

Peace Construction and Conflicts Resolution Strategies: A Reading of *Blade among the Boys* and *Ancestral Sacrifice*

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Abstract: The issue of peace construction and conflict resolution has become a topical issue because of various conflicts that threaten the world today. These conflicts are part of everyday phenomena, which increasingly jeopardize social relations and peace. Thus, this article explores the idea of transforming the paradigms of religious conflicts in *Blade among the Boys* and *Ancestral Sacrifice*. It proposes some diplomatic approaches as a way to establish peace and harmony between people from different religious backgrounds. Conflict theory, which consists in reflecting on conflicts, causes and impacts, has been adopted as a theoretical framework to analyze the narratives. The study has come up with the idea that intolerance and lust for power are the core causes of conflicts and that dialogue, tolerance and peaceful policies are tools to use for conflicts resolution.

Key Words: Religious Conflicts, Conflict Resolution, Conflict theory, Dialogue, Tolerance.

Résumé: La question de la construction de la paix et de la résolution des conflits est devenue une question d'actualité en raison des différents conflits qui menacent le monde aujourd'hui. Ces conflits font partie des phénomènes quotidiens qui compromettent les relations sociales et la paix. Ainsi, le présent article propose l'idée de transformer les paradigmes des conflits religieux dans *Blade among the Boys* et *Ancestral Sacrifice*. Il propose des approches diplomatiques comme moyen de résoudre les conflits en vue d'instaurer la paix et l'harmonie entre les personnes de différentes religions. La théorie des conflits, qui consiste en la réflexion sur les conflits, les causes et impacts, a été adoptée comme cadre théorique pour explorer le corpus. L'étude a abouti à l'idée selon laquelle l'intolérance et la soif du pouvoir sont les causes principales des conflits et que le dialogue, la tolérance et les stratégies pacifiques sont des outils à utiliser pour la résolution des conflits.

Mots Clés: Les conflits religieux, résolution des conflits, théorie des conflits, dialogue, tolérance.

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Introduction

Peace construction policies have for centuries been central to religious studies probing non-violence and good collaboration between religions and individuals. This is due to the necessity for all human beings with political, social, religious or cultural differences to collaborate for the sake of humanity as a whole. In this respect, the work proposes tips for peace construction and diplomatic policies in any sphere of human life in general and in *Blade among the Boys* and *Ancestral Sacrifice* in particular. In contention with Pithode (2012: 9) that, “an eye for an eye will make the whole world blind,” it becomes therefore essential to promote principles of non-violence and tolerance for conflict resolution. Such endeavor is to bring divided groups specifically, Christians and African traditionalists, to realize the need to engage into dialogue in times of conflicts. Indeed, peaceful construction and conflict resolution strategies are part of diplomatic set activities promoting exchanges and the establishment of peace between both religious groups. On this, Jaspreet pinpoints, “where a society is rooted in principles of non-violence, resolving conflict at its incipient stage and controlling it in its escalated state becomes easier” (Jaspreet, 2012: 1). This said, the ultimate objective of this paper is to establish diplomatic policies and peaceful constructive methods for conflicts resolution.

The study makes use of the conflict theory in order to shed light on the nature of conflicts with an emphasis on diplomatic policies to handle these conflicts. Many critics have a deep concern about the theory. For instance, Bartos and Wehr consider “each human newborn as additional human need and thus conflict potential” (Bartos and Wehr, 2002: 2). Thus, if people understand the existence of conflicts as natural, then, “the science and the art of diplomacy became the initial step in the human attempt to apply analysis and reason to managing conflict between nation states” (Paul and Wehr, Ibid.). Similarly, Coser “sees conflict as a normal and functional part of human life” (Coser, 2006: 215). As for the context of this paper, the theory is concerned with the elaboration of different paradigms and dynamics corroborating conflict instances and exhibitions with the imperatives to build peace construction strategies.

This work is structured around three aspects; the first aspect, dynamics of conflicts in the corpus texts, evokes the rationales of conflicts between both aforementioned religions. The second aspect, grassroots level to interreligious dialogue, establishes negotiation policies between them. The last aspect entitled construction of sustainable peace in the corpus texts, analyzes the

two novelists' texts to offer some diplomatic policies for the maintenance of a sustainable peace between both religious people.

1. Understanding Conflicts and their Upshots

Conflicts result from a disagreement, which arises out of differences between cultural breeding and people's perception grounded on their backgrounds. Conflict is an expression of the heterogeneity and coincidence of interests. In this perspective, conflict is an intrinsic and inevitable aspect of social change. In the context of the novels, understanding conflict and their upshots, requires an effort to interpret the ways in which the writers made use of materials to talk of conflicts existence and call for peace constructive strategies in social circle.

1-1. Aesthetics of Conflicts in the Two Novels

In literature, aesthetic is a sum total of the strategies the writers have used to give to the readership the impression that what the novels say is truth or possible. Thus, the aesthetics of conflicts call for the evaluation of the causes of the conflicts through a close examination of the writers' texts, and the potential reasons for the clash of the two religions. It is synonymous with explaining the theorization of the traditional-Christian conflicts namely, the Igbo traditional people and the European missionaries. The crude conflicts and the refusal of the novelists to support religious hate, pave ways to the making of the policies of diplomatic approaches between the two aforementioned religions. In Nzekwu's fiction, outward conflicts are introduced through uncle Ononye's hearsay, "Sit down, my boy, he invited and Patrick sat close to him. 'You may not know this 'he began, 'but Christianity and our traditional way of life have been in conflict right from the very first day the missionaries stepped on our soil" (*BATB*, 86). This introductory passage presents the advent of an outside foundation of conflict between the two religions. If they have been in conflict just from their contact, this is because the presence of an invading force is already a conflict blaze. What is shocking is that the new invaders are harsh in their ways of introducing the new religion to the traditionalists subordinating them to their zeal and unbearable rules. About this external invasion, Ngugi (1972: 51) is of the view that: "The European presence in Africa is, of course, the origin of those complexes. Inflated with holy zeal, the missionaries rooted out their proselytes from African societies. Christian bigotry and misguided altruism were here at work. African society was labelled savage, and the destiny of those who dwelt therein was hell." With reference to this same environment like that of Nzekwu, the advent of missionaries in Nigeria, gave rise to the derogatory religious

vocabulary used by the latter to represent the African religion. On this similar critical point, Lame states:

As far the Igbo are concerned the white missionaries are aliens because their origin is not known to them. They do not even understand the concept behind Christianity. This is because until now the nature of white people and their culture has existed outside of their language. To the Igbo it means it has simply not existed, and this ultimately leads to the doom of their culture as they are confused about how to react to this new religion (Lame, 2013: 15).

This passage points to the incompatibility of the Christian Religion with the Ibo culture and tradition. In the light of this passage, one can note that traditionalists lost most of their values such as social cohesion mainly due to the cultural mix; this has to be corrected for the revival of African cultural heritage and impact.

Religious confrontations in Kaakyire's narrative occur when both religions come into contact. The case in point is reported as follows:

Apart from religious differences, which sometimes divides them, the people of Asana had very much in common. They were united in a common cultural heritage until the Catholic missionaries arrived. When the missionaries established a school and a church, everything changed like a sudden shift of wind. The Christian converts began to condemn Ancestral worship and called on the village chief to abolish it, and that started the conflict between the traditionalists and the converts (AS, 12).

Through diction, specifically the expression, 'everything changed like a sudden', the reader is introduced to the beginning of Asana villagers' plights at their right contact with the new religious people and like argued in the preceding paragraph, this external force is a menace to the traditionalists' freedom and peace when the speaker talks of "change" and "abolition". So far, this outward invading force often stimulates rebellions and confrontations that read in. Dahrendorf and Collins's view theory that:

The central concerns of conflict theory are the unequal distribution of scarce resources and power. What these resources are might be different for each theorist, but conflict theorists usually work with Weber's three systems of stratification: class, status, and power. Conflict theorists generally see power as the central feature of society, rather than thinking of society as held together by collective agreement concerning a cohesive set of cultural standards, as functionalists do. Where power is located and who uses it (and who doesn't) are thus fundamental to conflict theory. In this way of thinking about things, power isn't necessarily bad: it is a primary factor that guides society and social relations (Dahrendorf and Collins, 2006: 213).

The theoretical perception of conflict opens vista on how understanding erodes the foundations of conflicts though they cannot be totally neutralized. Conflicts can be managed successfully for people's interests. In this regard, it becomes however vital to establish negotiation between

both groups to clarify differences and avoid hostilities. As if in connivance with the previous argumentation, Panikkar endorses: “Any dialogue-including the religious one depends on the cultural settings of the partners. To overlook the cultural differences that give rise to different religious beliefs is to court unavoidable misunderstanding” (Panikkar, 1999: 70). From the foregoing statement, it follows that in the encounter between traditionalists and Christians, imperatives of dialogue are compulsory in a bid to shed light on the cultural practices of both religions, so that understanding the cultural difference of the other is likely to help foster tolerance of the latter’s practices. One more external clash in the fiction is introduced in the reporter’s words like introduced in the following:

Gradually, the Christians refused to associate with the traditionalists, although they allowed all children in their schools. Tension heightened when they would not take part in communal labour and refused to recognize the power of the chief because they said he associated with the Stool-House which contained an Ancestral Shrine that was believed to protect the souls of the villagers. In revenge, the traditionalist withdrew their children from school and stopped them from watching foreign films with the claim that the children might be brain-washed (AS, 12).

In the above rumination, the character raises the plights and upheavals of African traditionalists. The expression, “brain-washed”, indicates a process of eradication of traditionalists’ culture by the western people. Many movements and revolutions might have followed the reactions of the opposed religious group. Yet again, it is a must with the analysis of this portion to establish a traditional mediator in order to help them comprehend and settle their differences for a better cohabitation.

The indignation of the traditionalists comes in the following assertion, “It’s just that these white people have come to destroy the order of things in this village” (AS, 53). Like argued above, the encounter of both religious people erected misunderstandings and upheavals from especially the traditionalists’ board. Continuously, it is recalled: “When these people were allowed to settle here, their first move was to divide us. Before we knew, they had turned us against each other” (AS, 95). In this extract, emphasis is put on division and crucible proving how missionaries used strategies to exploit Africans. Divisions indeed, generated rebellions. Briefly, this subpart has exposed some abusive manners sealed by powerful religious people to exploit the traditionalists, either for personal profits or for the pride. In the writers’ approach to conflicts in the texts, one grasps the ultimate rationale behind the fact that humanity holds differences and that, conflicts are inevitable to human nature.

2. Interreligious Dialogic Praxes in the Corpus

Interreligious dialogue is the encounter between people from different religious traditions. It foregrounds peace and conflicts resolutions methods. The term, ‘dialogue’ suggests peaceful coexistence and friendly exchanges to achieve engagement with the teachings and practices of the other, and from cooperation toward social change to common prayer and participation in the ritual life of the other (Cornille, 2013: 20). Grounding on this definition, the theory of inter-religious dialogue in this context establishes an ideal for Christians and traditionalists to meet, exchange and learn from one another through the prerequisite intervention of a mediator. Efficient tips for effective dialogue are beheld utmost in the writers’ texts.

It is worth mentioning that an interreligious mediation must be set up on mutual respect. Like Orellana (2003: 156) upholds:

The effectiveness of inter-religious dialogue depends on the presence of various conditions. These include the identity of the parties and nature of the dispute, the articulation of a clear purpose, careful selection of participants, a safe environment, the balance for power, a focus on both similarities and differences, the development of collaborative tasks, intra-faith meetings prior to the inter-religious encounter, and follow-up engagements.

This way of defining prerequisites to dialogue, creates good understanding between groups. Indeed, the knowledge about the other’s values is the most important way of reducing misrepresentations and misunderstandings. On this similar bid, Panikkar extols: “A religious dialogue must first of all be an authentic dialogue, without superiority, preconceptions, hidden motives, or convictions on either side (Panikkar, 1999: 82). Fairness and mutual respect between parties in conflict, is one pillar holds by Panikkar for effective mediation.

Next to this, one should also consider the balance of power between religious parties. This perspective is endorsed by Kadayfci-Orellana when he pinpoints:

Selecting participants is closely linked to addressing balance-of-power issues. It is often the case in conflict situations that parties do not have equal power. Members of majority groups may have access to political, economic, and social resources that the minority might not. Structural injustices may inhabit freedom of expression, or participation in social and political life (Kadayfci-Orellana, 2013: 158).

It is true with Kadayfci that the imbalanced location of power is neither helping for effective dialogue nor good understanding between conflictual parties. It is only through an equilibrium of power that one can expect to set an effective dialogue between two divided parties.

2-1. Diplomatic Policies in *Blade among the Boys* and *Ancestral Sacrifice*

The idea of diplomatic policy in *Blade among the Boys* and *Ancestral Sacrifice* is attempt to analyze either the materialization or the failure of diplomatic processes in both writers' texts. These policies must be applied in the writers' fictions for the settlement of the prevailing conflict. To elaborate on the quintessence for diplomatic approaches, Benjamin notes:

As knowledge in the field of mediation matures, professional mediators seek ways of understanding, explaining, and reflecting on what they do. This can be stated as an *If-Then* hypotheses to predict participants behavior in a given situation. Hypotheses are tested and if found to be false, they can be revised or discarded. If found to be 'not false' enough times, they become the benchmark by which to evaluate the success in the given situation, and to pass on the successful models to aspiring practitioners (Benjamin, 2004: 1).

In this circumstance and related to the corpus texts, it is essential to establish mediation from either outside or within both aforementioned conflictual parties. Mediators must have skills in dialogue and evaluation² to avoid perpetuating frustrations of the aftermath. They must for instance display notions about interreligious dialogue and tips for its effectiveness mainly, impartiality and the absence of discrimination between the parties. Mediation in the case of the novels can be diplomatic or traditional. A tentative mediation is materialized in *Blade among the Boys* whereby *okpala* characters are vivid regarding dialogue. The first tentative and traditional diplomatic act is set between Patrick and his people. He is addressed in the following: "We have been sent to discuss with you the vital office of *okpala* of the lineage which has fallen to you. As you know, it is a key office in our society, one on which depends the welfare and prosperity of the lineage" (*BATB*, 153). Public mediator is prerequisite between both people since they are not lenient in their taking of decisions.

Another mediation instance, which is proved ineffective and worth of elaboration is set between Patrick and his family, uncles, mother and the whole clan. The only outside intervention of the priest who guides Patrick, failed because the latter could not represent Patrick before his parents and family for a set of dialogue between both divided people. The cryptographic narrative in

² Refers in this work to the ability by mediators to be impartial in their process of mediation between both rival groups without making preference nor difference of any kind. The mediation must hence be based on the concrete facts and analysis of the latter.

Nzekwu's text shows that for any dialogue to be operative, the presence of outside force mediator or diplomat from neither Christians' board nor traditionalists' board, is quintessential device to lessen tensions and end conflicts between both aforementioned groups.

Diplomacy in *Ancestral Sacrifice* is about meetings and compromises. The reader is introduced to a meeting between chorus members to sort out issues about the fate of Mrs. Little. The narrator reports such an event as follows: "Brothers and Sisters, Sister Janet has gone too far, and if Father Goodsman cannot expel her, then we will. Are you with me? 'yes we are, Sister Martha, yes, we are, 'everyone now seemed to say. Martha Freeman was encouraged by the warmth of the response, and her hope for absolute support now shone more brightly" (AS, 131). Examining closely the lines of this extract, one can say that there is an obstruction of mediation since mediators are not impartial in trying the issue. It is worth recalling that one pillar of a good mediation is impartiality like endorsed as follows: "Diplomacy is about persuasion, not coercion. It is about looking for and finding common ground, about forging agreement and achieving a balance of benefits that will allow each party to go home with at least some degree of satisfaction"(Frechette, 2013: 5). This proficient policy is materialized in this text in one way by McDaniel and on the other way by Father Goodsman. The first step of a successful mediation is focused on the one of McDaniel's view like the following reads: "Brothers and Sisters.... Sister Janet gave to Caesar what is Caesar's to save the church. I think what she needs now is our support, not condemnation. Let us not pretend we are saints and she is the only sinner" (AS, 132). To give to "Caesar what is Caesar's" in the quotation agrees with the diplomacy as a science in the initiation to peace: "the art of diplomacy became the initial step in the human attempt to apply analysis and reason to managing conflict between nation states" (Paul and Wehr, 2002: 2).

The second successful diplomatic act is located in the priest's interference. Between two different values, which are, church and tradition and with reference to Janet's position, he states: "So you see, Sister, you approached the Stool House not to worship any idol but to render custom to whom custom was due, and according to the Bible, you did the right thing. It is those called Born-Again Christians who think by condemning culture and tradition they will have a place in the Kingdom of God, but they are wrong"(AS, 138). This assertion corroborates an impartiality of the mediator about both conflictual people, and this ultimately results into a successful mediation process. It is worth noting that the priest makes good use of language and the tips for good mediation during the mediation process, circumventing interests and

preferences. This neutrality of the mediator regarding conflictual parties reduces tensions and palliates to conflict prevalence. To cut it short, for best diplomatic approaches, qualified mediators and best mediatory processes are required.

3. Imperatives of Tolerance as a Constructive Means for Future Peace

Diplomatic construction of future peace is doomed to palliate to conflicts. Transforming these violent conflicts requires first replacing cultural violence with cultural peace by tapping into religious, cultural, and national symbols, values, myths, and images that promote reconciliation, coexistence, and peace (Kadayifci-Orellana, 2013: 151). It is worth addressing new policies for approaching the complex and intractable issues around conflicts after the restoration of a conflict and in an attempt to avoid another wound. Based on the differences and intolerances all over the world, it becomes crucial to construct paradigms of tolerance to make the world livable and keep the balance with opposite groups. Jarwan shimmering on the paradigms of tolerance is of the opinion that: “Dialogue, understanding, and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political, and environmental problems that weigh so heavily on a large part of humanity” (Jarwan, 2021: 36). The view of this critic sums up the philosophy or the search for peace. The thought of tolerance as a symbol of collaboration and mutual respect, must be paid attention to during religious meetings. In the similar perspective of viewing tolerance, Shankar quoted from Gandhi like the following reads: “Peace will not come out of a dash of arms but out of justice lived and done by unarmed nations in the face of odds” (Shanka, 2012: 68). Indeed, when one tolerates, peace comes in; when one refuse to use weapons, the society can expect to live in peace. Non-violent actions must therefore be weapons to counter violence in human relations. This viewpoint in the same way responds to the philosophy that for pacific world there is need to have pacific people. With the above quote, the readership of both writers might conclude that, the fictional texts appeal for forgiveness especially from mostly traditionalists who are victims of conflicts and trauma. Then and there, their ability to forgive is going to free them from their past.

Not only does tolerance benefit the other, but also it is self-benefic. The ability to forgive and embrace the opponent is an upright attempt towards harmony. Forgetting past wounds, connects to psychological recovery. Tolerance willfully addresses characters wounded by any type of conflict in the writers’ text to forgive and be recovered from past event and torture to regain a

new freedom of mind and peace. This woeful acceptance to forgive is recalled by Pewissi (2021: 57) that, « Quand je comprends que le règlement à l'amiable d'un différend n'est pas une disposition de non reconnaissance de torts mais plutôt un engagement pour la paix au-delà des torts constatés, je suis artisan de paix » (When I understand that humane settlement of a dispute is not a refusal to acknowledge the wrong but rather a commitment to peace beyond the wrong cases observed, I am a peacemaker). (Our own translation). The foregoing calls upon both conflictual parties to display flexibility in case of any difference for a pacific settlement. For that reason, people are invited to acknowledge the worthiness of any pattern of belief and respect it. Tolerance also requires self-control. That is, even when there is no mediator, opposed groups should develop a good sense that limits conflicts' ramifications. One group must at times say enough, and this will spontaneously resolve conflicts or lessen their occurrences.

Another phenomenon necessary for tolerance is globalization of religions. Globalization is the process whereby individual lives and local communities are affected by economic and cultural forces that operate worldwide. It is the process of the world becoming a single place. Globalism is the perception of the world as a function or result of the processes of globalization upon local communities (Childs and Fowler, (2006: 98). Globalization is important if religions are to collaborate or run through ecumenism. This process, in the context of the study, embraces both religions, Christianity and traditionalism as a whole. In the want to ideologically unite religions, our objective is not to create a unique religion worldwide, rather to fuse the ideologies of the various religions on the way of Christ, who came not to divide but to fuse. On this root, Christians and traditionalists in the context of this study, are invited to acknowledge the importance of the other fellow human being existence or more the worthiness of the other religious people, tolerate their existence for a globalized world in which every human and his/her ideology counts. Continuously, Pewissi (2021 : 40) puts : « savoir que je ne peux pas tout faire tout seul et donc que je suis un maillon de la chaîne sociétale valorise l'autre en matière de mise en commun des talents et constitue une preuve que nous cultivons la paix ». (To know that I cannot do everything alone and that I am a grain in the societal chain boosts the unification of individual's talents as proof that we are stakeholder in peace culture development. (Our own translation). It is our contention that this maxim of peace highlights one more desire to consider any human being and religion in order to construct a globalized world. This virtue of accepting people and religions uncritically fosters no discrimination against some religions, displays no separatism or prevent the fact of having some people being

discriminated against. Indeed, people should collaborate, share views about their faith and so, contribute to the development of religions, since collaboration equals unity, whereas loneliness and deconstruction is egoistic and deconstructive.

Regretfully, in Nzekwu's fictional text, the act of tolerance is proved ineffective from the time when both rival clans are rigid and influential to their principles. Actually, in the place where there is too much pride and people stick to their principles, peace is far to be constructed. This study teaches to Christians and traditionalists the virtues of forgiveness which go beyond lasting hatreds and which cure at last awkward and deep wounds, heal humanity, and construct relationships and bound ties. This thereby hypothesizes a deeply ingrained forgiveness, which comes from heart.

In Kaakyire's text, however the bold actions and deeply rooted forgiveness and tolerance brought union in-between both religious parties. This is substantiated as follows: "We have come to have a word with you" (AS, 136). This diplomatic way of trying issues leads to understanding and peace. More pointedly, when people put aside the ego and question self or establish dialogue, peace is likely to be restored.

As dodged in some preceding paragraphs, the effective act of tolerance in *Ancestral Sacrifice* is set on a deep dialogue between both religious people. In this attempt to fulfill the dream of tolerance between both religions, the priest reverberates:

As for Martha Freeman and her associates, it pleased them as much as it surprised them because they now believed that Father Goodsman would certainly condemn her. Nobody said anything. They just exchanged glances, wondering who could be bold enough to rebuke Mrs. Little. Father Goodsman tried to avoid their eyes for fear his own might betray his true feelings. He had always preached about religious tolerance and he had to check himself against losing temper (AS, 137).

A paradigmatic analysis of this extract reveals that the priest's bold actions are crucial and efficient steps towards tolerance. It also lays emphasis on the ways the preachers of tolerance must be the model of this goodwill act, hence exciting others toward this path. In this text specifically to endorse, both parties came together under a common understanding, they forgave one another and peace is constructed. The focus of their action is to show how rival groups can come up to peace. In the same way, Muhammed and Moved (2006: 24) set some maxims towards the acceptance of fellow human beings as follows:

To see love and love each other, unconditionally as brothers and sisters, showing goodwill at all times. Resolve to educate and enlighten our respective adherents,

especially at the grassroots, about the true tenets of the other's faith. Resolve to cultivate a culture of nonaggression at all times. Resolve to promote equity, fairness and justice even at the expense of our respective communities. Enforce basic human rights and redress of wrongs through compensation.

From the above insight, it should be inferred that unconditional love for one's fellow, limits causing harm to the latter, leading therefore to pacific collaboration. For that reason, the main idea carried in this quote is that, if violent actions contribute to war and conflicts yet, non-violent actions contribute to peaceful coexistence.

Another stratification of a tolerant action is located in the death of Bob, a critical symbolism to Jesus's death and God's forgiveness to humanity. Definitely, as God saved the world through his son's death and crucifixion, Bob died as a solution to end conflict between Christians and traditionalists. Due to his death, both groups had come together and established peace; he is therefore the hero of peace. Like Smock remarks: "The most successful faith-based peacemaking occurs when the religious communities in dialogue approach parity in terms of institutional strength" (Smock, 2006: 35). This very step is what steered Christians and traditionalists in Kaakyire's text to common agreement and to the restoration of peace.

3-1. Symbolism of the Titles of the two Novels as Assets to Peace

In the broadest sense, a symbol is anything, which signifies something; in this sense, all words are symbols. In discussing literature, however, the term 'symbol' is applied only to a word or phrase that signifies an object or event which in its turn signifies something, or suggests a range of reference, beyond itself (Abrahams, 2005: 320). In the light of this definition, the reader of these two novels notices that the writers carry significant messages throughout their novels' titles through coded and symbolic use of words beyond their ordinary meaning. This particular way of transliterating meaning is given a specific attention in the present subdivision. It discusses about how both literary writers, Nzekwu and Kaakyire have made use of some geniuses in order to theorize peace through their titles' framing. Assets to peace centered on ingredients facilitating peace building.

To start, when one looks at the titles of the novels, it can be said that the novelists did not only write to show how conflicts are developed and the ways they can harm; but they insinuated tips to avoid these conflicts. Analytically, with Onuora Nzekwu's *Blade among the Boys*, access to peace is symbolically promoted with some cryptograms and signs. In one way of viewing the concepts of the title, "Blade" naturally harms; it symbolizes a sharp and injurious object which

can hurt when hold carelessly. On the other way, it is a mark, which invites Christians and traditionalists to realize the fact that they are bound to live together in times of potential conflicts, they must construct peaceful policies for better cohabitation. Actually, human beings, or more religious groups are called to handle their relations with much care in a bid to avoid discord. Because, when “blade” is not held with much care like any encounter between humans, it harms or causes conflicts. Naturally, people are bound to live together, and this togetherness symbolizes the presence of a blade that exists between them. However, owing to this must for them to cohabit, they are thus invited to develop good understanding strategies mainly, the respect and acceptance of the other and his/her faith. Literally speaking, “blade” in Nzekwu’s title represents either a union or a barrier between Christians and traditionalists and clarifies their proximity and conflicts. However, Nzekwu’s title invites groups or people having misunderstandings to perceive conflicts as natural to their existence in view of preventing conflicts’ occurrence or facilitating conflict resolution strategies.

Likewise, “boys” symbolizes people or groups who are immature to take decisions for their own good or who are vulnerable to the failure of being understood by their own people. And in this context, it refers to both religious conflictual groups, Christians and traditionalists. When both groups meet, there is already a “blade” between them, a naturally existing conflict or discord. But what matters most for them is the way they construct this blade or difference for it to be viewed as a positive way of construction, learning, exchanging or adding to one’s previously existing knowledge. Because and as dodged hitherto, conflict will never end; nevertheless, one can find alternatives to handle them for conflicts to be viewed in positive ways that construct good human relations and help humanity grow in peaceful politics.

Kaakyire’s *Ancestral sacrifice* is another asset to peace. To start, is reported that, “Nana Koo Barima shook hands with Father Pascal Goodsman, and suddenly, ‘Baa! baa! Baa!’ the sheep bleated again, but this time a few heads turned in its direction as most of them wanted to hear what the chief had to say”(AS, 139). The shaking of hands symbolizes union and peace. This inter-faith greeting between the leaders of the two opposed clans, spontaneously reestablished peace. Equally, it contextualizes the Conflict Theory from Coser’s perspective that “sees conflict as a normal and functional part of human life” (Coser, 2006: 215) given that in the context of the novel people in conflict have ended up shaking hands. The two parties have understood that they must collaborate whatsoever.

Next to that, Mrs. Little sense of tolerance resides in her acceptance to offer a goat for sacrifice. She admits: “I must give to Caesar what is Caesar’s” (AS, 84). It is only this sacrifice that brought peace and understanding between both religious people. In addition, the moving from ancestral sacrifice to the worship of Jesus Christ, suggests that there must be other ways of doing things, which are not necessarily ancestral based ones but probing peace among people. The reason Mrs. Little has offered a goat for sacrifice but not the way traditionalists do it, but rather in a way that calls for unity between both groups. “Ancestral sacrifice” can be a call back to the roots for peace in our midst.

There is evidence that peace is promoted in the writers’ texts through the symbolic uploading of the associated ideology of peace culture in the titles’ framing and the careful articulation of the corresponding thematic units in the novels. The novels’ titles are chosen with much inclination towards the tendencies of peace and reconciliation than they talk for conflicts. In factual terms, conflicts’ existence should not actually matter, but then peaceful resolution ways are substantial to deal with these conflicts. Thus, the two writers are peace promoters and conflict resolutions pillars in the fictional world as well as in social life.

Conclusion

The ultimate objective of this study has been to explore peaceful approaches to conflict resolution. The first aspect of the work, which has been devoted to the dynamics of conflicts in the corpus text, analyzed the rationales of conflicts between the African and Christian religions with the look that, greed, fanaticism, and abuse of power, strengthen oppositions between these religious people. The second aspect has dealt with the grassroots level to interreligious dialogue and oriented the analyses on the genuine ways such as mediation, dialogue and diplomacy to lessen socio-cultural and religious clashes between religious groups. The third aspect has been concerned with the future peace construction; through the elaboration, it proposed effective diplomacy and tolerance as quintessential policies to eschew conflicts and maintain peace between religions.

The study has come up with the following ideas that whether we consider conflict like a natural disagreement in human relations or, a religious based one, it results from ignorance; lack of tolerance and respect for each other’s faith and practices; the incompatibility of goals; greed to material possession; lack of dialogue; the abuse of one’s power and social stature; the fanatical view of one’s credence and the different world views be they mental, psychological, economic,

religious or socio-cultural. Conflicts therefore are instinctual for humans. As long as humanity holds on to different worldviews in total exclusive modes, religious, cultural, political or social, to sustain their place in society, conflict will never end. The study has argued for the promotion of mediation, diplomacy and dialogue for conflicts resolution. Last, the study insinuated tolerance as a quintessential tool in effective conflicts resolution. Therefore, deeply forgiveness as well as the acceptance of people's difference should be applied through time and space if humanity has to survive.

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