempts to prevent, and consequently resolves conflict where parties firmly believe in the reliability, truth or strength of each other. In fact, in the process of negotiation and mediation confidence building is trust generally demonstrated by the willingness of parties to place themselves in some position of risk such as by being open with information sharing. Individuals who have confidence or trust in others are enthusiastic to participate in creative and cooperative group activities (Bazin, 2014). It then becomes easy to engage parties with confidence or trust in each other in a cooperative or win/win resolution viz, the critical factors of the situational context, the required time, and the needed confidence building measures (Bazin, 2014).

Explaining the usefulness of Confidence Building Measures in mediation processes, Landau & Landau (1997) see CBMs as gestures of goodwill made by one party to another, usually

prior to engaging in substantive negotiations, for the purpose of gaining the trust of that party. They stress that the

manner in which CBMs would be exchanged in a mediated process would differ from a traditional negotiation process. In Charles Osgood's G.R.I.T. strategy, one party would begin the process with a small gesture, and then wait for the other side to reciprocate. In a facilitated process, however, the emphasis should be on the symmetrical exchange of CBMs for two reasons: symmetry, asking both sides to make roughly equivalent gestures at the same time, helps maintain the mediator's neutral image; second, parallel and coordinated CBMs give parties the assurance that their gestures will be reciprocated, and therefore embolden them to make more significant moves.

They further group Confidence Building Measures (CBMs) into four (4) general categories namely, demonstrate a willingness to talk; demonstrate a willingness to listen; demonstrate a willingness to meet the needs of the other party; and demonstrate a willingness to improve the long-term relationship with the other party.

On the overall, Bazin (2014) gives a graphical process of Confidence Building Measures (CBMs) that illustrates the types and usage in the contemporary operating environment. Confidence Building Measures (CBMs) uses physical measures, communication measures and relationship measures. Physical measures are achieved through conducting partnered activities, sharing experiences, meeting basic needs (security, food and water assistance, economic aid, medical support), maintaining unobtrusive security posture but balancing it with the need for personal protection, participating in sports or physical exercise together, assisting vulnerable populations, and setting conditions for sustainable jobs, among others. Communication measures involve, among others, opening lines of communication, using interpreters as cultural advisors, using the native language, sharing intelligence and information, having regular meetings, and seeking an understanding of local conditions. Relationship measures engage and achieve functional environment in sharing food or drink, building rapport, getting to know each other personally, having positive social interactions, overcoming significant challenges together, reinforcing existing institutions, displaying patience, allowing others to demonstrate their skills and expertise, as well as coping with politics and enabling local governance.

Undoubtedly, these confidence building measures and cooperative arrangements help in ensuring lasting admirable cycles of collective good while reinforcing parties' willingness to participate and contribute to the common good. In the same manner, they assist in overcoming vicious intent of mutual distrust, cheating, and indifference towards achieving collective goal.

ii. Sustainable Cooperation

Arguably, cooperation is an associative and basic process of social life without which every society cannot prosperously exist. It is the very basis of social existence, as well as a continuous social process. According to toppr.com (2019), the term 'Co-operation' is derived from the two Latin words 'Co' meaning together and 'Operari' meaning to work. Literally, Co-operation

means 'joint work' or 'working together' for a common goal and the promotion of such goals. As a matter of fact, it is a form of social interaction wherein two or more persons work together to gain a common end, while human society and its development depend extensively on operational cooperation. However, Wittek (2020) argues that "Cooperation is sustainable if the end it serves and the means that are used to bring it about are not self-defeating; also, it must be resilient to external shocks." He further identifies the "puzzle of sustainable cooperation" as the question of variance in the functionality and sustainability of cooperation. Where some cooperation arrangements fail and gradually go into decline or abruptly come to an end, some other arrangements are "exceptionally stable and productive."

Like any other process of the society, cooperation has its own classification. MacIver and Page (1937), as cited in Samiksha (2016), divide co-operation into two (2) types namely, Direct co-operation and Indirect co-operation. Direct co-operation implies direct relationship among the individuals. In this type of co-operation, people do like things together. In other words, when people directly co-operate with each other for the achievement of a common goal it is called direct co-operation. Playing together, working together, worshipping together, ploughing the field together, traveling together and so on are some of the examples of direct co-operation. On the other hand, Indirect co-operation is just, the opposite of direct co-operation. In indirect co-operation people do different tasks towards a similar end. In this type of co-operation people work individually for the attainment of a common goal and this is based on the principle of division of labor and specialization of functions. For example, in a college the principal, lecturers, office assistants, accountant, typist, librarian and dispatcher perform different functions but they make co-operative effort towards a common goal. As noted earlier, cooperation is an associative process of social interaction which takes place between two or more individuals or groups. This interaction or mutual activity is the essence of social life. Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships. As cited in Samiksha (2016), Eldredge and Merrill say,

Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly.

Against this background, the sustainability of cooperation in human society as the very basis of social existence cannot be overemphasized. As a working definition, sustainability can be defined as the practice of maintaining processes of productivity indefinitely—natural or human made—by replacing resources used with resources of equal or greater value without degrading or endangering natural biotic systems. According to M. Hasna (2007), sustainability is a function of social, economic, technological and ecological themes. Asheim (1994) sees sustainability "as a requirement of our generation to manage the resource base such that the average quality of life that we ensure ourselves can potentially be shared by all future generations", and the "requirement for sustainability is a requirement for a more fair intergenerational distribution".

Sustainable cooperation, therefore, becomes the cornerstone of human continuous and collective existence, especially as empowered by Confidence Building Measures (CBMs)

where and when people firmly believe in the reliability, truth or strength of each other. Hence, everyone attains and maintains a very good sense of harmony with its immediate environment.

5. Institutions/Structure of Confidence Building Measures (CBMs) in Nigerian Universities and their Host Communities

Confidence Building Measures (CBMs) entails a comprehensive process, development and use of both formal and informal practices and principles associated with the cooperative development of CBMs. All these are engineered through various institutions established for the specific purpose. Institution is any structure or mechanism of social order and cooperation governing the behaviour of a set of individuals within a given human community. There are various institutions or structures of Confidence Building Measures (CBMs) that are in place in Nigerian universities as well as their host communities to facilitate proper and prompt formulation and implementation of CBMs towards achieving sustainable cooperation and development. These include:

i. University Governing Council

The Council is the governing authority of a university and has the custody, control and disposition of all property and finances of the university. It consists of persons *of proven integrity, knowledgeable and familiar with the affairs and tradition of the university*. The Council is charged with, among others, the responsibility of leadership by example; protecting the rights of all in the academic community – irrespective of ethnic, religious or political affiliations; entrenching university culture & protect academic traditions; using alternative dispute resolution mechanisms to ensure crises free environment; acting as Front line Ambassadors to link Gown and Town. These functions and responsibilities of the University Governing Council imbue it with the powers of constituting and maintaining processes of productivity by creating resources of greater value in respect of confidence building towards establishing an environment for sustainable cooperation.

ii. University Senate

The University Senate or Academic Senate is a governing body in universities and colleges, and is typically the supreme academic authority for the institution. It is a governing body for a university made up of members of the faculty from various units within the university. The University Senate normally creates academic policy that applies to the university. The policy created by the academic senate is restricted to and must be congruent with policy by the university system of which the university is a member institution, any accreditation bodies, state laws and regulations, federal laws and regulations, and changes derived from judicial decisions at the state and federal levels of the court systems. Through academic policies and activities such as students' admission, proposal and approval of prolific academic programmes, and productive academic researches, the Senate creates the platform for the building of confidence and trust, as well as the structure to promote sustainable cooperation between the university and the host community.

iii. Academic Staff Unions

Academic Staff Unions are components in the Labour Union, a body of workers or employees, whether temporary or permanent, formed with the objective of safeguarding and improving

the wage and employment conditions of its members' social status and standard of living in the community. Academic Staff Unions in Universities include Senior Staff Association of Nigerian Universities (SSANU); Academic Staff Union of Universities (ASUU); and Non-Academic Union of Allied and Education Institutions (NASU). Apart from the conventional objective of Academic Staff Unions in Universities to entrench the philosophy and objective of ensuring industrial harmony and stability within the university system through the instrumentality of a focused trade union, they are also accentuating the campaign and fight against societal vices like cultism, examination malpractices and other cankerworms that have found their way, and indeed eaten deep into the fabric of the Nigerian education system. These have been achieved with regular enlightenment programmes through stakeholders' workshops, seminars, provision of informational materials on topical issues to Universities' communities as well as the general public. Thus, academic staff unions serve as institutions of Confidence Building Measures by providing joint solutions to humanitarian problems, and thereby promoting sustainable cooperation between the University and the host community.

iv. Students / Alumni Unions

A Student Union is a student organization present in many colleges, universities, and high schools. In higher education, the students' union is dedicated to social, organizational activities, representation and academic support of the membership. In other words, the universal purpose of students' union or student government is to represent fellow students both within the institution and externally, including on local and national issues. Students' unions are also responsible for providing a variety of services to students. Against this background, students' unions are seen as institutions for establishing and promoting confidence and trust by engaging their members in activities that ennoble their qualities as university students within and outside the school environment, and after graduation can still give back to the community that made them through the Alumni Association.

v. Family

Family is the basic unit of every society. As a functional social institution, the family is charged with the responsibility of not only providing the material needs of its members but also instill societal values in them, while directing all energies towards maintaining order and peaceful coexistence among them, as well as between its members and members of other families in the community. The family seeks beyond preventing and resolving conflict but also adopt conflict transformation and peacebuilding strategies to promote harmony, peace, love, true reconciliation and communication among its members and the society at large. Thus, the family remains an essential and formidable institution in peace processes viz creating a platform for building confidence and trust towards developing and sustaining cooperation in the society.

vi. Elders

Elders function as a court with broad and flexible powers to interpret evidence, impose judgments, and manage reconciliation. Traditional leaders use their position of moral strength to find acceptable solutions to situations that may lead to conflict. Councils of elders and chiefs usually seek resolution through consensus, and these can often involve forgiveness and compensation. Elders individually or collectively monitor the affairs of their community, most especially guiding the behaviours of the young ones towards shunning vices and embracing

moral standards of the society. They also encourage and support the youth in the activities of nation building.

vii. Women

Women play a unique role in peace processes in several societies. In fact, the very important place they occupied in society put them in a strong position to encourage dialogue between disputing parties. Many women have decided to organize in women-only groups. Many women choose to participate in these kinds of groups because the autonomy of women's thought and their freedom to choose methods and means of action could be guaranteed. Women in many countries around the world have organized themselves to demonstrate against war, reclaim the whereabouts of their beloved ones, report human rights violations committed during armed conflicts and demand that the parties to a conflict conduct peace talks and work toward the end of violence. Hence, women as agents of peace play significant impact in confidence and trust building, and thereby enabling an environment for lasting cooperation in the society.

viii. Palace

The palace is the highest court in traditional Africa. At the helm of affairs is the King, known by different names in different settings such as Shehu, Emir, Oba, Obi, Eze etc, and is supported by chiefs and village heads for effective administration of the land. The King is traditionally regarded by the local people in Africa not only as the supreme political authority of the land but also as second in command to the Almighty God and thus the decision of the palace court is both supreme and divine. Assisted by his chiefs, the king adjudicates on cases to resolve conflicting issues among his subjects, thereby ensuring peaceful co-existence towards sustainable cooperation among all, indigene and non-indigene alike. The king and his chiefs also enlighten the people on various government policies as they affect the lives of the whole members of the society.

ix. Age-Grades

In traditional Africa society, people who are born at one period or the other group themselves to various age grades or associations. The people of any age grades are expected to be people who were born at the same period, and these people ascribe a name to their group for public recognition and appreciation. These age grades play very important roles in peace building. They enlighten the people on various government policies as they affect the lives of the whole members of the society. They also embark on a number of developmental projects that enhance sustainable development in the society. They also involve in early warning activities through their monitoring network.

6. Cases of Confidence Building Measures (CBMs) between Kwara State University and Its Host Communities

Significant approaches to CBMs are the desires of both parties' (universities and host communities) willingness and being able to talk about all issues perceived as threatening to peaceful coexistence, while demonstrating a strong will to listen and act positively to each other's grievances. Universities and host communities should be concerned with the problems of each other and be prepared to proffer solutions to same. The problems and successes of a host community should be seen as those affecting the university, and vice versa. Hence,

integrative solutions must be put forward at all times without any refusal or withdrawal at any time, thus, the need to identify and fund entrepreneurial, cultural, educational, sports and artistic activities/exchange between parties.

It is pertinent at this juncture to present some cases of Confidence Building Measures (CBMs) between Kwara State University and the Malete Community, especially as evidently implemented by the Centre for Community Development of KWASU in its various community development projects largely to assist the people for entrepreneurship and self-employment as well as to build trust and confidence.

Case 1: Provision of Boreholes and Electricity

Between October, 2016 and April, 2017, KWASU provided boreholes for various communities in Moro Local Government Area to assist them in having access to portable water. The communities include Olofeere, Budo Epo, Alapo, Guniyan, Apo, Igbo Oreku, GSS Malete, Asomu, Alaaya, Gaa-Alaanu, and Budo Are Eji.

Case 2: Donation of Computer Systems

In October, 2017 and November, 2019, computer systems were donated to Pilot Primary School and Elemere Secondary School respectively.

Case 3: Training and Workshop with Empowerment

In October 2017, soap making training with empowerment was put together for local indigenes in Malete, Elemere, Safari, and Gbugudu. Similarly, in November, 2018, training for farmers on the prevention of Newcastle Disease (Koli) in Local Chicken was organized for people in Animaje, Elemere Oke, Ore, Olooru (Ward 1), Olooru (Ward 2), and Elemere Isale. Furthermore, a workshop on the development of safety management system for Fura and Nunu Processing was organized in December 2018 for indigenes of Gaa Budo Are, Gaa Akata, Gaa Okoru, and Gaa Seko.

In June, 2019, trainings on the repairs and maintenance of hand pump borehole were staged in various communities in Moro, Asa and Ilorin East LGA, namely, Alapo, Apo, Asomu, Malete, Magaji Isale Awe, Guniyan, Akunyun, Olofeere, Alaaya, Budo Are Eji, and Igbo Oreku. Also, in October 2019, 311 persons from Okuta Community benefitted in the Primary Health Care Programme/Treatment/Referrals/Enlightenment workshop that was held at Kosubosu; while 50 women benefitted, in October 2019, in the Rural Women Empowerment Programme/Shawl Weaving/Nylon Cutting/Beads Usages trainings held in Budo-Are, Kogba and Ajagbe Communities.

Worthy of mention at this juncture are the reciprocating moves of the host communities. The host communities, especially those in close proximity to the University such as Malete, Elemere and Asomu, allow the university to make use of their facilities especially for its recreational and religious activities. Also, indigenes of the aforementioned communities led by their chiefs and elders participate overwhelmingly and commendably in the annual KWASU Convocation Community procession taking off from Malete market to the university convocation arena. Such spirit of spousal relationship as exhibited by both Kwara State University and its Hosts is considered as part of a cumulative process to increase confidence and build understanding between both parties. These are vital for preventing conflict,

fostering mutual trust and cooperation as well as developing post-conflict rehabilitation when the need eventually arises. Above all, they are impetus for conflict prevention and confidence building towards sustainable coexistence, cooperation and development, which should be further encouraged, maintained and sustained.

7. General findings of the Paper

The paper has been able to identify the various institutions or structures of Confidence Building Measures (CBMs) that are in place in Nigerian universities and their host communities which enable suitable and prompt formulation and implementation of CBMs for the attainment of sustainable cooperation and development. This brings to fore the importance of the different governing bodies as well as the various unions in our universities as creating the necessary platform for the building of confidence and trust, and establishing essential structure to promote sustainable cooperation between the university and the host community. Astute leadership responsibility by the University Governing Council; productive academic policies, programmes and activities by the University Senate; and the different University Unions heightening the campaign and fight against societal vices and engaging their members in activities that ennoble their qualities within and outside the school environment are identified as ways of building confidence and promoting sustainable cooperation between universities and their host communities.

In the same manner, the paper discovers the essence of social and traditional institutions and individuals namely, family, elders, palace, women and age grades, as agents of confidence building and sustainable cooperation. These institutions and persons remain essential and formidable in peace processes because they serve as influence and unifying factor in bringing about love, trust, hope, and peaceful co-existence between universities and their hosts.

The vital place of community-based research and collaboration viz, entrepreneurial, cultural, educational, sports and artistic activities/exchange between parties is revealed by the paper. It becomes clear that the interactions and relationships exhibited by both Kwara State University and its Hosts are expressly formidable efforts to establish and increase understanding, confidence and trust between Kwara State University and Malete community as well as the adjoining communities.

8. Recommendations and Conclusion

The position of Confidence building Measures (CBMs) as mechanisms for the prevention, management and resolution of the generic factors of conflict situations in relation to contributions of Nigerian universities and their host communities in establishing an atmosphere for sustainable cooperation and development has so far been underscored. However, all parties must strive to put in more efforts and contributions considering the importance of cooperation in human development. There is the need to link civil society practitioners with tertiary institutions and government departments to broaden research opportunities, expand training resources, promote fieldwork collaboration, and develop community leadership capacities. Stakeholders should recognize the potential of strengthening links involving conflict prevention and peace building between universities, government, and civil society. Such connections remained vital for building confidence and trust and for fostering sustainable cooperation.

It is also important to acknowledge a need to expand the academic and intellectual discourse into interactive learning to inform community peace practitioners and to provide academics with the space to draw lessons from experience and practice. This would help to resolve some of the shortcomings of the many uncoordinated initiatives in peace-building, not only in Nigeria but also in Africa, addressing the need for networking and information sharing, interconnectedness among institutions of tertiary education and the rest of their host communities, and partnerships among civil society organizations. Thus, through networking and exchange, material causes of conflicts, involving access to resources and economic factors, as well as non-material causes of community conflict, including race, culture, ethnicity, tradition, religion, gender, and differences in value systems can be addressed in more holistic and systematic ways.

There is the need to develop plans to involve universities and their host communities to adopt sport as a means of social transformation and peace building. Sport has to be identified as having the potential to make a positive impact on communities. This is because it is a means of mobilization and communication, a means to promote health and education, a means for training and social mobility, a means of crime prevention, a means for inclusion, a means for empowerment and personal development, a means for social transformation, a means to improve infrastructure, a means for conflict transformation, and a means toward democracy and peace-building. Ultimately, Sport can foster fair competition, teamwork, respect, understanding, unity, tolerance, and peaceful, nonviolence coexistence.

Parties must look out for ways of developing, implementing and maintaining effective communication as a channel to prevent conflictual situations in their environment. The process of sharing information, perspectives, judgment or criticisms across parties/actors (staff and students of the University, local community people and visitors alike) must be one that leads not only to a more comprehensive and qualitative understanding of the most very often complex circumstances but also leads to the identification of a broader range of ideas and actions that can be employed to prevent conflict. In other words, people should be careful of how to express their feelings through lucid verbal and non-verbal communication. Both parties should develop strategies to control information flow within and outside the community as well as control their reactions towards information gathered. More importantly, formidable channels of communication should be built to facilitate proper understanding of issues.

From the foregoing, peace practitioners need to look inward in the way of Confidence Building Measures that are influenced by co-operation and supported by effective communication and interpersonal relationships, so as to serve as responses to the changing causes and types of conflict situations in our modern world. It is therefore the duty of all to work for, preserve, enhance, harness, and promote the unity, strength, tranquility and development of our modern society as provided by Confidence Building Measures (CBMs).

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- Alhaji Musa Adelodun, Male, Students' Affairs Unit, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Friday 15th May, 2020.
- Mr. Lukman Oniyangi, Male, Male, Students' Affairs Unit, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Friday 15th May, 2020.
- Mr. Ismaila Otukoko, Male, Department of History and Heritage Studies, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Tuesday 14th July, 2020.
- Mr. AbdulWasiu Eko, Male, Works Unit, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Thursday 27th August, 2020 and Thursday 3rd September, 2020.
- Mr. Akeem Jamiu, Male, Commercial Tricycle Driver/Malete Resident, KWASU Malete Campus, Moro LGA, Kwara State of Nigeria. Conducted on Wednesday 7th October, 2020.
- Miss. Maimunat Akanbi, Female, Student/Malete Resident, Department of Politics and Governance, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Thursday 19th November, 2020 and Thursday 26th November, 2020.
- Mr. Femi Oladele, Male, Student/Malete Resident, Department of Politics and Governance, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Thursday 26th November, 2020 and Monday 30th November, 2020.
- Miss. Nafisat Saheed, Female, Student/Malete Resident, Department of Civil Engineering, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Tuesday 1st December, 2020.
- Mr. Musa Arogunmasa, Male, Student/Malete Resident, Department of Business Education, Kwara State University, Malete, Moro LGA, Kwara State of Nigeria. Conducted on Thursday 19th November, 2020 and Thursday 26th November, 2020.