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TOWARDS A HOLISTIC PEACEBUILDING PROCESS

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INTRODUCTION

Adherents of Boko Haram prefer the Arabic name Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad, which translates as "People Committed to the Propagation of the Prophet's Teachings and Jihad." This insurgent group is reported to have started in Maiduguri, the capital city of Borno State in Nigeria's north-eastern region. It is maintained, however, that the cult is one of the world's most murderous militant groups, having constantly attacked both civilian and non-civilian victims while causing misery on the people of north-eastern Nigeria. With more than a decade of conflict in that region and its devastating consequences in terms of human lives, property and infrastructure destruction, and economic loss, one begins to doubt the possibility, certainty, practicability, and effectiveness of peacebuilding in that battle-torn society. Less than a month after the Chibok school tragedy, Boko Haram insurgents attacked the towns of Gamboru and Ngala in Borno State, north-eastern Nigeria. According to reports, the onslaught lasted about twelve hours and resulted in the killing of 310 inhabitants, the kidnapping of eleven young girls, and the destruction of both communities (Ford, et. al., 2014). Similarly, Boko Haram insurgents carried out a terrible attack on Baga, Borno State, between January 3rd and 7th, 2015. On the 3rd, militants approached the Multinational Joint Task Force (MJTF) headquarters, which included forces from Chad, Niger, and Nigeria. The number of assassinations is unknown. According to accounts, the exact death toll in Baga and 16 other nearby villages is unknown, but estimates put the amount around 2000. (Mausi, 2015). These are just but a few activities of the Boko Haram terrorists in north east Nigeria.

THE CONCEPT OF PEACEBUILDING

Peacebuilding requires a long-term commitment to a process that includes investment, resource gathering and planning, architectural design and planning, resource coordination and labour, establishing solid foundations, infrastructure development, and ongoing maintenance. Interpersonal transformation, on the other hand, is central to peacebuilding. Long-term reconciliation requires both structural and relational transformation (Durojaiye, 2010).

Aderigbigbe (2010) contends that peacebuilding encompasses a range of issues, including reconciliation, reconstruction, and rehabilitation. Through justice, truth, mercy, and forgiveness, reconciliation provides a space for combatants and displaced people to express their grief and agony, as well as address the core causes of conflict and foster mutual cooperation. In most cases, the parties to the disagreement will require some possibility of resolution during the reconciliation process before consenting. As a result, reconciliation is a difficult task in peacebuilding. Internal reconciliation, on the other hand, has received less attention as a component of peacebuilding in various literatures in international relations and peace and conflict studies (Aderigbigbe, 2010).

POST-CONFLICT RECONSTRUCTION AND PEACEBUILDING

Aderigbigbe (2010) states that post-conflict reconstruction is critical to peacebuilding, especially in countries that have recently experienced violent conflict. It comprises programmes for healing, growth, and citizen-led initiatives. A large percentage of the population is involved in violent combat with the state, therefore this process usually involves repairing and rebuilding physical and economic infrastructure. The governmental institutions often disintegrate and can only perform restricted functions during a crisis. To mend damaged institutions, post-conflict restoration requires external initiatives. Rebuilding and protecting key social infrastructure, and preparing for financial normalisation are just a few of the critical measures (Aderigbigbe, 2010).

Human and institutional capacity building, maintaining social cohesion during economic adjustment, and creating specific investment funds to sustain social cohesion during economic adjustment are all frequent post-conflict intervention goals (Adekanye, 1997).

For the long-term development and stability of post-conflict societies, demilitarisation, democratisation, economic reconstruction, and structural adjustment are of importance to scholars and policymakers. There are actual ties between the conflict and post-conflict stages, between violence and politics, and between war and peace that should not be neglected. Converting former guerrilla leaders into committed electoral players,

reconciling vs justice, economic liberalisation versus post-conflict peace building, and resisting the phenomenon of "return wars" are all significant concerns for the peace process (Adekanye, 1997).

Individually, this means allowing people to continue learning throughout their lives, extending their knowledge and skills as new opportunities arise. That means institutionalising existing competencies. Rather from trying to create new international organisations, governments and donors should seek out and support existing initiatives, no matter how little. It is concerned with social capabilities or the shift to societal growth. It entails creating and expanding chances for people to maximise their abilities and potential (Browne, 2002).

TOWARDS A HOLISTIC PEACEBUILDING PROCESS

The results of a 2021 study of 250 Boko Haram insurgency victims living in internally displaced persons' camps (IDPs) using a Two Way - ANOVA test to determine the effectiveness of reconstructive and transformative peacebuilding processes in the rehabilitation of Boko Haram insurgency victims showed that reconstructive peacebuilding had no significant positive impact on the successful rehabilitation of Boko Haram insurgency victims as $f =$ (Egbusie, 2021). The study backs up arguments made by various scholars over the years that reconstructive peacebuilding is primarily focused on structural reformation, overhaul, reorganisation, and reconstruction of a society that has been afflicted and dismayed by a protracted tantrum of conflict; as a result, this type of peacebuilding appears to have no long-term impact on the victims of conflict who should be the focus of peacebuilding.

This is due to the fact that reconstructive peacebuilding is a process of short-term structural reconstruction. The United Nations, which has worked to develop a model that accomplishes these goals, is in the forefront of this type of peacebuilding's physical and political reconstruction. Reconstructive peacebuilding focuses on the more tangible aspects of peacebuilding, such as infrastructure creation, healthcare system development, and political institution development. Relief, humanitarian assistance, disarmament, demobilisation, political restructuring, elections, mine clearing, and health care are all examples of reconstructive efforts (Bronwyn, 2001).

Nonetheless, Egbusie (2021) found a significant positive effect of transformative peacebuilding on the successful rehabilitation of Boko Haram insurgency victims in the same study, using a Two Way - ANOVA test to determine the effectiveness of reconstructive and transformative peacebuilding processes in the rehabilitation of those victims as $f = .034$, $p = .023$, hence $p < .05$.

Transformative peacebuilding, on the other hand, is a long-term reconciliation, according to him. It's a broad phrase for initiatives that focus on the larger social interactions that exist inside conflict-prone societies rather

than physical repair. It's an endeavour to change the course of a conflict so that lasting peace can be established. This type of peacebuilding usually entails features that aim to modify the conflict environment over time. Inter-ethnic contact, professional contact, stereotype reduction, work collectives, school projects, conflict resolution training, justice, police and military training, cross-cultural television, and radio efforts and acknowledgement are among them (Bronwyn, 2001). As a result, this type of peacebuilding has a significant impact on both the victims and the impacted society as a whole. It entails a comprehensive healing process that begins with not only the physical healing of people who have been wounded by conflict, but also the emotional and psychological healing components, promoting the rehabilitation of those who make up society as a whole.

Similarly, the researcher discovered in the 2021 study that there was a significant favourable joint impact of reconstructive and transformational peacebuilding on the rehabilitation of Boko Haram insurgency victims as $f = 1075.657$, $p = .000$, $p < .05$. As a result, whereas reconstructive peacebuilding has no effect on victims on its own, it has a large positive effect when combined with transformative peacebuilding (Egbusie, 2021). Because conflict is a socially created cultural event in which people actively participate, political level resolutions (reconstructive peacebuilding) are unlikely to resolve the conflict on their own; thus, the necessity to transcend beyond that scope. Going beyond reconstructive peacebuilding necessitates utilising both the reconstructive and transformative components of peacebuilding.

RECOMMENDATIONS

The goal of transformative peacebuilding is to help people and communities grow and change for the better, both on a personal and societal level. This is done by encouraging reconciliation and building a nation or community. By focusing more on transformative peacebuilding, victims are not only physically healed, but they are also healed emotionally, because the healing process starts inside and ends outside. As a result, it's important that government and non-government organisations not only focus on reconstructive peacebuilding but also think about transformative peacebuilding, too.

More than that, none of the peacebuilding processes could be called irrelevant or ineffective because they were all used. Both ways of building peace work together. This interaction is based on the simple fact that conflicts are socially organised events that have people as active participants in them. People are social animals by nature, so none of these aspects of peacebuilding should be used on their own. As a result, peacebuilders are encouraged to use both reconstructive and transformative peacebuilding processes in order to get the best results.

CONCLUSION

Despite the fact that the Boko Haram insurgency in Nigeria has been ongoing for more than a decade, the end of this struggle against terrorism is widely anticipated. What happens to folks who have lost their money as well as their lives? How vital is it to work on not only reconstructing society but also healing the emotions that have been harmed, bruised, and scarred? Those working on peacebuilding in north-eastern Nigeria, where there has been a lot of bloodshed, must go above and beyond simply repairing the damage.

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