African Concept of Negotiation in Conflict Management: Nkoro (Kirika) Experience

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Abstract

In every traditional African society, negotiation is a strategy or a practice used for conflict management. The conduct of negotiation in Kirika *(*Nkoro*)* tradition is carried out in secret. It can only be made public when it is yet to achieve its purpose because the effort of negotiation can be engineered negatively by conflict traders to ensure that it doesn't work. In every conflict situation all over the world, there are people that benefits from it, while some run into lost. Those who benefits in the conflict do not like the role of mediators hence will stop at nothing to ensure they give negative ideas to the parties involved not to accept settlement. This was the reason negotiation in Kirika *(*Nkoro*)* is conducted in secret first. However, the paper noted that in most cases in Kirika *(*Nkoro*)* Kingdom, negotiation meetings are done in the shrine to command the strict adherence of the parties involved. This traditional negotiation in Nkoro has managed many conflict situations from escalating and also has restored peaceful co-existence among members in Kirika *(*Nkoro*)* Kingdoms and beyond. Hence, this paper establishes that, the conduct of negotiations in Kirika *(*Nkoro*)* Kingdom is usually carried out in five stages which include Secrete invitation of disputing parties, Open Communication with the disputing parties, collaboration of the disputing parties, Period of Compromise by the disputing parties and Execution of the solution. The paper discusses challenges

and prospect in the conduct of African traditional negotiations. The paper concluded with relevant recommendations on tackling the challenges.

Introduction

In every African society there are acceptable traditional norms, values, and means of the application of negotiation in conflict management. Negotiation is a non-violent or a conflict free resolution strategy carried out by an individual, organization over an issue that could have resulted to crisis between two or more parties. Negotiation is the act of resolving crisis without involving coerciveness by an individual. Negotiation is the mechanism or strategy displayed by an individual or association toward enhancing free flow communication between the conflicting parties with the aim of resolving their differences harmoniously.

The most effective strategy identified as the prominent, or supreme method of negotiation in African traditional diplomacy is the use of dialogue. The use of dialogue in African traditional conflict resolution helps to eradicate physical confrontation or coerciveness during the settlement period. Use of dialogue in negotiation helps to calm situations, pain and provocation as well as unpleasant utterances by members of the conflicting parties. The method of dialogue is usually adopted in a common conflict environment such as family (husband and wife) children and parent, brothers as well as sisters.

Explication of Key concepts

African: Africa refers to the world's second-largest and second populous continent, after Asia in both cases. Africa is derived from the Latin world Afri which is used to refer to the inhabitants of then known northern Africa to the west of the Nile river, and in its widest Mediterranean.

Concept: A general notion or idea, conception, an idea of something formed by mentally combining all its characteristics or particulars

Negotiation: Negotiation is a strategy or a practice used for conflict management. A negotiator is a person who is involve in discharging or initiating peace between two persons or groups through the means of dialogue. In Kirika *(*Nkoro*)* traditional negotiation, a negotiator is a peace conductor or initiator in any environment where there is no peace (conflict).

Conflict: The term diplomacy has been severely defined by many scholars. To some diplomacy is a negotiation while to others, it is the peace established by states in

communicating with other states. Among these scholars who have made an important impute in bringing to rest the meaning of Diplomacy includes;
Obuah (2017), makes an outstanding definition of diplomacy in his publication titled "An Introduction to Elements of Modes of Diplomacy"; to him, diplomacy is a process of peaceful dialogue among states with the aim of having a common platform to create a balance goal of achievements. He also considered diplomacy as an undisputable factor that helps states to drive and achieve their national interest.

In the views of Orugbani (2006), diplomacy is the means through which states and other actor in international environment organize and direct their foreign policy. In the views of Asobie (2002) cited in Michael (2017) diplomacy is the haggling among states in bringing to a stop an unhealthy situation and to arrive at a fruitful and conducive environment of relations.

Inconsideration to views sited above, diplomacy can be a skill employed my nation states in dealing with the other nation states; it could also be regarded as the activity of managing relations between different countries.

Management: The term conflict management is a two-dimensional concept that needed to be treated differently to arrive at a scholarly conclusion; hence, this study shall examine the works of Oby (2001) which defined the term conflict as a natural thing that cannot be avoided by any human being or society. He further opined that, on daily basis, conflict is experienced in human society, because more than two or more conflicts are experienced daily, emanating from home, work place, and other social environment. Isolation of a person from communication either as a result of sleeping in a lonely room could also be regarded as a conflict.

David (2006) posits that conflict is a natural and unavoidable aspect in human existence. He added that Conflict could also be a process in which a different ideas, interest or goals that are not imaginable but forced together by different people over a particular thing. In agreement Isard (1992) in Falet (2006) opined that conflict is naturally an important aspect of human existence. From the social point of view, Management is the act or skill of dealing with people or situation in a successful manner while the concept conflict management refers to the process or method employed to reduce the negative or dangerous aspect of action in a disagreement situation. It could also be referred to the ability of reducing the volume of action which could have led to destruction if allowed (Best 2006).

Kirika (Nkoro): Percy (2018) citing Isaac (2017) in his under graduate project work, opined that Kirika (Nkoro) Kingdom is defined or identified through three principal areas such as language, geography and history.
Geographically Kirika (Nkoro) kingdom is defined or identified as the kingdom that is located at the Niger Delta fringe which shares boundaries with the Ogoni *"Khana"* at the North, Andoni at the South and West and Opobo at the East.

Linguistically, Kirika (Nkoro) is defined as the kingdom located at the Niger Delta fringe where two different languages exist, the *Defaka* language spoken by the *Afakani* people and the *Kirikaye (Ijaw)* language generally spoken by both the *Kirikapu* and the *Afakani-apu*.

Historically, Kirika (Nkoro) is identified as the ancient kingdom that has reigned over 400 years in the mix of both *Ijaw or Izon* and known *Ijaw* speaking ethnic nationalities in the Niger Delta Fringe but still maintained the *Ijaw* language *(Kirikaye),* culture, traditional norms and values system without much influence from her neighbours despite the religious, political, socio-cultural and economic affiliations. Kirika (Nkoro) people are very much proud of their cultural and traditional value system which they can be easily identified with.

Brief history of Kirika (Nkoro) Kingdom
Kirika (Nkoro) Kingdom is located along the Eastern fringe of the Niger Delta of Nigeria. It is bordered to the North by Khana Local Government Area, to the South and West by Andoni Local Government Area, and to the East by the Opobo kingdom.

Kirika (Nkoro) boundary with Andoni begin at a point on Marine Beacon Ten (10) on the South West and terminates at Dime Ama with a network of creeks stretching out and separating Kirika (Nkoro) territory from all the adjoining Andoni occupied territories in that direction with Opobo on the East following a network of creeks through Mbabie to the Imo River, in the North, she shares a common boundary with the Ogoni at inyaba market extending a network of creeks behind Iwo-Ama, Suku-Ama, Kpokpo Kiri, Aya-Ama1, Aya-Ama 2. The total area covered by this ancient kingdom is about 2, 000km of both land and sea. Akins (2004).

Kirika (Nkoro) people and their belief
The people of Nkoro have traditional belief that cut across all the areas of their daily life. Kirika (Nkoro) people have a world view that is anchored on three main principles, the physical being "kinni", the life after death (Lubu Seniapu) and the super natural being (Temeso). The "kinini" is the physical being that can be seen, touched and interacted with;

the Lubu Seniapu are the ancestral fathers who have lived well in their days and died and were accorded full burial rites while the last, being (Temeso), is the super natural being that is believed strongly as the Creator of the universe who has total influence on both the physical beings (Kinini) and the ancestral beings (Lubu Seniapu).

The origin of Kirika (Nkoro) "kirika"

The founder of Kirika (Nkoro) is said to have migrated from Izon territory in present day Bayelsa State. His name is Kirika, meaning that the kingdom now known as Nkoro was named after its founder. However, he was said to have left his ancestral home of Fantuo at about 1400 AD and located at the present site of now called Nkoro (Akins 2004). The name was said to have changed from Kirika to Nkoro during a war between Nkoro and Bonny. In 1846 treaty of peace which ended the war and led to the change of the original name Kirika Kingdom Nkoro (alagoa). The new name was said to have appeared as "Corro" in the 1846 treaty and later to Nkoro. (Alago). Bonny people were surprised at the strength of the small kingdom they thought would have been destroyed in a short period of time following the type of weapon they were using during the war, which they got from the European trade merchant. Chief Oko-jumbo who was then the leader of the Bonny War Canoe was surprised that he could end the story as he has always desired ended up by giving a nick name to the kingdom (NIKORIKA) meaning a town and people that cannot be set ablaze. This brought about the new name (NKORO)

Method and usage of Negotiation in Kirika (Nkoro) Kingdom

In every traditional African society, negotiation is a strategy or a practice used for conflict management. The conduct of negotiation in Kirika (Nkoro) traditional is carried out in secret. It can only be made public when it has achieved its purpose because the effort of negotiation can be engineered negatively by conflict traders to ensure that it doesn't work. In every conflict situation all over the world, there are people that benefit from it, hence will always give negative ideas to parties involved not to accept settlement. This was the reason negotiation in Kirika (Nkoro) is conducted in secret first. However, in most cases the negotiation meetings are done in the shrine to command the strict adherence of the parties involved. This traditional negotiation in Kirika (Nkoro) has managed many conflict situations from escalating and also has restored peaceful co-existence among members in Kirika (Nkoro) Kingdoms and beyond.

Negotiation Strategies

The conduct of negotiations in Kirika (Nkoro) Kingdom is usually carried out in five stages which include;

(1) First stage: Secrete invitation of disputing parties

(a) Management of utterances and attitude of members of disputing parties
(b) Management of temperament of representatives of disputing parties
(c) Fact finding.

(2) Second stage: open communication by the negotiator to the disputing parties
(a) Mutual acceptance by the disputing parties
(b) Introduction of terms and conditions by the negotiator to the disputing parties.

(3) Third Stage; collaboration of the disputing parties
(a) Acceptance of common ground of meeting.
(b) Expressing of feeling and presentation of facts by the disputing parties.

(4) Fourth Stage; Period of Compromise by the disputing parties
(a) Submitting to peace by disputing parties.
(b) Accepting the solution / way forward by the disputing parties.

(5) Fifth and the final stage; Execution of the solution.
(a) Planting of deity.
(b) Administering of oath.
(c) Libation.

Explanations of the Five Stages of Negotiation in Kirika *(*Nkoro*)* Traditional Society; First Stage;

Secrete Invitation of Disputing Parties; the conduct of negotiation in Kirika *(*Nkoro*)* traditional Society is carried out in secret. It is only made public when it has achieved its purpose because the effort of negotiation can be engineered negatively by conflict traders to ensure that it doesn't work. In every conflict situation all over the world, there are always people that benefit from it, hence will always give negative ideas to parties involved not to accept settlement. Secondly, the period of secret invitation helps the negotiator to manage the utterances of parties against each when appeared face to face; thirdly the period is used to work on temperaments of those that will represent each of the conflict groups. The negotiation also uses the secret period to search for the history of the conflict, this period is usually called the fact finding period. This was the reason negotiation in Kirika (Nkoro) Kingdom is conducted in secret first. However, in most cases the negotiation meetings are done in the shrine to command the strict adherence of the parties involved.

(a) **Management of utterances and attitude of members of the disputing parties;** This has to do with negotiator counseling the members of the disputing group to be careful of their choice of language whenever the real process will commence.

This is because it is believe that just a word from one part can create disaster whereby altering the hole process built by the negotiator. It is against this background that it became necessary for the negotiator to first manage the parties secretly by making have choose of right words to use as well as helping them to construct their words before speaking in other not to make the peace process a hard rock to crack.

(b) **Management of temperament;** as it is clearly stated in management of utterances, hot temperament can altered the hole peace process whereby making a hard rock to crack. Based on this, the negotiator will ensure he worked on the temperament of the members especially those chosen by the parties to represent them in the negotiation table not to be too hot in hanger as well as not to give up to all takes of opposite party. Until the negotiator is certified with respond of the parties by administering oath to them he will not proceed to the next level.

(c) **Fact finding by the negotiation;** for a negotiation to record success, the negotiator must be guided by the full history of the conflict he is negotiating for. Having a good knowledge about the conflict help the negotiator to be objective in his actions. However, in Kirika (Nkoro) traditional society, this period of fact finding is always carried out through a libation method. Libation in African society means communication with ancestor, deities, Supreme Being, spiritual forces and great beyond and as such special attentions and respects are always accorded to the process. Hence its introduction helps the negotiator achieve nothing but the truth.

Second Stage;

Open Communication with Disputing Parties; it is at this stage that negotiator will publicly seek the permission of the disputing parties to allow him or her organized a meeting of two of them in one discussion table to broker peace between them. However, this stage is always challenging to negotiators but the beauty of it all is that a good negotiator will always have his way in bringing the parties to a discussion table.

(a) **Mutual agreement by the disputing parties;** this is the point where negotiator opened up to the disputing parties his clear point or interest in settling the dispute by first appealing to their conscience to embrace nor see each other as one people. In most cases the appealing is usually done on individual bases such as door to door sensitization, kingdom to kingdom or palace to palace campaign haven achieve a good respond (agreement) from the parties avail negotiator to the next opportunity.

(b) **Introduction of terms and conditions;** at this level of negotiation in Nkoro (Kirika) traditional society, the negotiator is expose to given the disputing parties terms and condition to which the peace path will be conducted. The conditions include management utterances, control of temperament, cooperating with the negotiator during and after the negotiation table discussion as well as proving information with fact rather than lies. However, the acceptance of the terms and condition by the parties is a clear indication that peace is gradually stepping in and at this point the negotiator is left with option of administering libation and oath to seal up the deal.

Stage Three;
Collaboration by The Disputing Parties; at this stage the negotiator is expected to come up with plans of bringing the parties for the second time in round table discussion, the negotiator is also expected to place charge on the parties (monetary charge) to enable him proved a smooth conduct of the peace path. However, the adherence of this stage by the parties shows their readiness and collaboration.

(a) **Accepting common ground of meeting by the parties;** accepting common ground suitable by the both parties is usually accompanied by the provision of needed facilities such as drinks and other items that may be required in the shrine where the peace meeting is scheduled to hold by the negotiator. Most negotiations in African traditional diplomacy are usually executed in shrines. Reasons for the choosing shrine for a meeting of that nature are to command strict adherence by the parties, to obtain all-round objectivity and transparency of the negotiator, thirdly, to also command respect from the disputing parties. In Kirika (Nkoro) traditional society it is believed that spiritual places like shrine are the most safe ground for any peace deal hence the chosen of shrine in most peace accords.

(b) **Expressions of feelings and Facts;** at this level the parties are availed the opportunities to face their opponents by expressing their dismay about their opponent. However it is worthy to note that at this stage, facts that are visual such as documents witnesses and factual evidences are accepted from the parties. Questions and answers are entertained from the parties to enable them stress their points prominently. Any evidence that is substandard is disregarded. However the success recorded in this stage gives the negotiator the golden opportunity to front for the next stage of the negotiation.

Stage Four

Period of Compromise; at this stage the negotiator addresses the parties openly with a word of advice and encouragement that will calm their tensions and expectations. Wisdom is displayed here to appease the mind of all the parties to accept the solution that will be pronounced by the negotiator or negotiating team.

The second level in this stage is the taking of oath by the negotiator or negotiating team, the reason for the oaths is to guide the character, mind of the negotiator to be focus, objective and transparent in his judgment. Any bias judgment give by the negotiator will attract the wrath of the gods (deity) of the shrine where the negotiation is taking place. However, the oath is administered in this manner, "I the name of the negotiator I am standing here before you to give judgment on a matter between "A" and "B", watch me, search my heart and dealing if I have for any reason taking bribe or have interest in one side and as a result willing to give false judgment, if I am guilty kill me but if I am not let my peace accord be a fruitful one". By this the negotiator has command respect and trust from the parties.

(a) **Summiting to peace by the parties;** at this point the parties have no any other option than to accept the solution verdict of the negotiator. In most cases it is usually on win/win approach or give and take approach, but what matters is that, the parties most accept the solution and embrace peace.

(b) **Accepting of solution;** all verdict in Kirika (Nkoro) traditional negotiation is solution oriented. If the issue at hand is land related issue, the proper boundary is located and a deity is planted to avert future occurrences. Achievement of this stage avail the negotiator the opportunity to push for the last stage.

Stage Five;

Execution of pronounced solution by the negotiator; arriving at the final stage gives the negotiator a rest because at this final stage there is no going back by the parties so it is an indications that the negotiation has achieved it purpose and the negotiator has increase his love and status in the society as a promotion. However solutions in Kirika (Nkoro) traditional negotiation basically anchored on nature of the conflict or the bone of contention in the conflict. For instance, all land related crisis (boundary dispute) planting of deity at the identified or commonly agreed area as the boundary is usually seen as the perfect solution ,stealing, rape, killing and other civil matters oath taking is regarded as the perfect option, while in common issues like husband and wife, friends disagreement libation is seen as the best solution.

Assessment Characteristics of a Good Negotiator in Kirika (Nkoro) Traditional Negotiation;

- **Peace maker:** A negotiator is one who character and action is geared toward embracing peace at all time. Negotiations is usually experience in ether pre conflict, conflict or post conflict situation hence, a negotiator is one who does not employ aggressiveness, confrontation and coercive methods in dealings with people and issues at all time.
- A negotiator is one who understood the full packages of peace. However, the assessment characteristics of a good negotiator in African traditional concept include;
- **Fearless Personality**; a good negotiator in African traditional diplomacy most posses a quality of been bold and a have constructive characteristics in confronting parties in conflict
- **Self Confidence**; a good negotiator in African traditional diplomacy most have self confidence and believe in his ability, capability and strategies in approaching conflicting parties to restore peace between them.
- **Impartiality**; a negotiator in African traditional diplomacy most be a person with good sense of judgment, his judgment most be guided with full objectivity, total absence of interest and bias. This explains why a very good negotiator in Kirika (Nkoro) traditional negotiation will take oath of fairness; truth and impartiality before given his verdicts of solution in every negotiation embark on.
- **Inflexibility;** a good negotiator in Kirika (Nkoro) traditional negotiation does not give hears to side take, does not speak in between mouth or give in for persuasion from any of the parties.
- **Trust Worthy;** a good negotiator in Kirika (Nkoro) traditional negotiation must be one who has respect and trust of his immediate society. He is widely known for standing by the side of truth and fairness.
- **Neutrality;** in Kirika (Nkoro) traditional negotiation it is believe that the display of interest while negotiating for peace will endanger the situation rather than salvaging it. Hence a good negotiator most adopts the doctrine of neutrality. Secondary, since negotiation is done in tandem with the deities in their shrine, any negotiator that takes side while negotiating for peace what so ever reasons stands the chance of facing the wrath of the gods. Hence neutrality is nonnegotiable in Kirika (Nkoro) traditional negotiation.
- **Good Listener;** since in Kirika (Nkoro) traditional negotiation, negotiation is conducted in stages, a good negotiator most have a good listening habit or quality to enable him assimilate facts and trace the linkage from the statements obtained from the parties.

- **Constructive Speaker;** a good negotiator in Kirika (Nkoro) traditional negotiation most be a person with good and well constructive oratory utterances that is capable of influencing the decisions of his listeners.
- **Rational in Reasoning;** a good negotiator in Nkoro (Kirika) traditional negotiation most not be a person that pick his judgment only hearing from one party. Rather most be a person with rational reasoning ability to enable him gather information and attend to it as expected without bias
- **Good Temperament;** a good negotiator in Kirika (Nkoro) traditional negotiation is asses from his slow nature to hanger or provocation. He must be ready to receive all form of insult either parties just to have his way to peace.
- **Skilful;** a good negotiator in Kirika (Nkoro) traditional negotiation most have a strong bargaining force or power to bring or convince the parties in conflict to a round table take or discussions.

Challenges of Negotiation in Kirika (Nkoro) Traditional Society

As important as blood to the human body so important is information to negotiation. for every negotiator to achieve his aim, he most commit him to acquiring as much information as he could gather about the conflicting parties first and the bone of contention, as well as the interest and goals desired by each of the parties, this must be carefully and skillfully studied by the negotiator because, the knowledge gotten from the information will help and guide the negotiator to better understand what he is about engaging him into, it will also expose to the negotiator a good balance to predict the behavior of the members of the conflicting parties in other to prepare a good frame work for the resolution of conflict. However, some challenges have been identified as hard rock in negotiation in African traditional diplomacy these identified challenges includes;

(a) **Cultural differences**: use of negotiation in conflict resolution in African society has being a hard rock to be crack because of strong attachment the people of Africa placed toward their cultural values. In fact every ethnic group in Africa sees their culture as superior to the others hence will never accept the application of another cultural norm in resolving conflict. Culture in Africa varies; it differs from one ethnic group to the other as such making negotiation very difficult as no one group will accept the application of the cultural values of other group in resolving the crisis not minding if it is the only option to restore peace in the environment. This has been problem of negotiation in Kirika (Nkoro) traditional society.

(b) **Colonial influence**; the contact between African society and the European imperial society brought about the introduction of new faith called

"CHRISTIANITY" which has created a crack on African believe system and culture. Most of the cultural values, norms and tradition practiced in Africa prior to the western contact were labeled savage, primitive, and repugnant by the Christian faith whereby creating disunity and disagreement of cultural values. This factor has really made some group in Kirika (Nkoro) ethnic nationality not to accept the application of the foundational cultural values by a negotiator (s) in resolving conflict among parties.

(c) **Language barrier**: as the cultures varies so the language in Africa. Successful negotiators most have good knowledge of the languages of the conflicting groups in other function effectively in the negotiation. It is not always possible for one to have full knowledge of all the languages in his neighborhood let alone understanding the languages of all ethnic groups in African in other to negotiate effectively. Kirika (Nkoro) has two different languages Kirikaye and Defakaye this languages are not in any away related hence, any conflict between this two groups choice of language creates serious setback.

Prospect of Negotiation in Kirika (Nkoro)Kingdom.

Reliability: This is the most important prospect of the use of African traditional negotiation in conflict management. In every area of African traditional relations, disputes are managed in truth. African traditional negotiation is built in truth because they have full understanding of the work abilities of their deities, they believe that their deities do not take bribe nor accept deceitful statement, cancelling, and judgment. They also believe that whosoever tells a lie in the presence of the deity knowingly or unknowingly, stands the chance of attracting penalty of the gods which is known to be dangerous. Hence, the people thread with carefulness to avert such calamity. This has helped to sustain peace and unity built on truth in the conduct of conflict management through the applications of African traditional negotiation.

Healthy Relations: The end result of application of African traditional negotiation in conflict management is healthy co-existence. African traditional negotiation provides a conducive environment for cultural affiliations, economic co-operations as well as political association amongst neighbouring kingdoms. Many territories in African society are enjoying healthy relations because they are built on African diplomatic style, either through Oath taking or Planting of Deity in their boundaries. African traditional negotiation is permanent, peace-oriented; it also enables conducive grounds for peace-building which in recent times has created markets and business co-operations.

Validity: Application of African traditional negotiation has a record of durability. It is not easily destroyed; rather, it stands a test of time. It survives from generation to generation; any territory in African society that employed the services of African traditional negotiation enjoys a long-lasting history of peaceful co-existence. African traditional negotiation has no expiring date; it can only expire if the parties involved collectively agreed to end the terms and conditions of the negotiator. Despite that, no group out of the rest groups that accepts the terms and conditions of the negotiation can reverse it.

Peace Oriented: All African traditional negotiations are geared toward sustenance of peaceful co-existence among neighbours. African traditional negotiation is not practiced on the ground of only economic purpose, but encompasses both political and social environments which are peaceful and progressive in nature. African traditional negotiation is built on inclusiveness which earns her the popular slogan "WE" rather than "I". This is the basic reason African traditional negotiation is peace-oriented.

Carefulness: Every area in African society where its traditional negotiation is applied, the parties are very careful not to violate any of its guiding principles, because any mistake by any of the groups attracts penalties which cannot be explained by any human. Decisions concerning the penalty to be given to any offender are strictly on the wisdom of the supernatural forces monitoring the agreement. African traditional negotiation is human-oriented because it is builds by collective agreements of human beings, but their survivals depend on the deities or the supernatural forces involved in the agreement. Its effectiveness is beyond human knowledge, hence, cannot be influenced by man for whatsoever reasons.

Fairness: African traditional negotiation is conducted on the ground of fairness, equity and justice; it is often established or administered in shrines in the presence of the deities. African traditional belief system gave so much respect to their deity, they believe that their gods are super-humans and as such, did not have any explanation to any human, be it a king, priest, chief, warrior or the rich. Its judgments are straight, and just. Bias is not a practice in African traditional negotiation from the days of old till now.

Trust: African traditional negotiation is built on trust, this is because kingdoms that employ the application of African traditional negotiation in their relation do not entertain fear of insecurity, and their environment is always alert for any kind of insecurity. Even when the people are ignorant about the insecurity, the deity is always vigilant to protect them; parties involved in African traditional negotiation do not have any hidden grudge against the other. Properties shared without fear of losing it, development ideas are shared.

Warriors are collectively trained by the two groups, in cases of the demise of a king of any of the kingdoms, in trust; the other leader is allowed to pilot the affairs of the other kingdom pending when they will ordain their new leader.

Conclusion: negotiation and negotiators in Kirika (Nkoro) traditional society has built mutual relations and confidence among groups in Kirika (Nkoro) traditional society. Negotiators in Kirika (Nkoro) traditional society are skillfully empowered with traditional strategies, ability and capacity to pull down storming waters of conflict through a dialogue of peace. However, the use of variable of conflict avoidance strategy by Negotiators in Kirika (Nkoro) traditional society has build mutual trust and harmonious co-existence among former conflicting parties, despite the challenges associated with the use of negotiation in Kirika (Nkoro)traditional negotiation.

Recommendations

1 In moment of conflict and confrontations, the people should continually adopt the African traditional negotiation strategy, the strategy should be employed also in all eternal matters between Kirika (Nkoro) and neighbours to promote peaceful co-existence.
2 Tolerance and brotherhood as embedded in the conduct of African traditional negotiation should be uphold in all time and situation both internal and in external matters to ensure peaceful co-existence.
3 Government should encourage the use of African traditional negotiation and make it an acceptable practice in the African society to eradicate communal wars, youth restiveness, and cult war in our societies today. This will help to promote peaceful intergroup relations in the Niger Delta and beyond.
4 Politicians should not in any way politicize the use of African traditional negotiation; rather, they should abide by the ethics, norms, principles, and values of its managerial strategies in transforming conflict among neighbouring kingdoms and communities. This will help foster peace among the people.
5 African traditional negotiation strategies in conflict management, peace building, peace keeping and peacemaking in all matters should be adopted and practiced in the global environment to ensure durability, equality and sustainability in the conduct of global negotiation.

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