Preserving the traditional measures of preventing conflict in Africa

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How do we preserve the traditional measures of preventing conflict in post colonial Africa? This question becomes imperative in the light of the devastating impact of globalization and its attendant imposition of Western values on non western societies. The possibility of our values going into extinction and our identity distorted is real. The uniquely African conflicts require the application of traditional African conflict resolution methods. Specific attention is paid, first, to steps taken at the level of the African continent towards promoting the measures of preventing conflict in the region; second, on the need to preserve the indigenous peace model which can still impact on the dynamism of cultural development in post colonial Africa. This study addresses the issues relating to the ways of solving conflicts by the traditional chiefs in African society, as this is not totally alien to the cultures and values of Africans. It was deeply rooted in their thought pattern and experience. The paper also focuses on the dynamism of conflict resolution in traditional Africa, pattern of conflict resolution in colonial Yoruba society, conflict resolution institutions, devices against the prevalence of conflict, as well as the challenges attendant on conflict prevention in indigenous traditional Africa.

Key words: Preserving, traditional measures, conflict and Africa.

INTRODUCTION

Conflict is one of the defining features of the modern world. Since the end of the Cold War there have been countless conflicts that have involved the deaths of millions of people and the suffering and displacement of millions more. It is impossible to accurately quantify human suffering due to conflict.

To take one indicator – it has been suggested that, in the last ten years, over two million children have died in conflicts, more than one million have been orphaned and more than six million have been disabled or seriously injured. One striking factor is the growth in the number of conflicts which have fundamentally corroded the ability of the state to care for its citizens. The Stockholm International Peace Research Institute (SIPRI) has analysed 59 ‘major’ armed conflicts occurring since the end of the Cold War. In this case ‘major’ means that they involved in excess of 1,000 battle-related deaths in one year. Of these, the majority were intra-state. As a result of these prolonged conflicts many states have effectively collapsed or are very fragile. There is no rule of law, public services and facilities have been wrecked or plundered, and populations displaced. Such conflicts exacerbate poverty, bring massive human suffering, destroy the environment, displace substantial numbers of people and create enormous problems for the international community (Coser, 1956: 62).

Conflict had been prevalent in traditional African society and had often had its origin in many aspects of their cultural life. It is obvious that conflict is a natural phenomenon in human society except that the approach to its perceptiveness, nature and management varied from society to society. Even the pattern and phases of conflict vary from community to community.

In traditional African societies the understanding of conflict and its corruption was anchored on the disaffection between the humans and the supernatural (Zartman, 2000:14). Thus, unless an ontological balance is maintained between the two parties, peace conflagration remained uncontaminable. From this point, it is important to stress that conflict, from whatever perspective, is inevitable. The first party to the conflict (human being/Africans imperfect people) and the supernatural (supreme beings, deities and ancestors – perfect spirit) as the other part in conflict have quite a
significant role to play in dislodging whatever might be responsible for the conflict. Thus, it is established here, not just the inevitability and phenomenology of conflict, but also that highly placed (the supernatural) and the so lowly (human beings) often had occasion for disagreement and disaffection (Zartman, 2000:21).

Traditional conflict management mechanisms in Africa tend to focus on whole communities as parties to a dispute, as opposed to individuals. The aim of conflict management mechanisms is to restore social relationships and harmony; and to provide restitution through apology and compensation. The benefits of adopting local mechanisms are that they facilitate ownership and have greater resonance in societies than Western conflict management approaches. They may also be more effective in strengthening group unity (Nwolise, 2001:18). Disadvantages, however, are that they may exclude key groups such as women, children and youth. In addition, they are limited in their ability to address more far-reaching conflict between local communities and outside actors that follow different traditions and customs, such as state authorities or multinational enterprises. The existence of numerous, different parties to the conflict in Nigeria, for example, have resulted in complex conflict management approaches. The most effective method adopted is considered to be the development of a non-adversarial, participatory approach that allows the various stakeholders to share information and opinions and to engage in joint problem-solving (Zartman, 2000:22).

NATURE OF CONFLICT PREVENTION IN AFRICA

Conflict was adjudged energy sapping and time consuming (even though it was result oriented) while war was considered endemic in traditional African societies. What was more; the Africans always preferred peace to conflict or war. It was when the latter became so naturally necessary and invented (by any means) that Africans resorted to it with a degree of protecting the status quo of the society. Even at that stance, conflict resolution was always upper most in the psyche of parties to the conflict. Thus, there were channels of conflict prevention in pre-colonial African societies (Olaoba, 2008:20).

The matrices of conflict prevention in pre-colonial African societies, however, became elastic and durable whenever the principles of conflict resolution were resorted to in a resounding manner (Whylie, 1969: 11). Thus, the lexicon for conflict prevention at the indigenous level of operation included:

i. Dialogue;
ii. Diplomacy;
iii. Consultation;
iv. Meeting;
v. Apology;
vi. Friendly disposition;
vii. Adherence to customs and norms occasioning peace and harmony; and
viii. Justice drive.

Prevention of conflict and conflict resolution for the culture based and relevant Africans were two sides of the coin. One side pleading for non-existence of conflict (perhaps ingrained in early warning system) and the other side wiping off all destructive elements which the eventual collapse to conflict situation would have orchestrated. This again suggests to you that no African had the natural disposition to fight or quarrel with her neighbour, kin and kith and when conflict was inevitable there was adequate mechanism to restore peace and normalcy of relationship.

Preventive measures are tailored towards exhibiting necessary modalities for development to take place in the society. Indeed, you should be able to discern that they are factors which necessarily facilitated peace and ennobled harmony in traditional African societies. Preventive measures have been designed long time ago by the Africans to address future conflicting situation and therefore promoted mutual understanding and living. Preventive measures deterred breakdown of law and order as well as war. It ensured the next stage of development in traditional African societies as the Africans had been known for their innovative team spirit and peace initiatives. You should therefore, cultivate the habit and custom of imbibing preventive measures against dastardly disaster (Olaoba, 2008:21).

Conflict prevention was quite desirable in traditional African societies to the degree that it gave sense of direction towards development process in cultural milieu. Conflict prevention therefore signaled the magnitude of articulating the development agenda in traditional African societies. This suggests to you that conflict was never a permanent feature of African cultural heritage. Conflict prevention has certain significant features. It was quite popular and understandable by the large majority of people in traditional African societies. Since the prevention derived from the customs and norms, it was part and parcel of the people’s psyche for proper operation (Gluckman, 1955: 32). Be informed that the people usually preferred peace to conflict with a view to exhibiting their cultural wealth, and development orientation.

The adoption of conflict prevention was on two fronts in traditional African societies. The first front was on the supernatural side while the second was on the physical earthly side. In order for the continuity of the peace process to be enhanced on earth, the supernatural deities usually monitored the scene of conflict resolution to ascertain compliance with the principles associated with it to avoid misunderstanding. In the physical earthly realm, however, the peace practitioners not only conform with the divine directives (so as to avoid confusion and
wrath of the supernaturals) but also to follow the customary principles of conflict resolution. It is for you to understand that the maintenance of ontological balance between the deities and the humans often forestalled conflicting situation. This was part of the essential characteristics of conflict prevention in traditional African societies (Zartman, 2000:17).

**PERSPECTIVES OF CONFLICT PREVENTION AND SOCIAL STABILITY IN AFRICAN SOCIETY**

Conflict prevention was upheld in pre-colonial African society as unique precautionary measures whose result. Produced stability in the society and mutual understanding that engineered solidarity. This was why traditional etiquette was *sine qua non* of peace education in traditional African societies. Indeed, the concern of African parents was to give radiant home training to their children from adolescent age to maturity this is often regarded as good character building and confidence orientation to desire all that was to promote mutual understanding and good communal living devoid of rancour and acrimony (Afisi. 2008:9).

Religious inclination and indoctrination produced fairness in handling other people’s religious adherence and practices. A case of study to buttress this point is the character of African traditional religion as you will understand which had the indices of peace and non-violence. For example, no adherence of ATR dare proselytize his/her own side of the religion to the other. Rather there was tolerance and accommodation of other people’s dynamic means of approaching religious faith. This was why no one could cast aspersion on the other’s religion on the ground of noticeable differences and peculiarities in the mode of worship with this on place conflict were preventable. Indeed, African Traditional religion exhibited truth and transparency which informed the African principle of conflict resolution (Sofola, 1973:14).

The thesis of reasonability which involved respect for the dignity of man and its personality, philosophical paradigms, early warning directives to ward off unethical mannerism and the concern for taste or interest of others anchored the desirability of the Africans for peace-building and mutual understanding which are pre-requisites for averting conflict. For a conflict not to ensue, it is necessary for you to understand that the parties to the conflict must be reasonable and demonstrate sufficient capacity for maintaining peace (Olaoba, 2008:14).

Adoption of dialogue and showcasing diplomatic relations had, from time immemorial, prevented both intra and inter-communal conflicts in traditional African societies. This art was always demonstrated at the end of wars, where the states involved, saw reason for dialoguing and ending the intriguing feud. A reference point to this assertion was the reconstructing subsequent developments we can build on many traditions that have survived (Alexander and Olson, 2003:22). These traditions are not only of historical significance; they can be of great practical value to all of us who are dealing with conflict and helping others to deal with conflict. What is therefore shared in this chapter is meant to encourage us to learn from traditional ways of dealing with conflict, and to apply the methods, insights, and skills that are indeed relevant in conflict situations of our time.

**INDIGENOUS MECHANISMS FOR MANAGING AND RESOLVING AFRICAN CONFLICTS**

Most African countries today have no mechanism for managing and resolving conflicts between groups especially politically instigated conflicts except through the use of military force. It is prudent today for countries to assume that they are likely to have several types of conflict which their judicial systems cannot deal with and that resorting to the military may not be the wisest course of action. Hence, it may be useful for countries to think of having a permanent mechanism for dealing with such conflicts (Zartman, 2000:12). It is our view that countries have several options:

**An independent arbitration council:** The first option is for a country to set up an independent arbitration council which could be made up of up to ten elderly and wise individuals from across the country and walks of life. A Secretariat and a pool of experts should support such a council. The state and the private sector, especially wealthy nationals of the country, should contribute and provide it with adequate finance. Guarantees to enforce agreement should be an essential method of resolving conflicts. However, the moral authority of the council rather than the military force of the state should back its decision. Military force should be used as a very last resort.

**Outside mediator:** A second method of resolving such conflicts is to involve a mediator from outside the country – a wise man or women acceptable to both parties to the conflict. Again, moral authority and agreement between the parties should back the decision of the mediator rather than military force of the state. Both these methods of resolving conflicts should involve civil society groups as much as possible – their role being that of witness to the proceedings and decisions, and also to informally persuade the protagonists of the necessity of resolving their conflict through negotiations rather than through force. Their collective moral pressure can play an important role in the process of resolving a conflict. They can also play an important role in the implementation of the agreement reached.
Reform of judicial system: Thirdly, it is suggested that the judicial system of most countries should be reformed and their capacities augmented in order to enable them to deal with these types of conflicts (between groups fighting over land, or politically instigated conflicts between groups, or between one or more groups and the state itself). In these situations the part of the judicial system dealing with such conflicts should be seen to be independent. And if the state is seen to be willing to listen to grievances through a third party and to accept decision which may go against it, it will go a long way in creating a climate conducive to resolving conflicts through negotiations. The use of a trigger happy military has never resolved conflicts; it generally suppresses it for a while until it surfaces again with deeper grievances (Smith, 1989:7).

Even if a country has not initiated long-term strategies and policies to tackle fundamental causes of internal conflicts, such as Burundi, Sierra Leon, etc., such countries should seriously contemplate setting up mechanisms for resolving conflicts along the lines suggested above. Other mechanisms could be just as useful. The important issue here is to create a framework and an ideology of reconciliation and confidence amongst the people as a whole, but more so amongst the conflicting parties that the government is serious about resolving conflicts and addressing grievances of those in conflict (Perry, 1974:18).

Integrating traditional and contemporary methods

An integration of traditional and present-day methods cannot be attempted in a superficial way. The crucially important issue of compatibility has to be discussed until real understanding is reached and appropriately implemented. The inherently African semantic field of ubuntu provides a good example in this regard. It signifies a socially caring and sharing way of thinking and living, which is well captured in the rhyming Xhosa expression, Umuntu ngumuntu ngabantu. Literally this means that a human being is a human being through human beings. Or, paraphrased, a human being becomes a true human being through her/his relationships with other human beings. Similar or comparable expressions are found all over Africa and therefore the issue of old and new ways of dealing with conflict cannot properly be talked out if ubuntu-minded people are not involved in the planning from the beginning (Sofola, 1973:20).

One striking example of a well-intentioned but unsuccessful attempt to combine incompatible elements was the UN’s way of using the Somali tradition of Shir (gatherings). This tradition is a bottom-up, inclusive process, supported and sponsored by the community. The parties enjoy equal representation. Elders who are experienced mediators and trusted by the community are chosen. Traditional methods of problem solving are used, and the talks proceed according to an open timetable. Agreements are reached through consensus, and are regarded as social treaties (xeer). The elders are entrusted with authority and power to ensure the implementation of agreements. The UN version of Shir, however, was a top-down process, held outside the country. There was unequal representation, and lack of confidence in the representatives. Politicians were involved, and not elders. There was a lack of understanding of the problems, and a short timetable was used. No common xeer was reached (Murithi 1999:53/54).

Taking time to talk things out

Talking things out is surely one of the most essential parts of dealing with a conflict. There may be important differences, however, between the talking in current ways of negotiating or mediating and ancient ways of really talking things out. In those days, talks that continued over days or weeks were not uncommon. Participants were usually granted the opportunity to say what they wanted to, without cutting them short. Furthermore, people from an extended family, a neighborhood, or a community were allowed to take part. When talks took place under trees, there were anyway no doors or walls that could keep people out. While much time was spent in talking, it seems as if usually little time was wasted before the talks began. In cases when the talking started soon after warning signals were noticed, and at the place where this happened, it could even have prevented a conflict from arising. If the social environment were upholding the traditional value that the society is greater than the individual, the people involved would have been strongly oriented toward social harmony (Coser, 1956:20). The obvious truth that prevention is better than cure must have been discovered by our early ancestors, and integrated into their methods.

Dealing with root causes of conflicts

Another essential part of dealing with any conflict is penetrating to its root cause or causes. Traditional methods seem to have taken this crucially important but potentially difficult starting point seriously. As the metaphor root indicates, the searching for invisible, underlying causes may require digging to depths. In some cases the inclusion of the neighborhood or community in traditional talks might have facilitated this process, but in other cases rumors, gossiping, blaming, or partisanship might have complicated everything. Typical causes of violent conflict were (and in many instances still are) land issues (for instance, trespassing), animal issues (mostly robbery), and personal issues.
(such as rivalries). Due to the temporary or permanent scarcity of food or other resources, poverty always was, and still is, a major reason for competition and conflict (Afisi, 2008:17). In modern times, poverty and bad governance are time and again highlighted as root causes. For today bad governance, deeper roots are also mentioned: ethnocentrism, clanism, and greed for power, prestige, and/or wealth.

**Being oriented toward consensus**

A process in which conflicts are talked out is usually a comprehensive one that explores the context in which the conflict originated, and works toward a consensus about a fair and satisfactory agreement. Traditionally, the talking probably proceeded without fixed procedures. The elders or chiefs could use their discretion to play certain roles or switch to others. It could be a passive or low-key role, a facilitating or an advisory role, or even a pressurizing or manipulating one. A guilty party could be expected or forced to repent, apologize, ask for forgiveness, and pay compensation. However, through the entire process, the main responsibility of the leading figures was to guide the talks toward an agreement that would reflect as inclusively as possible the consensus of the entire group of relatives, neighbors, friends, and acquaintances.

**Promoting relational interdependence**

The people of those early days must already have discovered that a variety of violent situations, but also how they might work even better. One of the significant findings was that the efforts to reach key people should be linked to ways of involving more people. It was also found that in both cases two kinds of change should be promoted: changes in attitudes, values, and perceptions; and changes in politics, economics, and justice systems. What often proves to be of the greatest importance is the translating of changed attitudes into changed structures (Alexander and Olson 2003: 54; 57; 64; 69). Such findings should stimulate us to reflect on our methods and our mind-sets. There are ways of thinking and doing that have come a long way through human history with all-time wisdom and ever-relevant skills. There are also the latest insights, facilities, and capabilities that have made their way into current ways of thinking, acting, and being (Gluckman, 1955: 8). So, whenever we are in a position to help prevent or transform a conflict, let us seek clarity on the most appropriate approach and attitude.

**Taking traditional methods seriously**

One should duly acknowledge the cultural context of a potential or actual conflict situation. The cultural loyalties, affinities, and sensitivities of the parties concerned are always of crucial importance. If only one culture is involved, the interaction may be less complicated, but not necessarily. If the situation is cross-cultural or multicultural, several aspects should be taken into consideration from the very beginning. For instance, the various ways of thinking and behaving, the need for mutual understanding, and the need for a culturally inclusive team of facilitators.

One should commit oneself to as much preventive problem solving as possible. When it is clear that a particular clue is not an unfounded suspicion but a real warning signal, something should be done as soon as possible, and as close to the problem as possible (Gluckman, 1955:9). If this can be done in the mode of pragmatic problem solving, so that conflict need not even be mentioned in the name of the method, so much the better.

We should responsibly and creatively use the best available practices. Although the various groups we belong to have respected traditions from a significant past, we happen to be living in the world of today, where very relevant current practices are at our disposal. These inevitably form our main frame of reference, and from these we can choose the most appropriate approach for each unique situation. We have to remember, however, that no method should ever be applied as if it were a prescriptive recipe (Zartman, 2000: 13). Open-minded receptivity to the needs and interests of the parties concerned, and innovative flexibility and creativity, are always of crucial importance.

Wherever appropriate, we should integrate meaningful traditions into our work. Applying traditional methods, or incorporating traditional elements that are of lasting value, can have very important advantages. It may provide a sense of ownership, and strengthen our commitment to work toward consensus and coexistence. Moreover, these methods are usually simple and easily understandable. They tend to allow flexibility and creativity. They are not expensive, and the costs involved are often willingly shared by the community. Finally, they may add an ancient, ancestral endorsement to the work we are doing nowadays (Nwolise, 2001:10).

We should internalize the mind-set of fellow-human togetherness and interdependence. If this way of thinking and living has become part of us, conflict-preventing and peacebuilding attitudes, approaches, and actions may follow spontaneously. For instance, groups and individuals can then feel free to be who they happen to be, to belong where they happen to belong, but also to allow others to do the same from their side (Ladoucaur, 1972: 13). A particular field in which such interdependence has to be propagated is the relations between governmental authorities and traditional chiefs and elders.

We should encourage and empower as many people
as possible to apply their insights and skills. The inspiring stories in this book and its predecessor testify to what ordinary people can do. People across the civil-society spectrum, from grassroots level to influential leaders, can indeed initiate processes that may bring about breakthroughs to mutual understanding, conflict resolution, and reconciliation.

We should remain committed to particular and general conflict transformation. If we understand conflict as an everyday social phenomenon, which is always based on some reason or perceived reason, we will not try to escape to a utopian retreat. We will remain willing to listen without being shocked, and to talk out whatever has to be talked out. We will not avoid root causes such as poverty and bad governance, and their root causes. We will promote, according to the circumstances, structural changes and attitudinal changes. In whatever the context, from local to international, we will work toward consensual agreement that will not only resolve the conflict concerned, but also contribute to the most cordial or otherwise appropriate relationships for the future (Sofola, 1973: 21).

Traditional ways of dealing with conflict can indeed encourage and inspire us. In spite of the shortcomings they might have had, they have functioned in conflict-preventive, peacebuilding, and reconciliatory ways through the ages (Zartman, 2000: 28). They have enabled our;

i. The culture of preservation of the norms and traditions was not totally alien to the Yoruba people of southwestern Nigeria. It was deeply rooted in their thought pattern and experience.

ii. Preservation has been associated with the ‘identification, documentation and storage’ of well articulated norms and tradition of a group of people living in great harmony.

iii. Conflict is no doubt inevitable in Yoruba society. However, it was preventable and averted. This entailed that there were preventive measures against the occurrence of conflict in traditional Yoruba society.

iv. The preventive measures accommodated and tolerated the principles of conflict management in the process of actualization and practicability.

v. This paper focuses on the various levels of preserving preventive measures of conflict in post colonial Yoruba society. The talking points of the paper include preventive measures of conflict through the ages, pattern of conflict resolution and how they have been (and are still being) preserved in Yoruba society (Olaoba, 2008: 17).

Some of the pre-colonial, colonial and post colonial levels of preservation of preventive measures of conflict

Performance was the bedrock of preservation of preventive measures of conflict in traditional Yoruba society (Olaoba, 2008: 18). Such preventive measures were listened to and watched during the drama of conflict resolution in palaces, market places, shrines and family chambers.

i. The existence of colonial Intelligence Report and Colonial Annual Report (both documents covered a lot of dealings and interactions between the Yoruba people and the colonial district officers)

ii. The document contained very scanty information on Yoruba legal traditions and largely bereft of substance and objectivity. It was part of the colonial agenda of subjugation.

iii. The colonial authority left a legacy of their legal system as ‘raison d’ etre for governance in contemporary Yoruba society. The statutes and ordinances which encapsulated the letters of the colonial laws became the blueprints of compliance with the judicial system and the principles behind the maintenance of law and order.

iv. While the letters of the British laws and legality blossomed, (as preventive measures against conflict which modern day government embraces) the indigenous preventive measures against conflict in modern Yoruba suffered a lot of neglect.

v. Perhaps the most significant medium for the preservation of preventive measures against conflict is the existence of Television Electronic court in south west Nigeria (Olaoba, 2008: 18).

Conclusion

The need to preserve preventive measures of conflict has become so pertinent in order to ensure adequate knowledge and demonstration of the measures towards the facilitation of peace and harmony in contemporary Yoruba society. Development thrives in an atmosphere of peace and orderliness. For a society to measure her growth, she must look towards actualizing preventive measures of conflict in order to prevent incessant conflict (Smith, 1989: 10). Finally, in contemporary Yoruba society, individuals must be ready, the society must be prepared, various institutions should intensify efforts and government must give sufficient support towards the preservation of preventive measure of conflict.

Again, the traditional conflict management models which considered the role of women in this affair are novel and worthy of emulation in contemporary times. Of course women today, except for few, are only considered to be seen and not heard. What this implies is that traditional African societies respected the views of women and took as important the roles women play in societal harmony. Very importantly, this paper uses as an addendum to all the different models of traditional conflict management and prevention strategies already examined in the body of this work, Lawrence Bamikola’s concept of
Agba (Elder) as arbitrator in Yoruba socio-political model for conflict resolution. To Bamikole (2008: 1), in traditional Yoruba society, Agba (elders) were usually relied upon as agents of conflict resolution in view of certain qualities possessed by this category of human beings (Basden, 1996: 4).

It is therefore noteworthy to conclude that there were mechanisms, institutions and methodologies at various levels of the traditional African societies of means of preventing, managing and resolving conflicts. No doubt, it is a veritable mechanism to preventing, managing and resolving violent conflicts different from what is obtainable in our world today. It is clear that military solutions to violent conflicts have not provided the needed peaceful solution in the world. The United Nations Organizations' has also not been successful in averting, resolving or managing conflict on the global arena. Thus, the elder who wishes to mediate in conflict at the community, national, regional or world levels must first put his/her family in order. It is therefore our submission that both the Nwolize's (2001:12) general idea of traditional African method of resolving conflict and Bamikole's concept of Agba (Elder) as arbitrator in Yoruba sociopolitical model for conflict resolution are veritable alternatives to current means of resolving conflicts (Afisi, 2008: 10).

Finally, I submit that all hands must be on deck to give a sense of direction to future development.

**Recommendations**

Future preservation of preventive measures of conflict in Yoruba society lies in the hands of:

i. Individuals
ii. Family
iii. Institutions
iv. Government & Non-Governmental organizations

The institutions to be so engaged and committed (towards this end) include the:

i. Palace
ii. Towns associations
iii. Social clubs and societies
iv. Universities (whose base is virile for research & documentation)

v. The Federal Government should fund the various institutions in the southwest towards encouraging researches to be carried out by scholars and researchers.

vi. The State Government should also join hands and assist state owned institutions
vii. Private institutions cannot be left out of the bill to preserve Yoruba cultural norms and traditions. This should be a joint problem solving galore (Olaoba, 2008: 5).

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