

SOCIAL SCIENCE RESEARCH COUNCIL | WORKING PAPERS

AN OVERVIEW OF THE AFRICAN PEACEBUILDING NETWORK'S CONTRIBUTION TO AFRICAN PEACEBUILDING LITERATURE

GODWIN ONUOHA

AFRICAN PEACEBUILDING NETWORK
APN WORKING PAPERS: NO. 35

This work carries a Creative Commons Attribution-NonCommercial-NoDerivs 3.0 License. This license permits you to copy, distribute, and display this work as long as you mention and link back to the Social Science Research Council, attribute the work appropriately (including both author and title), and do not adapt the content or use it commercially. For details, visit <http://creativecommons.org/licenses/by-nc-nd/3.0/us/>.

ABOUT THE PROGRAM

Launched in March 2012, the African Peacebuilding Network (APN) supports independent African research on conflict-affected countries and neighboring regions of the continent, as well as the integration of high-quality African research-based knowledge into global policy communities. In order to advance African debates on peacebuilding and promote African perspectives, the APN offers competitive research grants and fellowships, and it funds other forms of targeted support, including strategy meetings, seminars, grantee workshops, commissioned studies, and the publication and dissemination of research findings. In doing so, the APN also promotes the visibility of African peacebuilding knowledge among global and regional centers of scholarly analysis and practical action and makes it accessible to key policymakers at the United Nations and other multilateral, regional, and national policymaking institutions.

ABOUT THE SERIES

“African solutions to African problems” is a favorite mantra of the African Union, but since the 2002 establishment of the African Peace and Security Architecture, the continent has continued to face political, material, and knowledge-related challenges to building sustainable peace. Peacebuilding in Africa has sometimes been characterized by interventions by international actors who lack the local knowledge and lived experience needed to fully address complex conflict-related issues on the continent. And researchers living and working in Africa need additional resources and platforms to shape global debates on peacebuilding as well as influence regional and international policy and practitioner audiences. The APN Working Papers series seeks to address these knowledge gaps and needs by publishing independent research that provides critical overviews and reflections on the state of the field, stimulates new thinking on overlooked or emerging areas of African peacebuilding, and engages scholarly and policy communities with a vested interest in building peace on the continent.

AN OVERVIEW OF THE AFRICAN PEACEBUILDING NETWORK'S CONTRIBUTION TO AFRICAN PEACEBUILDING LITERATURE

GODWIN ONUOHA

MERCER COUNTY COMMUNITY COLLEGE, NEW JERSEY

MAY 2023

This working paper surveys, documents, and analyzes the contributions of APN scholars to the knowledge and practice of peacebuilding in Africa against the background of the 10th year anniversary of the APN program. It takes stock of the contributions and impact of the literature produced by APN scholars, particularly how these have brought different interdisciplinary perspectives and novel methodological approaches to bear on African peacebuilding. The paper systematically analyzes African perspectives on peacebuilding, debates between different schools of thought, provides an overview of different publications by APN scholars, and synthesizes the significance of these contributions to discourses on African and global literature on peacebuilding. As part of a broader intellectual project, the publications demonstrate how APN scholars have forged a nexus at which one can explore conflict, peacebuilding, media, gender, youth, boundaries and borderlands, land grabs, migration and refugees, faith-based initiatives, local/communal cultures, identities, and COVID-19, among other topics. The publications under review transcend the narrow confines of the literature to engage in the complexities and multidimensional nature and contexts of African peacebuilding. In this regard, the publications mainstream African agency and views, particularly in the production of African knowledge in the field of peacebuilding.

Key Words: African Peacebuilding, Conflict, Transdisciplinarity, Literature

INTRODUCTION

This paper provides an overview of the contributions of the African Peacebuilding Network (APN) fellows and alumni to African peacebuilding literature since the inception of the program. Launched in 2012 to “support independent African research on conflict-affected countries,” the APN is a bold initiative in terms of the opportunities it offers African scholars to contribute to “the production of high-quality knowledge, advance and promote high-quality African perspectives on

peacebuilding, and integrate those into global policy debates.” Since its inception, the APN has funded and managed an array of competitive research fellowships and grants, such as Individual Research Grants/Fellowships, Collaborative Working Group Grant/Fellowships, and the now-defunct Book Manuscript Completion Grant-BMC and Post-Doc Residential Fellowships, as well as other forms of targeted support, including strategy meetings, seminars, special panels at conferences, grantee/fellows training workshops, commissioned studies, policy dialogues/roundtables, and the publication and dissemination of research findings in-house and on external platforms. This is of critical importance in the sense that the APN is an African-focused project, both in content and direction, and is directed toward building a community of knowledge and expertise on the continent. The program is designed to foster African perspectives and ownership of the research agenda. In this regard, the APN has been able to contribute substantially to field building. There is overwhelming evidence of its immense role in promoting research and the rapid expansion in the production of African peacebuilding literature in the past decade.

This paper surveys and analyzes the contributions of current and former APN grantees and fellows (APN scholars) to the knowledge and practice of peacebuilding in Africa. These include in-house APN publications (working papers, policy briefs, and *Kujenga Amani*) and externally peer-reviewed publications (single-authored and edited books, book chapters, special issues of journals, journal articles, and reports). The paper is organized into five sections. The introduction sets out the main issues and aims, while the second section examines the quantity and quality of APN scholarship as reflected in the various publications of its scholars (both in-house and internationally peer-reviewed) in the field of African peacebuilding. This is followed by the third section, which critically examines the contributions of the materials produced by these scholars in terms of African perspectives on peacebuilding and the debates between various “schools of thought” in the field. The fourth section analyzes the strengths and weaknesses of peacebuilding literature produced by APN scholars, including the ways they have impacted the discourses in African and global literature on peacebuilding. The final section offers a conclusion and an overview of the significance of these contributions to knowledge production.

QUALITY AND QUANTITY OF THE CONTRIBUTIONS OF APN SCHOLARS

Contemporary debates and discussions on peacebuilding have broadly been hinged on the former UN Secretary-General Boutros Boutros-Ghali's definition of the term as "action to identify and support structures which will tend to strengthen and solidify peace in order to avoid relapse into conflict."¹ Though popularized by the United Nations as a distinct field of endeavor, peacebuilding is not a new concept and the approaches to peacebuilding have evolved, leading to the development of a thriving body of literature and research vis-a-vis the knowledge and practice in the field. A major development in this regard was the endorsement of the UN Secretary-General Kofi Annan's proposals to create the UN's peacebuilding architecture on the heels of the 2005 World Summit, as well as a UN Peacebuilding Commission (PBC) of 31 member states, a UN Peacebuilding Support Office (PBSO) based in New York, and a UN Peacebuilding Fund (PBF) to help finance its mandates. The move implied that the UN may have shifted attention to institutionalizing these initiatives in a legal and political framework, but more importantly, the UN's institutional setup framed discussions in policy, practitioner, donor circles, and even academic circles. However, evidence suggests that the idea of peacebuilding did not originate from the United Nations and the quest for peacebuilding in conflict-affected states and societies is not entirely novel.² The prevalence of peacebuilding transcends the institutionalized set-up of multilateral institutions, states, international and regional organizations, and practitioner circles, including specialized academic disciplines and public debates and discourse.

While peacebuilding embodies an array of processes, practices, and approaches required for conflict transformation toward more sustainable, enduring, and lasting peaceful relationships before and after conflicts,³ it, nevertheless, remains open to several interpretations, and practitioners, scholars, and analysts can hardly reach a consensus on what the term means. Referencing Galtung's conceptualization,⁴ Ronald Fischer argues that peacebuilding is at a three-way interface of peacekeeping and peacemaking, rigorous response to ongoing violent conflict by third parties, and creating the context and possibilities geared towards addressing the causes of conflict.⁵ Several attempts to reconcile disparate conceptions of peacebuilding did not abate but were intensified by a whole set of questions around actors, institutions, capacities, mandates, and resources, among others. Scholars like Paul Lederach adopt a practical perspective which perceives peacebuilding as definite reconciliation efforts in

conflict-affected settings.⁶ Michael Barnett et al adopt an institution-oriented approach which perceives peacebuilding as a particular operational mandate employed by different multilateral agencies, organizations, and governments to codify it.⁷ Beyond these approaches, and with specific reference to African realities, Thomas Tiekou, Amanda Coffie (APN IRG 2016), Mary Setrana (APN IRG 2017), and Akin Taiwo, are of the view that rather than perceive peacebuilding in strictly technical terms, it is imperative to understand that peacebuilding knowledge and practices are highly political in nature.⁸ In furtherance of this view, Kenneth Omeje (APN IRG 2013) critiques “old peacebuilding strategies” as a function of the “one-size-fits-all neoliberal peace” agenda imposed upon Africa by western donors/funders, operating within the rubric of technical expertise and supervision.⁹ Yet, repeated attempts to streamline or harmonize the definition of peacebuilding have proved abortive. Multilateral, governmental, and non-governmental actors, and institutions have not reached a consensus about an exact definition.

APN scholars have disseminated their research findings, as well as addressed gaps in knowledge on peacebuilding in Africa, through a variety of platforms/sites, and publications. These publications are indicative of the fact that peacebuilding remains a potentially vast and diverse field. Operating within a variety of spaces, perspectives, and themes, APN scholars have made numerous contributions to the rapidly growing body of literature in the field. Two critical approaches are discernible in the contribution of APN scholars to peacebuilding evidence-based research. The first approach is based on the need to develop robust and coherent responses to various conflicts on the continent. As such, APN publications analyzed and responded to the trends, developments, and challenges facing peacebuilding in Africa. Of note are the long-standing and intractable conflicts on the continent which have not only defied solutions but are beginning to manifest themselves in new ways, as complex intra-state conflicts in need of comprehensive and innovative conflict resolution mechanisms. Drawing on research themes emanating from local, country-specific, regional, and continental conflicts in the last decade, such as gender-based violence, resource conflicts, indigenous conflict resolution approaches, land-grabs, herder-farmer conflicts, refugee crises and population displacement, youth and conflict, faith-based conflict resolution mechanisms, and health and peacebuilding in the context of COVID-19, APN scholars have made remarkable contributions to knowledge on peacebuilding. As most publications in the field demonstrate, until recently the literature on peacebuilding had a little or tenuous relationship with most of the themes stated above. But since 2013, APN scholars have contributed to the remarkable growth being witnessed in African perspectives to scholarly writing on peacebuilding.

The second approach was inspired by the promise of inter and trans-disciplinarity and the need to connect to other disciplines in order to fully grasp the essence of the research themes, concepts, theories, methodologies, and issues under investigation. While most APN scholars have maintained their disciplinary focus, the complex trajectories of conflict and peace in Africa have unearthed new themes and issues which transcend disciplinary boundaries, thereby making the need to understand and provide explanations and solutions to these conflicts a matter of necessity for these scholars.¹⁰ Apart from articulating the complexities of peacebuilding, APN-supported researchers have demonstrated the need for multiple interpretations of the origins of conflicts and the need to promote nuanced understandings and solutions to conflict outside the narrow confines of individual disciplines.¹¹ Considering the traditional practice of delineating scholarship by faculties and disciplines in African universities, the introduction of multidisciplinary, interdisciplinary, or transdisciplinary (MIT) research perspectives into peacebuilding research became an exercise in the “straddling” of divides. APN scholars have endeavored to maintain “relevance” and “standing” not only in their own disciplines but also in peacebuilding research by remaining aware of the evolving scholarship, debates, and conversations in both fields, as well as engaging in scholarly interventions and collaborations.¹²

In a research environment characterized by the compartmentalization of disciplines, APN scholars have demonstrated the ability to transcend disciplinary boundaries as well as build synergies between scholars across disciplinary, geographical, and generational divides.¹³ The APN has engendered the emergence of an intellectual space that provides a platform and opportunity “to meet and interact with some of the brightest minds in African peacebuilding, development, and security studies.”¹⁴ This is demonstrated by the fact that some of the innovative and significant contributions to peacebuilding in the last decade or so have been from scholars who either held APN Individual Research Grants/ Fellowships, Collaborative Working Group Fellowships, or Book Manuscript Completion Grants.

CONTRIBUTIONS OF APN SCHOLARS TO AFRICAN PEACEBUILDING LITERATURE

This section examines APN scholars' contribution to literature and expertise on peacebuilding in Africa over the past decade. It examines the converging and overlapping nature of these contributions and the different ways in which these scholars approach peacebuilding either in its broad form or a traditional sense.

Reflections on the “traditional” or “narrow” approach to peacebuilding, such as peace enforcement, conflict prevention, conflict management and resolution, post-conflict reconciliation, rehabilitation, reintegration, demobilization, institution-building, and the socio-economic transformation of post-conflict contexts are well-represented in the contributions of APN scholars. Other APN scholars have engaged in stimulating conversations around concepts, norms, and practices that structure political power and social order,¹⁵ while some have explored the idea of “African Solutions to African Problems (AfSol),” and the extent to which local research institutions and approaches have aligned with AfSol as an African peace and security strategy.¹⁶ More innovative and alternative approaches to peacebuilding which are not limited to the absence of physical violence but involve addressing “positive” peace and the sources of invisible or structural violence gleaned from other disciplines have been very critical to these contributions. Most APN scholars work in regions and countries experiencing high levels of conflicts and crises, post-conflict contexts, or places experiencing large-scale population displacement or refugee crises as a result of conflicts in Africa.

Given the vast amount of contributions APN scholars have made to the literature on peacebuilding, some appear to be convergent in nature or tend to adopt similar approaches, while others tend to privilege specific or diverse approaches. However, although the contributions of APN scholars to the literature on peacebuilding are inspired by specific historical, social, political, cultural, and economic contexts and milieu, some broad outlines, themes, and topics are discernible. Based on an overview of the literature on African peacebuilding, a coding was conducted which identified thirteen key themes (research methods, local or indigenous contexts, gender, resource conflicts, media, youth, land conflicts, farmer-herder crisis, boundaries and borderlands, faith-based initiatives, migration and immigration, COVID-19, and regional complexes and formations). The publications were grouped according to these themes and priority was given to APN Working Papers Series, peer-reviewed journal articles, book chapters, edited books, and full-length single, authored, and co-authored monographs.

PEACEBUILDING RESEARCH IN AFRICA

Ismail Rashid and Amy Niang's (APN IRG 2013) in their flagship co-edited volume, *Researching Peacebuilding in Africa*,¹⁷ includes many contributions by APN scholars. This important book reflects on the methodological, theoretical, ethical, and practical aspects of peacebuilding research. It is targeted at students,

researchers, and scholars living and working in conflict-affected and post-conflict contexts on the continent. Drawing from a range of conceptual, theoretical, and methodological perspectives, such as qualitative research (Omeje, APN IRG 2013), to case studies from the Sahel (Niang, IRG 2013), Darfur (Ibnouf, APN IRG 2016), Nigeria (Lar, APN IRG 2016), Ethiopia (Debelo, APN IRG 2015), and Zimbabwe (Maringira, APN IRG 2014, APN CWG 2016-17, APN BMG 2018), contributors to this volume make a compelling case for peacebuilding research that transcends post-conflict reconstruction strategies. This authoritative volume on APN scholarship includes a whole gamut of high-quality interdisciplinary research that is conflict-sensitive, historically informed, and theoretically and empirically well-grounded in extant peacebuilding research in Africa.

Closely related to the above is Aymar Nyenyezi Bisoka (APN IRG 2017) et al's co-edited collection titled: *Field Research in Africa*.¹⁸ By deeply reflecting on the ethical and methodological challenges facing scholars in Algeria, Burundi, Central African Republic, and the Democratic Republic of Congo, this collection of Francophone African-based scholars attempts to link various experiences in African research to the question of ethics. Each contributor to the volume demonstrates that field research involves “juggling” or maintaining a balance between being a field researcher and a human being and embracing the fact that the research process itself is a deeply ethical endeavor that transcends gathering and analyzing data. While embodying complexities and contradictions themselves, these contributors pull back the veil and amplify dominant concerns about research strategies, building relationships, the research subjects, objects, and contexts, and how research is disseminated to the wider audience.

“LOCAL” AND “INDIGENOUS” APPROACHES TO AFRICAN PEACEBUILDING

Debates and divergencies exist as to the extent to which peacebuilding is a truly, viable, efficient, and well-coordinated project designed to respond to conflicts, or the extent to which peacebuilding is a cover for neo-colonial pacification projects.¹⁹ As some scholars note, peacebuilding on the African continent is often “driven by external ideas and by the disciplining power of external norms rather than by the meanings and values from within African countries and locales.”²⁰ Others have gone further to state that the most prominent “voices” in the terrain of peacebuilding on the continent are those who transplant ideas and knowledge gained or developed elsewhere into war zones or post-war societies in Africa.²¹ A sizeable and growing number of APN scholars have made profound scholarly

contributions to the debate and homegrown knowledge on African peacebuilding. At least eight books reflecting on various forms, perspectives, and approaches to local or homegrown peacebuilding have been published by APN scholars. For example, Kenneth Omeje's (APN IRG 2013) edited volume, *Peacebuilding in Contemporary Africa*,²² scrutinizes conventional peacebuilding in countries and societies transitioning from conflict to peace in contemporary Africa. Its forte lies in the execution of the core arguments by thirteen contributors in four parts of the book across twelve chapters. The introductory chapter by Omeje (APN IRG 2013) carefully deconstructs the limitations and often-ignored areas of extant peacebuilding debates and strategies on the continent and proposes alternative strategies. While unpacking the conceptual debates around peacebuilding in contemporary Africa in the first part of the book, Omeje interrogates and analyzes the most relevant issues underlying the conceptualization and practices of peacebuilding in contemporary Africa. Of particular importance is his conclusion that African peacebuilding should not be mistaken for the mainstream rhetoric of "local ownership" that pervades peacebuilding discourses and debates at the regional and international levels. Based on examples from the Southern African region, Pamela Machakanja (APN IRG 2015, CWGG 2016-2018) and Chupicai Manuel (APN CWGG 2016-2018) explore peacebuilding initiatives and practices implemented in response to micro-level inter-community conflicts, arguing that the failure of the African Union (AU) to deal decisively with conflicts rooted in land disputes and resource conflicts is a consequence of the tendency to adopt conventional theories and tools which do not apply to the continent. Ibrahim Bangura (APN IRG 2016) delves into the decade-and-a-half context of post-conflict transition in Sierra Leone and makes a compelling argument that the country's failures and successes are hinged on the political and institutional structures and elite behaviors in the post-conflict transition context. Reflecting on international efforts at containing the South Sudan conflict, Nicodemus Minde (APN IRG 2013) explores the ways in which competing international interests and regional geopolitics in many ways affect the peace process in the country. With reference to the North African context, Ibrahim Bangura (APN IRG 2016) and Sampson Lau examine peace and security before and after the Arab Spring and attempt to draw linkages between "international" and "local" efforts in confronting, combating, and preventing terrorism and other transnational organized criminal activities in the region.

Wesley Mwatwara (APN IRG 2019) et al's co-edited collection titled: *Multidisciplinary Perspectives on Zimbabwe's Liberation Struggle*²³ outlines the challenge of peacebuilding in a post-colonial/liberation context. The book's eleven chapters capture the explicit articulation of Zimbabwe's liberation

struggle along class, racial, ethnic, and ideological divides and demonstrate why the anti-colonial nationalist struggle is much more complicated and complex than what has been rendered. As captured in the analysis of Mwatwara (APN IRG 2019), Dombo, Mujere, it is precisely the introduction of interracial politics, the “actual” and “existing” contradiction of rebranding anti-colonial revolutionary figures as “sellouts”, and the space and voice provided by African newspapers as a labeling enterprise that has complicated historical memory, peace, and reconciliation efforts in post-colonial Zimbabwe. Anusa Daimon (APN IRG 2021) engages extant ethnographic data to unveil the Malawian transborder encounters with the Zimbabwean liberation struggles and the ways in which people of Malawian ancestry had to straddle the divide between their loyalty to their white Rhodesian employers and masters on the one hand, and empathy for their fellow indigenous black Zimbabweans on the other hand, a balancing act which ultimately led some to become directly involved, while others remained passive, indifferent, and neutral during the conflict. Another notable and related contribution in this regard is Godfrey Maringira's (IRG 2014, BMCG 2018, CWG 2016-18) *Soldiers and the State in Zimbabwe*.²⁴ Based on interviews with former soldiers of the Zimbabwean National Army, Maringira explores the “lived” political, economic, and material conditions of Zimbabwean soldiers. Organized into eight chapters, the book presents and discusses the politicized nature of the military in post-independent Zimbabwe, consequently marked by key events such as the imposition of the Defense Act, the desertion of soldiers, and the 2017 military coup.

On a similar note, the book *Hegemony, Security Infrastructures and the Politics of Crime Everyday Experiences in South Africa* by Gideon van Riet (APN IRG 2019) explores the local dimensions of security in Potchefstroom, a small settler colonial city in South Africa.²⁵ Apart from offering a comprehensive understanding of security outside the confines of the state, it unpacks the dynamics of everyday experiences and perceptions of security practices, reconceptualizes violence and security governance, and expands on the changing dynamics of private and public spaces as well as their interaction with state and local authorities.

Ibrahim Bangura's (IRG 2016) edited volume titled: *Disarmament, Demobilization and Reintegration of Ex-Combatants in Africa* investigates country-specific case studies of post-conflict disarmament, demobilization, and reintegration (DDR) in Nigeria, the Central African Republic, South Sudan, Somalia, Liberia, Sierra Leone, Burundi, Zimbabwe, South Africa, and the Democratic Republic of Congo as well as the factors have contributed to the success or failure of DDR processes.²⁶ Ibrahim Bangura introduces the theories and concepts of

disarmament, demobilization, and reintegration as well as the emerging trends in Africa and beyond, and how these have informed initiation and implementation of these programs. Based on this, Ibrahim Bangura and Henry Mbawa examine the emerging trends in DDR as it relates to countering violent extremism in Africa. Contributions by Godfrey Maringira (APN IRG 2014, APN BMCG 2018, APN CWG 2016-18), Edmore Chitukutuku (APN IRG 2018), and Simbarashe Gukurume (APN IRF 2021) explore the transition to civilian life in post-war Zimbabwe; and in conjunction with Malose Langa, Maringira (APN IRG 2014, APN BMCG 2018, APN CWG 2016-18) and Gukurume take on the specific case of ex-combatants and returnees of Azania People's Liberation Army (APLA) to violent South African townships. Broad democratic governance and local democratic gains in many African countries appear to be under severe stress and adversely impact peace and security across the continent. Responding to these tendencies and the need to reverse them, a group of APN and non-APN scholars, namely Aboosed Omowunmi Babatunde (APN IRG 2016, CWG 2018-20), Mahfouz A. Adedimeji, Shittu Raji, Jacinta Mwendu Maweu (APN IRG 2015, CWGF 2022-24), and John Mwangi Githigaro (IRF 2021), co-edited *Managing Violent Religious Extremism in Fragile States: Building Institutional Capacity in Nigeria and Kenya*.²⁷ Focusing on the rise of extremism in a comparative perspective, the book draws a comparison between Nigeria and Kenya, and examines why extremism has escalated into a full-blown insurgency in the former but not in the latter, and how African states can build the institutional capacity to address the new security challenges posed by violent extremism. The editors and contributors unanimously conclude that local-level initiatives constitute the starting point and ultimate outcome of any meaningful peacebuilding exercise.

Mohammed Masbah's (APN IRF 2018) *Moroccan Jihadists: Local and Global Debate* analyzes the Moroccan experience of deradicalization by examining the contexts and justifications of Moroccans who gravitate towards religious violence by joining extreme Jihadist groups.²⁸ Similar to the Nigerian and Kenyan case, Masbah argues for a nuanced understanding of extremism so as to proffer lasting and enduring solutions to the phenomenon. There is a sense in which religion and ethnicity are perceived as the twin factors responsible for the most conflicts on the continent. As such, Yahya Sseremba's (APN IRF 2019) monograph *The State and the Puzzle of Ethnicity* focuses on the century-old recurrent conflict between ethnic groups on the one hand, and between successive governments and ethnic groups in Uganda on the other hand.²⁹ Two critical conclusions emerge from this APN-supported project and analysis of ethnic group-violence interface in Uganda. First, the remedies proposed to address this recurring violence invariably turn out to reproduce an institutional

logic that drives the violence. Second, there is a need to rethink the core assumptions of the Homeland Project/logic so as secure an alternative path to sustainable peace.

Apart from these co-edited, co-authored, and single-authored monographs, APN scholars have equally made numerous contributions to the growing debate on “local” or “indigenous” peacebuilding.³⁰ The general idea is that peacebuilding should be adapted to local circumstances, adequately reflect the needs of societies emerging from conflict, and encourage more inclusive governance practices and a wider range of “local” voices. Subsequent research by APN scholars demonstrates that there are disagreements over the very idea of peacebuilding. The experience of South Sudan highlights the complex interplay between multiple stakeholders, government, and other “external” and “internal” interests (Omeje and Minde, 2014, 2015, 2016; Turyamureeba [APN IRG 2013]),³¹ while South Africa, Rwanda, Burundi, Zimbabwe, and Zanzibar manifest the “top-down” nature of reconciliation and transitional justice initiatives that are insufficiently anchored in local society and dynamics (Wielenga APN [IRG 2013] 2014; Wielenga [APN IRG 2013] and Matshaka 2022; Wielenga [APN IRG 2013] and Murambadoro [APN IRF 2022] 2015a; Wielenga [APN IRG 2013], Matsimbe and Murambadoro [APN IRF 2022], 2015b; Mashingaidze [APN IRG 2014] 2016, 2017, 2019; Minde [APN IRG 2013]).³²

As most APN scholars clearly illustrate, it is equally pertinent to state that peacebuilding activities are not linear or one-dimensional, rather they are constitutive of diverse processes including local policing (Lar [APN IRG 2016], 2017, 2017, 2018),³³ power-sharing agreements (Orji [APN IRG 2016] 2018; 2022),³⁴ governance of political and democratic processes (Ogbonnaya [IRF 2020] 2022),³⁵ constitutional order (Balingene Kahombo [APN CWGF 2020-2022]),³⁶ civilian-military relations (Heinecken [APN IRG 2013, APN BMCG 2016] 2022),³⁷ political vigilante groups (Kyei [APN IRG 2019] and Berckmoes 2022),³⁸ and trauma-centered memory, communication, and reconciliation (Ingabire [APN IRG 2017], Kagoyire [APN IRG 2019], Habarugira, Rutayisire, and Richters 2022).³⁹

The foregoing emanate from different contexts, such as indigene-settler tensions (Animasawun [APN RPDF 2014] 2016a, 2016b),⁴⁰ “civilizational warfare” between the West and the Islamic world (Omeje, APN IRG 2013),⁴¹ the tradition of heritage preservation in Islam (Olaniyan [APN IRG 2017] 2022),⁴² ethnic responses to insecurity (Nwoko [APN RPDF 2015] 2021),⁴³ separatist politics (Orji [APN IRG 2016], Ibeanu and Iwuamadi 2016),⁴⁴ crisis-ridden democracies (Bisoka [APN IRG 2017] 2022),⁴⁵ and every manner of conflict-affected setting and context that

characterizes our epoch (Ibrahim Bangura [APN IRG 2016], Muhindo [APN CWG 2020-22], and Appiagyeyi-Atua 2022; Mengistie [APN IRF 2020]; van Riet [APN IRG 2019]; Gukurume [IRF 2021]).⁴⁶

The Politics of Peacebuilding in Africa, edited by Thomas Kwasi Tiekou, Amanda Coffie (APN IRG 2016), Mary Boatemaa Setrana (APN IRG 2017), and Akin Taiwo, explores the primacy of politics in peacebuilding by focusing on a whole gamut of micro and macro issues at the interface of conflict prevention and post-war reconstruction.⁴⁷ Through a collection of empirically informed cases at the local, state, regional and extra-regional, and continental levels, the contributors demonstrate the centrality of politics in oil-induced conflict in Uganda (Sewajja, APN IRG 2016), integrative peacebuilding in Kenya and Tanzania (Magoti, APN IRG 2018), environmental peacebuilding in the Nile (Tawfik, APN IRG 2017), and elite-based peacebuilding models (Gebresenbet [APN IRG 2017], Mulugeta, Tariku). Other contributors demonstrate how politics is imbued in war-time faith-based peacebuilding efforts (Nwaka, APN IRG 2016), and its importance in disputes over scarce environmental resources (Adzande, APN IRG 2017) and in the prevention and mitigation of electoral violence (Bado, APN IRF 2018, APN BMCG 2019). The volume also examines the implications of politics in leadership disputes between the AU and Regional Economic Communities (RECs) (Alemdjrodo, IRG 2016) in the implementation of United Nations Security Council Resolution (UNSCR) 1325 in Kenya (Hamasi, APN IRG 2019). Still drawing on the paradigm of politics, the contributors equally investigate issues ranging from the diaspora media and homeland conflict in Zimbabwe to (Chari, APN IRG 2017), religious-based cooperation and conflict prevention in Morocco (Hmimnat, APN IRF 2019). They also engage in a whole series of discussions on gender responses to peacebuilding and countering patriarchy in Zimbabwe (Chitando, APN IRF 2018) as well as in Cameroon and Central African Republic (Christelle, APN IRG 2018). Rhuks Ako's (APN CWG 2014-16) examination of the landscape of conflict and African Union peacebuilding efforts in Africa lends credence to the primacy of different political considerations that impact the articulation and implementation of peacebuilding mechanisms.⁴⁸

There is a broad-based assumption that local peacebuilding efforts are indeed "local" in every way, shape, and form. But extant studies reveal that what emerges as "local" is a product of encounters between local, national, regional, and international actors who are all keen to produce specific governance arrangements that serve their own interests. Laurie Nathan's (APN IRG 2013) progressive reflection on mediation in African conflicts demonstrates that what is generally referred to as mediation is essentially the management of

interests, whether in the form of inter-organizational competition,⁴⁹ tension between mediator and parties to a conflict,⁵⁰ or in the multiple interests of regional economic organizations and their members.⁵¹ Closely related to this are the complexities of mediation as well as the challenge and management of those complexities in its totality. Consequently, Nathan draws attention to the complex nature of intra-state peace agreements which combines both elements of consent and dissent⁵² that arise in mediating armed conflict between violent states, insurgents, and external actors,⁵³ as well as the need to open a research agenda and policy discussion that embraces contradictions and is geared toward understanding the complexities of mediation in intra-state conflicts.⁵⁴

Since 2002, the often-troubled politics and the proclivity for violence in the Sahel and West Africa have led to thousands of deaths, displaced millions of people, and produced a huge humanitarian crisis. Amy Niang's (APN IRG 2013) multiple interventions unpack the politics, dynamics, and complexities of mediation and interventions, and the implications for peace and stability in the region. Reflecting on the role of mediators in the Ivorian crisis, she analyzes the tendency for mediators to be carriers of a particular kind of sovereignty that is built, deployed, and informed by the mediators' capacity to tap into different registers of legitimacy and a capacity to (re)interpret the terms of mediation mandates.⁵⁵ By extension, this specific tendency is demonstrated vividly and empirically in Blaise Compaoré's mediation efforts as mediator-in-chief in the Ivorian Conflict.⁵⁶ Niang equally articulates the problematic production and contestation of space as a function of the colonial and postcolonial state's hegemonic writing of spatial order which ignores competing forms of space production and obscures the complexities of spatial practices in dominated societies.⁵⁷

GENDER AND PEACEBUILDING IN AFRICA

The emergence and institutionalization of the field of gender and peacebuilding have become relevant in both policy and practitioner circles, as well as in research contexts. Most conflicts in Africa demonstrate that while gender identities remain critical, the institutions, systems, norms, traditions, practices, and attitudes that uphold them are equally critical to the dynamics and responses to these conflicts. Despite this "buy-in" at the global level, the implementation of these norms at the local level remains poor. It is precisely this lacuna that Peace Medie's (APN IRG 2015) *Global Norms and Local Action: The Campaigns to End Violence against Women in Africa* addresses.⁵⁸ The book draws on extensive fieldwork and interviews with victims and survivors of violence in Liberia and

Cote d'Ivoire to provide new insights into an acute implementation gap and women's inability to access justice in post-conflict states in Africa. Medie's (APN IRG 2015) introduction to an International Women's Day collection, titled: "A New Agenda for Gender and Politics Scholarship," in the *American Political Science Review*, advocates for a new agenda for gender and politics scholarship that empowers the majority of (as opposed to a select few) women to address the problems that daily confront them.⁵⁹ Another APN scholar-practitioner, Grace Kagoyire (APN IRG 2019) explores a similar issue by drawing on the case of Rwanda to argue that studies on post-conflict transitions must focus on women who are victims of complex humanitarian disasters, gender-based violence and conflict-related sexual violence, and historical trauma.⁶⁰

APN scholar Anna Chitando's (APN IRG 2018) edited volume on *Women and Peacebuilding* in Africa delves into the discourse on African women and peacebuilding by highlighting how women are excluded from formal peacemaking and peacebuilding processes and relegated to the sidelines as observers or limited to informal peacebuilding strategies.⁶¹ The fifteen chapters combine theoretical reflections and a series of case studies from African countries to unpack the history of African women's engagements with peacebuilding. In the opening chapter, Chitando (APN IRG 2018) engages the concept of peacebuilding, the deployment of women as peacebuilding resources in Africa, and the extent of women's participation in peace and security in different African countries/contexts. Njiru's (APN IRG 2018) contribution to the volume delves into the Kenyan experience and agency of women community health volunteers (CHVs) who perceive their health work as part of the peacebuilding process. Two similar publications from Lindy Heineken (APN IRG 2013), a 2013 APN scholar, demonstrate that gender integration in peacebuilding has remained fraught with controversy. To buttress this argument, the first article highlights the experiences of South African peacekeepers deployed in the Democratic Republic of Congo (DRC) and Darfur/Sudan and how gender-based factors inhibit female peacekeepers from making unique contributions to peacekeeping operations based on their gender.⁶² The second details the historical background to this tendency as well as the various theoretical and institutional debates, arguments, and positions that justify the status quo and the need to re-gender the military.⁶³

Indeed, gender can be mobilized to change global and national peacebuilding arrangements in specific localities. Cori Wielenga's (APN IRG 2013) edited book volume *Women in the Context of Justice* highlights the role of women in justice "on the ground" in Southern African communities.⁶⁴ Citing examples from community courts in a Namibian village (Bae, Dahlmanns, Wielenga

[APN IRG 2013], Matshaka) and in Mudzi and Hurungwe Districts in Zimbabwe (Murambadoro, IRF 2022), the volume launches a critique of the patriarchal character of the community justice systems and leadership institutions in Southern Africa. As part of a team of African feminists that produced an issue of *Feminist Africa* on "Extractivism, Resistance, Alternatives," Titilope Ajayi's (APN IRG 2018) review of Hilary Matfess' book *Women and the War on Boko Haram* is a bold and coherent initiative aimed at decolonizing victim narratives about women's roles in, and experiences of, the conflict in Nigeria's northeast.⁶⁵

Abosede Babatunde (APN IRG 2016) highlights the overwhelmingly gendered and male-specific primacy of deities in African religion and spirituality,⁶⁶ while Ibrahim Bangura (APN IRG 2016) addresses the dominant patriarchal approach to conflict resolution in Somalia.⁶⁷ Rose Jaji (APN IRG 2017) and Titilope Ajayi (APN IRF 2018) both opine that questions of women's agency remain central to peacebuilding, not just for the dignity of women but to harness the transformative potential of women in peacebuilding.⁶⁸ Contributing to the debate on patriarchy, Cori Wielenga (APN IRG 2013) and Ashleigh Shangare advance arguments about the positionality of African women in politics,⁶⁹ while Owusu-Kyei (APN IRG 2019) points to the possibilities of carving out spaces for women's agency in a male-dominated artisanal and small-scale gold mining industry in Talensi District, Ghana.⁷⁰ Linnet Hamasi's (IRG 2019) argument for gendered spaces and female agency as veritable avenues for discourses on development⁷¹ and Anna Chitando's (APN IRG 2018) exploration of the struggles of Zimbabwean women writers and theologians to uphold women's dignity and human rights in a decolonial context⁷² both demonstrate the complexities and contestations around hierarchy and gender relations and how they determine outcomes in Africa. The intensifying regime of gender exploitation heightens the hardships, responsibilities, and pressures on women to conform to all manner of social and cultural norms. Here, Fulera Issaka-Toure (APN IRF 2020) reveals the intensification of gender inequalities in Accra, Ghana, where Muslim women desire to leave their marriages but are unwilling to do so because their husbands do not consent.⁷³ Pamela Machakanja et al (APN IRG 2015, APN CWG 2016-2018) draw a correlation between intimate partner violence (IPV) and the nutritional status of women in Zimbabwe and demonstrates how IPV against women and those with poor nutrition have become growing health problems in low and middle-income countries (LMICs).

In African societies where tradition still plays an important role in everyday life, where men and boys are often raised in a particular way and are perceived as dominant forces in societies, Isaac Dery (APN IRF 2019) and Jaji (APN IRF

2017) make several counterintuitive interventions that speak to the other side of the gender debate by focusing on masculinities.⁷⁴ Primarily driven by ethnographic and empirical research in Ghana, Dery (APN IRG 2019) hints at unsettled perceptions of African men and masculinities, highlights the complex interaction of hybrid masculinities,⁷⁵ and explores the existence of multiple configurations of African masculinities beyond the Western-centric conceptualizations of masculinities.⁷⁶ Responding to a series of related issues, Dery (APN IRG 2019) examines patriarchal norms and dividends from bride wealth,⁷⁷ perceptions and responses to intimate partner violence,⁷⁸ traditional and hegemonic masculinities,⁷⁹ the intersections of climate change and masculinities,⁸⁰ livelihoods and gendered relations in Ghana,⁸¹ and narratives of hydrocarbon benefits and gendered relations in Ghana.⁸² Edgar Fred Nabutanyi (APN IRF 2021) draws on the recurrent theme of sexual violence in South African fiction and its elevation as a symbol of apartheid's legacy of patriarchy.⁸³ Taken together, these contributions speak to the specificities of African masculinities and embodies a critique of the liberal, West-centric, and externally-imposed conceptualizations, frameworks, and approaches to African masculinities, which invariably produces tensions, ambiguities, resistance, and multiple contestations in the African context.

NATURAL RESOURCE CONFLICTS AND PEACEBUILDING

The United Nations Environment Programme (UNEP) estimates that forty percent of all intrastate conflicts in the last sixty years are linked to natural resources.⁸⁴ Resource disputes and conflicts over natural resources are sometimes ignored in policy circles and appear to be a growing threat to peace, security, and development in Africa. Nevertheless, there is copious literature on resource conflicts in Africa that links resources to corruption, greed, mismanagement, and a variety of maladies and pathologies in the African state. These have been captured by several adjectival appellations like “petro-states,” “petro-elites,” “resource curse,” “big oil,” “rentier states,” and “oil oligarchies,” among others, with disastrous consequences for transparency, accountability, and national development. Perhaps the most recognizable context or “poster child” for these tendencies is Nigeria's Niger Delta. After over six decades of oil production, with a history of oil-related conflicts in the Niger Delta, the region has become a field for various studies by political scientists, economists, environmentalists and human geographers, sociologists, anthropologists, and peace and conflict scholars, among others. Several APN scholars have written on and contributed to existing knowledge on conflict and peace in Nigeria's restive oil-producing

Niger Delta region. These include Kialee Nyiayaana (APN IRG 2013), Abosede Babatunde (APN IRG 2016), Oluwatoyin Oluwaniyi (APN IRG 2013), Victor Okorie (APN IRG 2014), Elias Courson (APN CWG 2016-18), Charles Ukeje (APN CWG 2014-16), and Onyinyechukwu Durueke (APN IRG 2019).

Several APN scholars have contributed to knowledge on natural resource conflicts and peacebuilding by revisiting the trajectory of struggles in the Niger Delta since 1995. The first critically interrogates the state of the Movement for the Survival of the Ogoni People (MOSOP) struggles, while the second revisits the agency of women in the Niger Delta struggles. Reflecting on the continuities and changes over the past two decades, Kailee Nyiayaana examines developments and the trajectory of the MOSOP, pointing to ways in which the mutual distrust between Ogoni political elites and the present MOSOP leadership has emerged as a critical challenge militating against peace in the post-military dispensation. Abosede Babatunde rejects the notion of women as peaceful by dissecting the “victimhood” and “agency” of women and demonstrating how the notion of universal victimhood for women in the Niger Delta conflict denies them agency.

Kialee Nyiayaana advances the important question of leadership and its linkages with natural resource management in the region, pointing to a virtual absence of the space for constructive conversations on resource management between the leadership and people of the region.⁸⁵ Linking this to existing studies on conflict, peace, and security in the region, Nyiayaana analyzes the primacy of violence in the emergence of political and traditional leadership⁸⁶ and how various actors (state governments, local political elites, and Multinational Oil Companies) and vigilante groups undermine efforts to build a sustainable platform for post-conflict inter-community reconciliation and peace in the region.⁸⁷ Using case studies from Zimbabwe's gold-rich Great Dyke to unpack violence in a resource-rich region, Wesley Mwatwara (APN IRG 2019) et al, lends credence to the tendencies that are similar to the conflict dynamics in the Niger Delta. The study undertakes a nuanced examination of the violence, its regional variations and character, and the logic of different repertoires and actors of violence.⁸⁸ Kialee Nyiayaana returns to the question of human security challenges in Niger Delta oil communities⁸⁹ and the obvious shortcomings of the Presidential Amnesty Programme (PAP) in the Niger Delta.⁹⁰ In separate contributions, Oluwatoyin Oluwaniyi (APN IRG 2013) and Abosede Babatunde (APN IRG 2016) each advance different types of institutionalist critiques of the Presidential Amnesty Program (PAP) and other traditional peace initiatives, highlighting their limitations as peacebuilding strategies in Nigeria's restive oil-producing region. While Oluwaniyi's approach appeared to be of a more structuralist form which captures

the shortcomings of the program,⁹¹ Babatunde takes a more traditionalist view which embodies community resilience and indigenous traditional institutions as agents of durable peace in Ilaje, Ondo State, Southwest Nigeria.⁹²

Contributions by other APN scholars convincingly point to extant and emerging tendencies in the mismanagement of resources on the continent. Victor Okorie's (IRG 2014) two-year ethnographic research examines the shifting contours of primitive accumulation, arguing that groundwater pollution is a deadly but less discussed form of primitive accumulation with obvious implications for peace and development in the affected Niger Delta communities.⁹³ Similarly, Abosede Babatunde points to the fact that oil pollution harms water resources and fuels protracted and multidimensional conflicts in the oil-bearing communities of the Niger Delta.⁹⁴ By extension, Babatunde delves into household food insecurity and the devastating impact of oil pollution on productive farming and fishing livelihoods of the people in the Niger Delta.⁹⁵ Rawia Tawfik (APN IRG 2017), in a series of articles, focuses attention on the need to enlist elite cooperation and consensus in the coordination, access, and sharing of water resources from the Nile. To this end, the articles explore the perceptions of political elites in Egypt, Ethiopia, and Sudan on the benefits and terms of cooperation,⁹⁶ the transformation of hydro-political interactions in the Eastern Nile with the advent of Grand Ethiopian Renaissance Dam (GERD),⁹⁷ and the extension of the framework to ascertain the extent to which cooperation between the Nile Basin countries and the Middle East has led to the emergence and consolidation of a new regional hydro-political context that might affect the management and allocation of Nile resources in the near future.⁹⁸

The contributions of APN scholars have been critical in explaining why natural resources have continued to feature prominently in conflict and peacebuilding discourses and policies at the local, national, regional, and global levels. However, it is critical to note that, while APN scholars have made substantial contributions toward extending the frontiers of knowledge on natural resource conflicts on the continent, research in the field remains very much work in progress and additional work needs to be done on how sustainable resource governance and management can enable successful peacebuilding in Africa.

MEDIA AND PEACEBUILDING

The rapid transformation of global media and communications technologies has initiated “dual processes” characterized by the expansion of information and

communication technologies and unprecedented opportunities on the one hand, and a massive increase in sensationalism, public fears, demonization of rival groups, political fragmentation, and violence on the other hand. Expectations are rife about how these processes can potentially increase understanding among diverse groups and foster an atmosphere of understanding. Undoubtedly, developments in this unfolding media landscape pose challenges to the peacebuilding project in Africa. Many APN scholars have examined various dimensions of the media-peacebuilding linkage, ranging from the role of media in violent conflict, reporting conflict, conflict-sensitive journalism, sensitizing citizens on peaceful co-existence, and demanding accountability in relation to democratic governance. For example, Jacinta Maweu's (APN IRG 2015) book on *Media, Ethnicity, and Electoral Conflicts in Kenya* makes significant contributions to the ongoing debate on media and peacebuilding by interrogating both the traditional and digital media landscapes in contemporary Kenya. Divided into seven chapters, the book engages issues around media and electoral conflicts, ethnicity and electoral conflicts, media and politics, social media as amplifiers of conflicts, and the potential for dialogue, healing, and reconciliation through the media.⁹⁹

Another contribution to this debate can be found in Jacinta Maweu (and another APN scholar, Admire Mare's (APN IRG 2013) co-edited volume, titled: *Media, Conflict and Peacebuilding in Africa: Conceptual and Empirical Considerations*, which theorizes and examines the role of popular, traditional, and digital media platforms in various conflicts and peacebuilding interventions in Africa.¹⁰⁰ Consisting of eighteen chapters divided into three parts, the APN contributors to this volume examine the theoretical and empirical contributions of African scholars from other disciplines to media studies and advocate the rethinking of journalism in the context of the African philosophy of Ubuntu, and by extension other African philosophies like Utu-humanity, Umoja-Unity and Harambee-collective responsibility (Ogenga, APN IRG 2014). Other interventions focused on the promotion of inter-faith dialogue (Maweu, APN IRG 2015), and the impact of hate speech and propaganda journalism (Mare, APN IRG 2013) /Tsarwe APN IRG 2013), with an appropriate case study on the Zimbabwean diaspora media (Chari, APN IRG 2017). The volume cumulatively rests on the assertion that traditional, digital, and popular media can be harnessed for dual purposes, either to escalate conflicts or to promote peacebuilding in Africa.

Some APN scholars have focused on the issue of conflict-sensitive reporting by drawing attention to the need to infuse peace-enhancing values, principles, and techniques in the training of journalists. Fredrick Ogenga's (APN IRG 2014) edited volume, titled: *Africa Peace Journalism: A Manual for Media Practitioners*

in East Africa makes a timely intervention on the need to adopt pan-African institutional methodological approaches and the African philosophies of Utu (humanity), Umoja (unity) and Harambee (collective responsibility) in the training of African journalists. The seven-chapter volume interrogates the essence of peace journalism and its institutional and philosophical anchorage, as well as its application in different contexts.¹⁰¹ Focusing on a different region, West Africa, but with similar dynamics, Audrey Gadzekpo's (APN IRG 2014), edited monograph, *Conflict-Sensitive Coverage: A Manual for Journalists Reporting Conflict in West Africa*, lays emphasis on reporting that avoids sensationalism and treats stories/reports about war and violent conflict with balance. The author's deep experience in media and peacebuilding is brought to bear in a bid to promote the core values and practices of peace journalism in West Africa. In their co-authored book, *Admire Mare* (APN IRG 2013) and Hayes Mawindi Mabweazara's *Participatory Journalism in Africa: Digital News Engagement and User Agency in the South* examine how the media is embracing digital participatory functions as part of their regular and daily news production, dissemination, and engagement strategies. Reflecting on the hidden structural controls to participation, the elite-centric character of active participation, and emerging ethical and normative dilemmas, the co-authors lay bare the inherent pitfalls in Africa's digital divide.¹⁰³

Duncan Omanga's (APN IRG 2014) reflection on information and communication technologies shows how they permeate everyday life and forge a cohesive community at the local level (2015a),¹⁰⁴ especially in the context of developments in the Central Rift Region of Kenya (2015b).¹⁰⁵ Equally built into Omanga's analysis is the way social media is deployed to mobilize citizens for political discussion and collective action in Kenya's Nakuru County (2018).¹⁰⁶ In conjunction with Pamela Mainye (APN IRG 2015) and Erick Juma Kashara, Omanga (APN IRG 2014) projects a counter-discourse and alternative narrative of so-called "super cops" in Eastlands, Nairobi (2021).¹⁰⁷ The impact of social media in virtually every aspect of life is further reflected in Jacinta Maweu's examination of the destructive roles played by mainstream and community media in post-election violence in Kenya (2019).¹⁰⁸ Joyce Omwoha (APN IRG 2016), another APN scholar, examines the implications of electoral technology in Kenya's 2017 general elections and demystifies the impact of digital technology while advocating for electoral transparency as a yardstick for democracy (2022).¹⁰⁹

Jacinta Mwendu Maweu (APN IRG 2015) and *Admire Mare* (APN IRG 2013) undertake a dual exploration of citizen journalism as a means of identifying and sharing the realities of everyday lives shaped by inequalities and injustices as well as popular satirical tools for mocking, critiquing, and sensitizing citizens to

make informed political choices in Kenya and Zimbabwe.¹¹⁰ Closely associated with the above is Tendai Chari's (APN IRF 2018) exploration of the recurring phenomenon of internet "shutdowns" in Zimbabwe,¹¹¹ Taiwo Owoeye's (APN IRG 2018) analysis of technological innovation as a major channel through which financial development drives economic growth,¹¹² Stanley Tsarwe's (APN IRG 2013) analysis of the challenges of multiple digital voices and "talk radio" in Zimbabwe,¹¹³ and the role of the media in contemporary Zimbabwean political discourse (2020).¹¹⁴ Admire Mare (APN IRG 2013) et al's exploration of Facebook as a communicative platform for political discourse in Kenya and Zimbabwe builds into and reinforces the promise, prospects, and challenges of digital activism in Africa,¹¹⁵ and Marystella Auma Simiyu's (APN CWG 2020-22) human rights-centered approach to curbing the scourge of false news threats in Tanzania and South Africa.¹¹⁶ Related but different contributions in this regard include Stanislas Bigirimana's (CWG 2016-18) overt exposure of Zimbabwe's problematic national institutions as lacking the required capacity to protect copyright laws¹¹⁷ and Violet Wawire's (APN IRG 2013) advocacy to mainstream digital literacy skills for students and instructors.¹¹⁸

The intervention of APN scholars highlights some critical issues in media and peacebuilding from a broad range of local, national, and sub-regional contexts across the continent. Some of these issues include media for development, social cohesion, changing or altering prevailing narratives on conflict, and the role of the media in peacebuilding and conflict prevention. Other interventions focus on media monitoring, media professionalization programs, peace journalism training, legal and regulatory environments, media and peacebuilding messages, and citizen journalism, among others. However, as the literature suggests, significant challenges exist in designing, implementing, and evaluating such initiatives and the link between interventions and impacts remains tenuous and calls for more research.

RECS AND PEACEBUILDING

The end of the Cold War led to a decline in conflicts in Africa, but some conflicts continued into the post-Cold War era and assumed new dimensions, even as entirely new ones emerged. While the root causes of these conflicts remained context-specific, they appear to be linked and sustained through a broad range of political, cultural, economic, and socio-economic factors that tend to be specific to different regions of the world. Coupled with the end of the war was the decline in global attention to interventions in African conflicts, particularly in the wake

of the end of proxy wars between the US and the former USSR in the continent, the collapse of the apartheid regime in South Africa, the withdrawal of US troops from Somalia, the Rwandan genocide, and increased attention to transitions in the former socialist East European countries and the breakaway republics of the former Soviet Union (FSU). Premised on the idea of regional conflict complexes and formations, which stipulates that regional dynamics affect national contexts, the feasibility of an enduring peace in most African countries depended largely on the successes and advancements made on the regional front. It is in this context that African leaders and scholars began to look inward for solutions aimed at addressing the changing trajectories and dynamics of religious, ethnic, political, and ideological conflict across the continent. Such efforts assumed a note of urgency given the changing global geo-strategic terrain, leading to an increased role for the African Union (AU) and the regional economic communities (RECs) in managing peace and security on the continent.

The establishment of the APN coincided with a time when efforts toward the search for African solutions as well as African perspectives had become central to both global, multilateral, and regional discourses on peacebuilding. It was therefore logical that this situation caught the attention of some scholars, who directed their research toward exploring and analyzing emerging challenges from an African perspective and in the process contributing to existing knowledge in the field. In this regard, APN scholars like Charles Ukeje (APN CWG 2014-16) examined the changing context of international engagements with African peace and security, underscoring the influence of global powers, particularly China and its evolving approach (financial, technical, and partnership forms) to Africa's peace and security architecture.¹¹⁹ Two APN scholars Jide Okeke (APN CWG 2014-16) and Christian Ani (APN IRG 2020), in separate articles, provide critiques of Africa's peace and security landscape, analyzing the limitations of some existing practices. While the former critiqued the primacy of national interest and regime security in the approach of the AU to peace and security,¹²⁰ the latter interrogated the politics of regional responses to conflicts within the context of the African Peace and Security Architecture (APSA).¹²¹ By articulating the limitations to African Union's contemporary human rights agenda, Rhuks Ako (APN CWG 2014-16), another APN scholar, identifies a "new" and emerging role for the AU, and the need to nuance the human rights agenda in a manner that relates to conflict prevention, post-conflict stabilization, and transitional justice contexts.¹²² The confusing and complex environment which still haunts the AU is well captured by Christian Ani (APN IRG 2020), who exposes the dilemma of the AU to either protect the rights of peaceful protesters or ensure the long-term stability of governments on the continent. Rather than helping to create an

atmosphere where both tendencies flourish, the AU's default position has been to protect the latter.¹²³

The Special Issue of the Journal *Law in Africa* compiled by Balingene Kahombo (CWGF 2020-22) and other members of the APN Collaborative Working Group Fellowship team (2020-2022) is a veritable contribution to APN interdisciplinary focus to African peacebuilding.¹²⁴ The lead author, Balingene Kahombo commences the introduction to the volume by focusing on the African Union's experience in resolving constitutional crises in Africa, and how the resolution of such crisis contributes to the consolidation of peace, democracy, and constitutionalism in Africa. Kwaku Agyeman-Budu (APN CWGF 2020-2022) examines the institutions and bodies of the APSA that are mandated to deal with constitutional crises in Africa; ascertains their specific areas of competence, their decision-making processes, and the many challenges they face in addressing constitutional crises in Africa; and raises the question of whether the legal framework of the AU in addressing constitutional crises on the continent is fit for purpose. Drawing on several AU interventions to resolve constitutional crises in Central African Republic (CAR), Burundi, and Southern, Sudan Trésor Muhindo Makunya (APN CWGF 2020-22) highlights the dialectical relationship between constitutionalism, peace, and security, which can ensure that AU interventions reinforce, rather than undermine, constitutional ideals. Magdalena Syllister (APN CWGF 2020-22) assesses the African Union (AU) has used the mandate of use of force as one of the tools for upholding democracy and constitutionalism within the continent and argues for further engagement of the "lead nation approach" that puts in place a more formal system on terms and conditions of participation of those nations in anchoring peace support operations. Taking the African Union's sanctions against the unconstitutional change of government into consideration, Serugo Jean-Baptiste (APN CWGF 2020-22) and Balingene Kahombo (APN CWGF 2020-22) conclude that the AU legal framework still has some loopholes, particularly in relation to situations not covered by it. Examples of such include infringements against the principles of democratic government through fraudulent or delayed elections and popular uprisings. Based on electoral experiences in Kenya (2007, 2013, and 2017), Zimbabwe (2008, 2013, and 2018), and Côte d'Ivoire (2010, 2015, and 2020), Marystella Auma Simiyu (APN CWGF 2020-22) engages the AU support operations in African elections and argues that, while the AU's preventive action was evident, electoral violence was among other irregularities and illegalities that marred the credibility of elections. This, according to Simiyu, is a tendency that emanates from a disconnect between norms in theory and norms in practice, weak institutional capacity, poor enforcement of the AU's recommendations, and ineffective redress of structural

issues in member states. Balingene Kahombo (CWGF 2020-22) concludes the volume by making some broad and specific recommendations to improve the efficacy of the AU's responses to constitutional crises in Africa.

Other contributions shift attention from the AU to RECs and other regional mechanisms adopted in the sub-regions to promote conflict prevention, conflict resolution and peace support operations. But it appears that rather than “localizing” efforts at integration and peacebuilding, the RECs remain largely regionalized in their outlook. While Kizito Sabala (APN CWG 2014-16) views the role and contributions of the Kenyan government on matters of peace and security within the Intergovernmental Authority on Development (IGAD) region positively,¹²⁵ Nkwachukwu Orji (APN IRG 2016) casts doubts on the institutional capacity of the Nigerian National Assembly to promote regional integration in ECOWAS.¹²⁶ Yvonne Akpasom (APN CWG 2014-16) provides insights into the inner workings of ECOWAS-donor/partner relationships and how it aligns with the implementation of the ECOWAS Commission's Peace and Security Architecture.¹²⁷ Drawing on the “Regional Security Complexes (RSCs) theory,” Rawia Tawfik (APN IRG 2017) reflects on the ever-growing security challenge in North Africa, especially after the popular uprisings in 2010, asserting that the region lacks the requisite capacity to strengthen security and developmental interdependence compared to other parts of the continent.¹²⁸ On the other side of the continent, Pamela Machakanja (APN IRF 2015, APN CWG 2016) and Chupicai Shollah Manuel (APN CWG 2016) examine the regional architecture for counterterrorism and counterinsurgency in Southern Africa, arguing that while the region remains relatively secured there is a need to move counter-insurgency operations from open battlefields to sophisticated intelligence, dialogical and technological spaces, and counterterrorism and counterinsurgency.¹²⁹

Several studies have embarked upon a critique of the post-Cold War order, especially in the context of the marginalization of the Global South. While some of these studies focus predominantly on broad issues around power, sovereignty, equality, and law-making in ways that transcend the nation-state in general, others focus particularly on “small” or “marginal” states and the relations between subaltern and hegemonic states in the international system. Inspired by the possibilities of a North-South exchange of ideas, Balingene Kahombo (APN CWGF 2020-22), the lead investigator of the 2020 APN Collaborative Working Research Group, research advocates the incorporation of pre-existing humanitarian norms into Africa's legal instruments or a codification of new rules particular to the continent. This is intended to assert African agency by projecting law-making and legal reforms both at the continental and global

levels into international humanitarian law.¹³⁰ Delmas Tsafack's (APN IRG 2017) *Le petit État en relations internationales: Entre vulnérabilité et aspiration à la puissance* criticizes the dominance of global power as an over-determining factor in outcome, and the relegation of some small states that still aspire to power both in their regional space and on the world stage to the background.¹³¹ This is further illustrated in Delmas Tsafack et al's (IRG 2017) *Le Cameroun et les grandes puissances: Trajectoires et dynamiques de coopération* where Cameroon is presented as an example of a rather marginalized country in the comity of nations, with a plurality of registers (political, diplomatic, economic, cultural, military, and strategic), and a foreign policy that is both internally and externally articulated over the course of time.¹³² Though controversial, Rawia M. Tawfik (APN IRG 2017) shows how Sudan's normalization of relations with Israel is hinged on several factors, ranging from American pressures, new regional alliances, and Sudan's economic crisis to domestic power rivalries, and demonstrates how Sudanese political actors leveraged Israeli patronage to strengthen their power positions.¹³³

Since 2001, when former Goldman Sachs economist, Jim O'Neill, coined the term BRIC (later BRICS) as a marketing tool of analysis for investors, a large body of literature has emerged on the subject. Notwithstanding important disagreements among its authors, some convincingly point to BRICS as an uneven, evolving, and far-from-finished patchwork of quasi-imperial re-enactments of neoliberalism with obvious implications for economic, political, social, and environmental development in the Global South. Reflecting on BRICS' commitment to climate change and support for the 2015 Paris climate agreement, Thulisile Mphambukeli (APN IRG 2018) draws attention to the need to generate bottom-up approaches that addresses climate change challenges and opens new frontiers in BRICS as opposed to the current top-down measures currently adopted by the group in its approach to global climate governance.¹³⁴ Furthermore, Mphambukeli (APN IRG 2018) opines that Russia's war in Ukraine has crystallized the differences and disagreements in the international community and poses a particularly difficult conundrum for the BRICS countries.¹³⁵ With specific reference to South Africa, Amy Niang (APN IRG 2013) reflects on how the country's regional dominance, status on the continent, middle-range power profile, and the membership of BRICS have elicited multiple responses to conflict mediation in Africa.¹³⁶ The discourse on Africa and the BRICS demonstrates in broad outline the shifting and temporal character of the group. APN scholars have demonstrated the shortcomings of the unilineal idea of progress and coherence in BRICS, and how some policy researchers have exaggerated or completely ignored the differences as well as the relative power imbalances between the BRICS countries.

Apart from reflecting on some of the challenges and successes encountered by RECs in African peacebuilding, the contributions explore the practical and empirical contexts of peacebuilding across a whole range of local, national, and regional settings. However, the interventions lay bare some emergent challenges and unresolved issues, which include the need to enhance the institutional responses of the RECs to conflicts, the lack of adequate knowledge of conflicts, and the absence of policy support by RECs. Equally emanating from this are issues bordering on technical capabilities, the nature, and dynamics of local, national, and regional politics of member states, tacit and implicit complicity of states and non-state actors in conflicts, as well as the disparities between the theories and practices of peacebuilding, security, and development.

YOUTH, CONFLICT, AND PEACEBUILDING

Given Africa's demographic realities marked by a predominantly youthful population African, youths hold the potential for change, in relation to peace and security. This knowledge is increasingly being recognized by policymakers and policy analysts. This is pertinent as youths have dominated recent waves of social protests, upheavals, and discontent in different parts of the continent. Many of these incidences involve youths whose lives are at stake as a result of authoritarian and corrupt governance, impunity, lack of accountability, and widening inequality amidst growing poverty. They stand out as youth-led mass movements that are digitized, progressive, radically democratic, and equally seeking freedom and meaningful lives rooted in emerging local realities. The Special Issue of *Africa Development* on the theme: "African Youth and Globalization" draws on different disciplinary lenses and methodological approaches in engaging with the "Youth Question" in Africa.¹³⁷ The contributors to this Special Issue guest edited Ismail Rashid are mostly APN scholars who presented papers at the panel on "African Youth and the experiences of Globalization" at the 15th General Assembly of the Council for the Development of Social Science Research in Africa (CODESRIA) held in Dakar, Senegal December 17-21, 2018. Rather than recycling cliches or debates on youth discourse, the contributors leverage lived realities and field research conducted in different parts of the continent and prefigured key debates on globalization and its consequences for youth, state, and societies in Africa. APN scholar Jacinta Nwaka (APN IRG 2016) dwells on the connection between "criminality" and "tradition" as responses to the contradictions of neoliberalism. Of particular importance is how these connections have worked themselves out as forms of youth engagement with traditional rituals, fetishes,

and occultic practices in the context of a Nigerian state that has endangered and denied the youths of all forms of financial and social security. The theme of the nexus between “tradition” and “modernity” continues in the work of Rose Jaji's (APN IRG 2017) examination of how young Zimbabweans express masculinity in a limited political space characterized by both the political and economic marginalization of young people as well as the monopolization and domination of politics by gerontocratic political masculinities in Zimbabwe. The contributions of these scholars demonstrate that while youths experience global cultural flows in different contexts, the local impact of such flows were not all uniform. The actual local outcomes of such flows depended largely on the interaction between global and local factors/conditions in specific places, which was far from uniform or homogenous from place to place.

Ibrahim Bangura's (APN IRG 2016) edited volume *Youth-Led Social Movements and Peacebuilding in Africa* contributes to the existing literature on social movements and global protest.¹³⁸ Its point of departure is the analysis of youth-led social movements in Africa that are agitating for change and social space in a context that undermines their agency, voice, place, recognition, and identity. Drawing on multiple perspectives on the youth discourses in Africa, Ibrahim Bangura's introduction provides the context and background to this fifteen chapter-book, as well as a detailed historical account and exploration of the social movement literature. Edmore Chitukutuku (APN IRG 2018) revisits the examples of Egypt and Zimbabwe in relation to the role of social media in enhancing the agency, mobilization, and effectiveness of youth engagements with the state. Other contributors draw on case studies across the continent to demonstrate how youth-led social movements have engaged with the state. In specifically situated ways, Ibrahim Bangura explores similar developments in Guinea and reflects on what the ousting of Alpha Conde in a military coup means for youth and constitutional order in the country, while Simbarashe Gukurume (APN IRF 2021) explores how youths engage, contend, and navigate the post-Mugabe Zimbabwean state. Simbarashe Gukurume and Godfrey Maringira (APN IRG 2014, APN BMCG 2018, APN CWG 2016-18) examine the “Rhodes Must Fall” and “Fees Must Fall” movements, arguably two of the most prominent youth-led social movements in contemporary Africa driven by the demand to decolonize tertiary education in South Africa. Delmas Tsafack (APN IRG 2017) and Aloysius Ngalim (APN IRG 2013, APN CWG 2018-2022) throw some light on the long-running Anglophone conflict and the quest for an independent Southern Cameroon, while Ibrahim Bangura (APN IRG 2016) and Saatchi Sen focus on the aftermath of the Jasmine Revolution in Tunisia that has effectively marginalized the youth and placed them on the sidelines of the political future of the country.

Some interesting contributions were made about youth participation in politics and society in broad terms. This is in line with the dominant thinking that the major tendencies, cleavages, and divisions in African societies are increasingly becoming generational; youths in particular are at the center of these rapid shifts, changes, and transformations on the continent. Though youths were hitherto shut out of governance, politics, and policies, they appear to have forced themselves back into reckoning. As the APN contributors to both CODESRIA's Special Issue on "African Youth and Globalization," and Ibrahim Bangura's (APN IRG 2016) edited volume demonstrate, paying attention to the socio-political landscape, power and agency, national and domestic spaces of identities, making and remaking of spaces, globalization and governance, cultural repertoires of contention, class and gender put together, is synonymous to paying attention to youth. Youth, indeed, can be a force, a creative and dynamic source of innovation, and are capable of being mobilized for positive change in society at large. Ibrahim Bangura, examines how Guinean youths have remained marginalized and infantilized by gerontocratic elements that dominate the political landscape, including the potential implications for the country's democracy.¹³⁹ Based on fieldwork in the Tamale Metropolis in northern Ghana, Ernest Bagson (APN IRF 2021) demonstrates how the intersection of politics, economics, cultural, ecological, and social marginalities engender the proliferation of youth groups in the metropolis.¹⁴⁰ Njoki Wamai (APN IRG 2017), Anjli Parrin, Graeme Simpson, and Ali Altiok's guest-edited Special Issue of *The International Journal of Transitional Justice* titled "Youth and Transitional Justice" reinforces the argument that youth have been effectively marginalized in the conception, design, implementation and evaluation of transitional justice programs and approaches during conflict or in transitions from autocracy to democracy. In their own contribution to the special issue, APN scholars Godfrey Maringira and, Simbarashe Gukurume draw on the "#FeesMustFall" student protests that swept across South African universities from 2015 to 2017 as a case in point to critique the character of South Africa's transition to the post-apartheid dispensation as one that has effectively disenfranchised youths.¹⁴¹

Paradoxically, while youths remain shut out from participating in the process of governance and policymaking in many contexts, in some other political contexts youths have participated and were engaged in a different way. While Victor Okorie (APN IRG 2014) examines how the advent of democracy has thrown up youth-related challenges and obstacles in the form of cultural production of violent narratives, performances, and inscriptions in post-transition Nigeria,¹⁴² Rossete Sifa Vuninga (APN CWG 2016-18) perceives and interprets the proliferation and changing dynamics of youth crime as a function of social injustice in Bukavu,

DRC¹⁴³ and by extension the role of “girls” in male-dominated youth gangsterism in South African black townships of Gugulethu and Nyanga East in Cape Town.¹⁴⁴ Simbarashe Gukurume's (APN IRF 2021) exploration of Zimbabwe experience completely flips the narrative on youth violence by demonstrating how #ThisFlag Movement initiative adopts non-violent tactics and strategies to engage the state in fragile and conflict-ridden contexts.¹⁴⁵

LAND GRAB/CONFLICTS AND PEACEBUILDING

Since the early 2000s, large-scale land acquisitions and land grabs have become common features in Africa. Every region and country on the continent has experienced one form of land grab or the other. APN scholars' contributions to the literature on land-grab/conflicts revolve around three basic themes. The first is land as a means of development, transformation of the agricultural sector, and diversifying of the economy to meet the challenges of food and biofuel security. This tendency underpins the proliferation of several interests, including foreign capitalist interests, public and private actors, and sovereign governments on the continent. The second is land as a means of subsistence for local communities who bear the brunt of the dispossession of their lands and natural resources by a whole range of legal, political, and institutional processes permitted by the state without relocation or compensation. Third is land as a social justice issue for those indigenous peoples and communities who have been historically marginalized and removed from their land, thereby, leading to the destruction of their culture, language, heritage, values, and spirituality.

Based on long-term field research in East Africa, Fana Gebresenbet (APN IRG 2017, APN BMCG 2018) et al's co-edited volume titled: *Land of the Future: Anthropological Perspectives on Pastoralism, Land Deals and Tropes of Modernity in Eastern Africa*¹⁴⁶ captures case studies of peoples caught up in the contradictions of neoliberal globalization, the modernist tropes and narratives justifying land dispossession across the continent, and the strategies adopted by the dispossessed to resist or protest against the system. Divided into thirteen chapters across four broad sections, APN scholar Asebe Regassa (IRG 2015) delves into the transformation of pastoralist frontiers into areas of mechanized agriculture by adopting high-modernist development discourses and practices while Fana Gebresenbet unveils how the “villagization” strategy used to concentrate agro-pastoralists in residential areas is invariably linked to land deals or what is commonly referred to as “land grabbing,” promoted by the government in agro-pastoral lowlands.

Akachi Odoemene (APN IRG 2013, APN CWG 2018-20) links the “land-grab” phenomenon to climate change and examines the dire implications this linkage has for food, livelihood, and the security of vulnerable populations in developing economies.¹⁴⁷ Odoemene goes on to interrogate the nature and dynamics of government-led land acquisitions in Nigeria and argues that the proliferation of Large-scale agricultural land investments (LALI) across the continent have been critical to the government’s efforts “alternative development” model geared towards revamping and reanimating the agricultural sector.¹⁴⁸ In a series of contributions, Gladman Thondhlana (APN IRG 2014) et al examine a series of issues linked to the land question. They range from co-management arrangements and land rights issues in South Africa’s Silaka Nature Reserve,¹⁴⁹ mobilizing the support of local peoples and communities in management efforts in Protected Areas (PA) in order to achieve conservation and livelihood goals,¹⁵⁰ to the need to strike a balance between ecological functions and livelihood needs in general, and local level assessments of the demand and supply of fuelwood specifically, in southern Kalahari, South Africa.¹⁵¹

Land governance has been a major issue on the continent since the AU—in conjunction with the UN’s Economic Commission for Africa (UNECA) and the African Development Bank (AfDB)—created the Framework and Guidelines on Land Policy in Africa (F&G) aimed at strengthening land rights, improving agricultural productivity, and securing livelihoods across the continent. Despite these policies, land governance remains rudimentary and underdeveloped in many parts of the continent. Nyenyezi Bisoka’s (APN IRG 2017) intervention examines specific cases of complex, contentious, and failed land policies across the continent. Beginning with the example of the Eastern DRC, Bisoka examines the various manifestations of state power and authority in the domain of land governance in a fragile state.¹⁵² Bisoka’s (APN IRG 2017) work in Rwanda comes out of an extensive engagement and reflection on the country’s ambitious policy package to reform, modernize, and professionalize the land sector¹⁵³ and the process through which these policies have contributed and legitimized land accumulation, peasant exploitation, and capitalist accumulation strategies.¹⁵⁴ The work also includes a critique of the frameworks in the Rwanda context.¹⁵⁵

Pastoral production systems are of immense value and contribute considerably to the broader economy in Africa. Yet, pastoralism is considered archaic and sometimes unproductive, destructive, and conflictive. Drawing on the example of the Bulambuli District in Eastern Uganda, Pamela Khanakwa (APN IRG 2105) examines the intersections between cattle rustling, land conflicts, and peacebuilding in a region that has suffered from an alarming rate of insecurity

arising from cattle rustling since the 1960s and escalating land conflicts in recent times. Under the broad land question in Ethiopia, Fana Gebresenbet (APN IRG 2017) advances the argument that the integration of households into a monetized capitalist system has severe implications for land tenure, property rights arrangements and production relations in South Omo, Southwest Ethiopia. Asebe Regassa Debelo (APN IRG 2015) explores the dualization and dichotomization of the perceptions of Afar pastoralists as part of the narratives of neoliberal environmental governance aimed at subduing nature and subaltern groups into the power of capitalism. In a similar vein, Debelo (APN IRG 2015) analyzes frontier dynamics of land dispossessions and the politics of coercive sedentarization aimed at evicting pastoralist communities from grazing land to be appropriated by corporate investors in South Omo Valley. Fana Gebresenbet (APN IRG 2017) highlights the local-global linkages of “land-grabbing” and related conflicts in the Maji Area of Ethiopia; Kalista Higini Peter (APN IRF 2021) quantifies the past, present and future of Land use/land-cover (LULC) in the Dodoma Urban District of Tanzania as of paramount importance in economic development policy; and Jeremiah Arowosegbe (2015 APN PDRF), drawing on the Nigerian experience, returns to the question or discourse of the land question in one of Africa’s most diverse and populous country.¹⁶² These APN scholars identify and examine some of the most important contributions in the land grab-peace-conflict nexus and offer some options for solving the crisis and other related challenges.

FARMER-HERDER CONFLICTS AND PEACEBUILDING

In recent times, pastoral societies in Africa have been going through a series of crises induced either by drought or depletion of natural and land resources, as well as an unrelenting and violent clash with farmers. Policymakers are yet to comprehend the values, production systems, potentials, and constraints that are peculiar to these societies in order to address these challenges. APN scholars and non-APN scholars have produced a body of regional and country-specific research in the last ten years which has attempted to provide a more nuanced perspective and understanding of the specificities, adaptabilities, and interests of pastoral societies. These studies, particularly those by APN scholars, emphasize issues critical to the understanding of the dynamics, challenges, and contexts specific to conflicts in pastoral societies. A typical example is Bamlaku Tadesse et al’s (APN IRG 2013) attempt to identify the trends and prevalence of violent conflicts, as well as the factors exacerbating rival groups to initiate conflicts among the Afar, Ittu-Oromo, and Issa-Somali pastoral groups in

Eastern Ethiopia.¹⁶³ A separate study teases out the ethnic or clannish character of these conflicts and delineates them as relationship conflicts, value conflicts, and structural conflicts¹⁶⁴ and the various forms of adaptations and strategies developed, supervised, and implemented by customary institutions to cope with environmental pressures.¹⁶⁵ Reflecting on the violent pastoralist conflict on the Oromia–Somali Border in Eastern Ethiopia, Fekadu Beyene Kenee (APN IRG 2017) demonstrates that, at the minimum, efforts at peace and reconciliation require respect for the outcomes of referendums or agreements on disputed territories and the resuscitation of customary systems.¹⁶⁶

The farmer-herder conflict is a related but dynamic form of conflict that has proliferated over the last decade in West Africa (Nigeria, Mali, Burkina Faso, Cameroon, Ghana), parts of Central Africa (CAR), and parts of East Africa (Kenya, Uganda, Tanzania, Sudan, and South Sudan), especially in the conflicts involving the Karamajong, Maasi, Nuer, Dinka, among others. The proliferation of the conflict in certain geographical hotspots underscores the importance of rejecting homogeneity, rather than embracing heterogeneity in order to understand the local and regional specificities of such conflicts. Mary Boatemaa Setrana (APN IRG 2017) and Patience Adzande (APN IRG 2017) et al's introduction to a Special Issue of *African Studies Review* on *Farmer-Pastoralist Interactions and Resource-Based Conflicts in Africa*, attempts a delineation between farmer-pastoralist conflicts and other forms of conflicts that are typically referred to as “farmer-pastoralist conflicts” in the scholarly literature and dominant policy discourses but are essentially different.¹⁶⁷ The surge in farmer-herder conflicts has made it more unpredictable and complex, and has been amplified in various contexts by other potentially potent issues of ethnicity, culture, religion, and a resource dimension. In the special issue of the *African Studies Review*, four APN scholars explore diverse dimensions of farmer-herder conflicts in Africa. For example, Patience Adzande's (APN IRG 2017) article unveils a community-based security architecture in central Nigeria in which youths, through a variety of interventions, such as community vigilantism, early warning, prevention, resolution of conflicts, and participation in mediation and enforcement of restorative justice contribute to the management of farmer-herder conflicts in Nigeria.¹⁶⁸ Still within the community approach, Mary Boatemaa Setrana (APN IRG 2017) engages with a different domestic constituency, third-generation migrants, and new migrants specifically in the Agogo area of Ghana, particularly Fulani herders and Fulani associations, and argues that, unlike foreign or international NGOs or Civil Society Organizations, community-based associations are a better fit for conflict resolution due to their cultural understanding of the local context.¹⁶⁹ The two other APN scholars—Fekadu Beyene Kenee (APN IRG

2017) and Pamela Khanakwa (APN IRG 2015)—shift the focus to East Africa. Kenee (IRG 2017) examines the causes and dynamics of violent conflict along the Oromia–Somali Border in eastern Ethiopia and demonstrates the imperative of respecting the outcomes of referendums on disputed territorial units as a necessary condition for peace. Pamela Khanakwa (APN IRG 2015) focuses on the case of the disputed ownership over Plot 94 in Bunambutye, Bulambuli District in Eastern Uganda, and highlights the often glossed-over linkages between livestock theft and social conflict as well as the failures of the political leadership to resolve these tensions. In a separate article, an APN scholar Kiale Nyiayaana draws connections between farmer-herder communities and sustainable development goals and convincingly demonstrates the direct and indirect adverse impacts of the farmer-herder conflict, violence, and killings in Benue State, Nigeria on these goals.¹⁷⁰ These contributions show broad linkages between cattle rustling, land conflicts, and peacebuilding and demonstrate how farmer and herder communities are rarely targeted and too often neglected in integration, development, and planning programs.

BOUNDARIES, BORDERLAND CONFLICTS, AND PEACEBUILDING

The complex politics of boundaries and borderlands are a critical marker in the complex processes of state-making, state-breaking, and nationhood in different regions of Africa. Two major forms of conflict characterize boundaries and borders: the first is the dispute or conflict about the exact location of boundaries or borderlands and the second is about conflicts or disputes that occur across boundaries or borders either over shared resources or involving people with shared identities. While the first form occurs as a result of disagreements about where the lines start or stop, the second appears to be more complex and involves bordering areas between the two contesting entities. Subsequently, the second type of conflict goes beyond the two contesting entities to involve a third entity or ally and escalation occurs. Recent approaches to these conflicts and disputes have shifted attention away from inanimate objects such as lines, spaces, and political units, but focused attention on responses and experiences of everyday people and the ways these conflicts affect political configurations. Aloysius Ngalim's (APN IRG 2013) examination of mediation efforts in the Bakassi Peninsula Conflict between Nigeria and Cameroon specifically makes the point about how post-mediation clashes erupted due to the exclusion of the views and interests of residents of the Bakassi peninsula in the mediation process.¹⁷¹ Ngalim's (APN IRG 2013) position is supported and strengthened by Kenneth Nwoko (APN RPDF 2015), another APN scholar, who exposed the

adverse psychological, socio-economic, and political fallouts of the Nigeria-Cameroon border conflict settlement and the impact it had on the indigenes and inhabitants of the Bakassi Peninsula.¹⁷²

Erick Sournu (APN IRF 2020) drives home the argument about the artificiality of African borders by exploring how the state in Cameroon has been consolidated through border management policies that privilege the containment of military threats to the detriment of human security in peripheral areas.¹⁷³ Asebe Regassa Debelo (APN IRG 2015) delves into the historical roots of the formation of the modern Ethiopian state in the late 19th century, arguing that frontier-making in or from Addis Ababa through the dispossession of Oromo farmers has been part of the broader political establishment in Ethiopia.¹⁷⁴ In the same vein, he focuses on cross-border conflicts among three ethnic groups on the margins of the Ethiopia-Kenya border, concluding that peacebuilding in the region is still, to a large extent, a function of changes in traditional institutions, national political dynamics, and cross-border relations.¹⁷⁵

The body of work on conflict and peace as they relate to borders and borderlands by APN scholars focuses on three broad clusters in West East, and Central Africa. These explore how conflict dynamics interact with political spaces, identity politics, state formation, development, power, and authority. For example, Daniel Olisa Iweze (APN IRG 2017) opines that until the advent of Boko Haram, inter-state and trans-border mobility was the harbinger of the free flow of movement of people and goods across Nigeria, Niger Republic, Chad Republic, and Cameroon. He demonstrates vividly how these flows and movements were truncated by Boko Haram which transformed these trade routes into highways of terror, destruction and insecurity in the Northeast region of Nigeria and the neighboring countries of Niger Republic, Chad Republic, and Cameroon.¹⁷⁶

FAITH-BASED INITIATIVES AND PEACEBUILDING

The literature on the contributions of religion and religious identities to conflict and peace in Africa is vast. The literature researches and accounts for the common use of religion for inciting violence or justifying prejudice. While the conflictual dimensions of religion are well-discussed, it appears that the role of religious actors and institutions in the promotion of peace is relatively less emphasized. Religious actors and institutions have been mobilized to provide critical leadership in crisis and to protect victims and civilians in conflict, community building initiatives, healing, and reconciliation, among others. Fulera Issaka-

Toure (IRF 2020) and Ousseina Alidou's Special Issue in *Islam in Africa* titled: *Current Perspectives on Islamic Family Law in Africa* draws on new perspectives on the status of Islamic Family Law (commonly referred to as Sharia) in Ghana, Kenya, Mozambique, and Senegal, and offers a critical and insightful reflection on how Islamic Family Law plays an important role in democratic constitution-making processes in these contexts.¹⁷⁷ Using the examples of two monarchies in Morocco and Jordan that draw substantial legitimacy from Islam, Salim Hmimnat (APN IRG 2019) unveils how the successes of these states rely not only on the "security-legitimacy" nexus, but specifically in co-opting, involving, and linking state institutions to the religious bureaucracy, as well as in the modernization-development processes in general.¹⁷⁸

Delving into the activities of faith-based actors (FBAs) in Jos and Kaduna, two cities known as the epicenters of violent religious clashes in North-Central Nigeria,¹⁷⁹ Jacinta Nwaka (APN IRG 2016) interrogates the extent to which these actors have either become a part of the conflict or a solution to the conflict, and explains the conditions that have accounted for the successes or failures of faith-based interventions in these conflicts.¹⁸⁰ Focusing on developments in the neighboring city of Kano, Daniel Olise Iweze (APN IRG 2017) examines the nexus between insurgency and interfaith peacebuilding and precisely how the advent of the Boko Haram insurgency precipitated the emergence of the Kano Covenant interfaith dialogue, leading to the cooperation of Muslim and Christian religious leaders, the Kano political elite, and traditional institutions in a manner that is unprecedented in city's history.¹⁸¹

MIGRATION, IMMIGRATION, AND PEACEBUILDING

Migration, immigration, and refugee displacements have become important aspects of population movements in recent times. The movement of people from place to place may be voluntary or forced. While voluntary movement of people is undertaken in search of better economic opportunities, forced movement of people is provoked by wars, famine, natural disasters, or other political upheavals. Whether it is large-scale and permanent or minute and temporary, it is bound to generate tensions associated with cultural shifts or changes, such movements have become a source of immense public, academic, and policy focus. This new migration has clearly invited heightened spatial border controls, strict visa regimes, xenophobia, criminalization of migrants, and a hardening of parochial nationalisms in a context where populist governments and majority populations whip up sentiments that have invariably produced public policies and

actions that marginalize or discriminate against migrants. Asnake Kefale (APN IRG 2018) and Fana Gebresenbet's (IRG 2017, BMCG 2019) edited volume *Youth on the Move: Views from Below on Ethiopian International Migration* focuses on Ethiopia, which by African standards has a low emigration figure, but still one that is substantial, involving tens of thousands of individuals every year. The volume delineates and analyzes three distinct networks of migrants out of the country. The first involves mostly women seeking jobs as domestic workers in the Gulf countries; the second involves the flow of migrants to South Africa; and the third includes those heading to Europe. The volume engages the perspective and agency of young returnee migrants and would-be migrants to better grasp the context of migration decision-making, experiences, and outcomes.¹⁸²

In a series of related publications addressing various aspects of migration, refugee issues, and diaspora issues, APN scholars explore how migration, refugees, and diaspora issues can reinforce or undermine peacebuilding on the continent. For example, Amanda Coffie (APN IRG 2016) draws attention to the complicated relationship Canada maintains with African refugees which is rather unfortunate in view of its status as a global leader in addressing refugee crisis;¹⁸³ the capacity for peacebuilding demonstrated by Liberian refugees in Canada toward the enhancement of safety and security, political processes, and the revitalization of economic, justice, and reconciliation systems in post-conflict Liberia;¹⁸⁴ Ghanaian diaspora's engagement and participatory approach to development in local communities through financial and non-financial remittances;¹⁸⁵ and the United Nations High Commissioner for Refugees (UNHCR) troubled repatriation and integration efforts in relation to Liberian refugees in Ghana.¹⁸⁶ Despite the expanding literature on migrants, remittance flows, and their socio-economic benefits to local development, Mary Setrana (APN IRG 2017) flips the focus to the "The Janus-Face of Contemporary Migration" using the examples of Ghanaian and Senegalese migrants to examine how migrants create and sustain transnational connectivity after their return to the homeland.¹⁸⁷ By extension, Setrana (APN IRG 2017) critiques the discounting of the gender dimension or tendency to focus on women as "gendered" while men are portrayed as neutral or "ungendered" in much of the discourse on migration in West Africa.¹⁸⁸

Among diaspora populations displaced by civil wars or persecution, diaspora nationalisms and connections to the homeland often give rise to different forms of individual well-being, healing, and reconciliation within the group. Dwelling on the example of Congolese refugees in Rwanda, Emmanuel Sarabwe (APN IRF 2020) examines how diaspora populations create, deploy, and sustain socio-

therapeutic group work as a model for reconciliation and healing in the aftermath of a conflict.¹⁸⁹ Turning to Eritrea where references to protracted conflicts, marginalization, and immobility have dominated debates and discourses in the last three decades, Fekadu Adugna Tufa (APN IRG 2016) shifts attention away from the highly constrained livelihood options and legal limbo experienced by Eritreans and draws attention instead to the creation of new migration pathways through socio-spatial connections and sequential small-scale mobility which circumvent the multiple constraints imposed upon them by governance regimes.¹⁹⁰ The phenomenon of “othering” and xenophobic encounters in South Africa forms the core of some contributions. Godfrey Maringira (APN IRG 2014, APN CWG 2016, APN BMCG 2018, and Rosette Vuninga (APN CWG 2016-18) transcend these tropes and reflect on how South Africans and migrants co-habit peacefully without resorting to violence.¹⁹¹ Doreen Nchang (APN IRF 2021) reflects on the labeling and the linguistic delineation of boundaries as it relates to Cameroonian migrants and Nigerian returnees and how attempts at silencing the “other” may have influenced aspects of diasporic communication and identity negotiation as revealed in language learning, language crossing, and “trans-languaging” in a fraught South African context.¹⁹²

COVID-19 AND PEACEBUILDING IN AFRICA

The advent of COVID-19 brought to the fore a new global reality as the pandemic severely upended lives and led to the loss of millions of lives and jobs, among other significant consequences. Though it was not the first nor the most frightening global pandemic, at the very least, the pandemic seriously challenged not just global and African health infrastructures and systems, but political, economic, social, security, and cultural norms and values as well. Unfolding as it did, the pandemic disrupted the post-Cold War global order and re-emphasized the need for cooperation at the national, regional, and international levels. The disruptions contributed to the deepening of global, regional, and national economic inequality and the intensification of nationalist, economic, and political rivalries, and violent conflict, including democratic regression. Nevertheless, the impact of COVID-19 on the spread of misinformation, amplified as it was on social media and other digital platforms, proved to be a much greater threat to public health than the virus itself. Tendai Chari (APN IRG 2017) and Martin Ndlela’s edited volume, *Global Pandemics and Media Ethics: Issues and Perspectives*,¹⁹³ illuminates some ethical issues brought to the fore by the COVID-19 pandemic. Based on eleven chapters drawn from different regions of the world, the volume provides insights into the multiple and complex ways in which the pandemic has shaped media

ethics. The introduction to the volume by Martin N. Ndlela and Tendai Chari (APN IRG 2017) lays out in broad scope the ethical issues and perspectives on how media ethics can be circumscribed by global health pandemics. The chapters employ various innovative methodological and theoretical tools in approaching and dissecting the enduring and emerging ethical questions, challenges and dilemmas in media reporting, propaganda, misinformation, disinformation, and “othering” during the pandemic, as well as the implications of the pandemic and COVID-19 lockdowns on journalism ethics in South Africa and Zimbabwe (Tendai Chari, APN IRG 2017 and Khutso Mabokela).

Admire Mare et al's co-edited volume *Teaching and Learning with Digital Technologies in Higher Education Institutions in Africa* extends the debate on the impact of the COVID-19 pandemic to the education sector.¹⁹⁴ Drawing on case studies from different African countries, the seventeen-chapter volume critiques the future of post-pandemic education and highlights the ways in which in-built and inherent structural barriers around access to higher education were reconfigured and amplified by technology-dependent teaching and learning on the continent. In a different but related contribution, Jean Alain Goudiaby (APN CWG 2018-2020) vividly captures how the advent of COVID-19 has reinforced hitherto existing inequalities between public schools and private schools in Senegal which were originally created by the liberalization of the education sector in the 1990s.¹⁹⁵ Global, regional, national, and local responses to the COVID-19 pandemic demonstrate that the threat it poses transcends is not only health-related but equally political, economic, and cultural in dimension. Kenneth Nwoko's (APN PDRF 2015) analysis takes on the effectiveness of ECOWAS' responses to the pandemic within the context of its peace and security architecture. It does this within the context of ECOWAS' response to a previous pandemic (the Ebola virus) and rightly concludes that the region's peace and security architecture is dominated by military approaches that are better suited to addressing military threats rather than non-military threats.¹⁹⁶

Through the APN's blog *Kujenga Amani's* “Covid-19 in Africa” Series, many APN scholars made notable contributions to the impact of the pandemic on conflict, peace, and development in Africa. These contributions laid bare the linkages between public health, societal well-being, and politics, as well as the weak health systems in post-conflict countries and in those experiencing protracted conflicts. Resty Naiga (APN IRG 2019) explored water insecurity in the context of the COVID-19 pandemic, while Marie Grace Kagoyire (APN IRG 2019) and Tapiwa Madimu (APN IRF 2020) examined the risks and consequences of conducting research during the pandemic in Rwanda and in the South African sub-region

respectively. Other contributors to the series reflect on COVID-19 in the context of peaceful masculinities (Isaac Dery, APN IRG 2019), trans-border insecurity (Wesley Mwatwara, APN IRG 2019), and economic crisis (Taiwo Owoeye, APN IRG 2018 and Azeez Olaniyan, APN IRG 2017). Still on the series, Elias Courson (APN CWG 2016-18) explored the linkages between the pandemic and socio-economic conditions in the Niger Delta; Amanda Coffie (APN IRG 2016) unveils the marginalization of refugees and migrants in Ghana; while Iddy Ramadhani Magoti (APN IRG 2018) analyzed the Tanzanian strategy of national unity, solidarity, and peace in the fight against COVID-19. On her part, Roseanne Njiru (APN IRG 2018) explored the capacities of community health workers to prevent the spread of COVID-19 across informal urban settlements in Kenya, while Daniel Olisa Iweze (APN IRG 2017) assessed the impact of COVID-19 on military counter-insurgency operations in Northeast Nigeria. Other APN scholars reflected on the impact of restrictions on movement to prevent the spread of COVID-19 (Jacinta Chiamaka Nwaka, APN IRG 2016), violence against women and girls in the context of COVID-19 (Titilope Ajayi, APN IRG 2018), and the real costs of social distancing in Black townships in South African (Godfrey Maringira, APN IRG 2014, APN BMCG 2018, APN CWG 2016-18). APN scholars equally examined the broader issues related to the pandemic, such as the impact of the pandemic in a globalized world (Admire Mare, APN IRG 2013), the broader implications for peace, security, and public health (Johannes John-Langba, APN IRG 2015), and the likelihood of escaping the worst outcomes in sub-Saharan Africa (Duncan Omanga, APN IRG 2014 and Bartholomew Ondigo).

APN SCHOLARS' CONTRIBUTIONS TO POLICY BRIEFS

APN scholars have provided concise summaries of research and evidence-based findings directed toward shaping the fields of practice and action in African peacebuilding or solving practical problems arising out of post-conflict transitions. These research-based policy briefs are targeted at key constituencies of decisionmakers, policymakers, and leaders. The APN Policy Briefing Notes draw on the research findings emerging from fellows' APN-supported research projects, seeking to shape policy and practice responses to challenges in conflict-affected countries and regions of Africa and equip practitioners and policymakers working in national, regional, and multilateral organizations with options that are relevant to the consolidation of peace, security, and development in Africa. The dominant themes in the policy briefs produced by APN scholars include issues around initiatives empowering African women to negotiate peace (Pamela Machakanja, APN IRG 2015, APN CWG 2016-18), women's normative roles

in peacebuilding (Rose Jaji, APN IRG 2017), protecting women from intimate partner homicide in post-conflict societies (Clémentine Kanazayire, APN IRF 2020), and women and peacebuilding in Africa (Anna Chitando, APN IRG 2018). The long-running conflict in Nigeria's oil-bearing Niger Delta has generated several policy briefs on state responses to the relapse into violence in the region (Charles Ukeje, APN CWG 2014-16), conflict trajectories and the resurgence of petro-conflict in post-amnesty context (Elias Courson, APN CWG 2016-18), and the impact of violence on women in the region (Onyinyechukwu Durueke, APN IRG 2019), as well as related issues in Nigeria, such as elections and prospects for democratic consolidation (Nkwachukwu Orji, APN IRG 2016), peacebuilding and conflict management in central Nigeria (Jimam Lar, APN IRG 2016), and peacebuilding agencies and farmer-herder conflicts in Nigeria's Middle Belt Region (Maurice Ogbonnaya, APN IRF 2020).

The entire issue of peacebuilding at the UN, AU, and sub-regional levels has also been addressed in a couple of policy briefs, such as the African Union's peace and security partnership with China (Asebe Regassa Debelo, APN IRG 2015), the AU's Peace and Security Council and Regional Peace Support Operations (Jide Martyns Okeke, APN CWG 2014-16), and the much-publicized dismissal of the UNMISS Force Commander in South Sudan over allegations of ineffectiveness (Kizito Sabala, APN CWG 2014-16 and Charles Ukeje, APN CWG 2014-16). A whole range of violence-mitigating policy options are also introduced, relating to political vigilante groups in Ghana's democracy (Justice Richard Kwabena Owusu Kyei, APN IRG 2019), responses to gang-related violence in South Africa's Western Cape (Diana Gibson, CWG 2016-18 and Godfrey Maringira, APN IRG 2014, APN BMCG 2018, APN CWG 2016-18), the deployment of soldiers to communities experiencing gang violence in South Africa (Godfrey Maringira, APN IRG 2014, APN BMCG 2018, APN CWG 2016-18 and Diana Gibson, APN CWG 2016-18), and how to mitigate post-apartheid xenophobic violence through language (Chimaobi Onwukwe, APN IRF 2020).

Other policy briefs covered a broad range of core issues dealing with peacebuilding engagement activities by resettled African refugees (Amanda Coffie, APN IRG 2016), inclusive policy responses to forced displacement (Amanda Coffie, APN IRG 2016; Richard Alemjrodo, APN IRG 2016; Patience Adzande, APN IRG 2017; and Jocelyn Perry), as well as youth perspectives on reconciliation in post-genocide Rwanda (Chantal Ingabire, APN IRG 2017) and promoting reconciliation between post-genocide second generation Rwandans (Marie Grace Kagoyire, APN IRG 2019). The policy briefs also covered health-related peacebuilding issues in Kenya's urban informal settlements (Roseanne

Njiru, APN IRG 2018); political inclusion of people living with disabilities and the 2018 General Elections in Sierra Leone (Alex Mbayo, APN IRG 2018); the Kenya-Somalia maritime border dispute (Kizito Sabala, CWG 2014-16); local water conflicts in Uganda (Resty Naiga, APN IRG 2019); and emerging political reforms and the future of Ethiopian federalism (Asnake Kefale, APN IRG 2018).

Over the last decade, the APN Policy Briefing Notes series has become an avenue for drawing the attention of practitioners and policymakers to the findings of APN-supported research, using accessible language that is easy to read, comprehend, and act upon in a short amount of time. Apart from the policy briefs, the APN engaged with African regional communities in convenings of scholars, practitioners, and decision-makers that resulted in the publication of edited volumes on ECOWAS and IGAD, and the Economic Commission for Africa and the SADC.¹⁹⁷

PEACEBUILDING: CULTURE, DEVELOPMENT, AND THE KNOWLEDGE PRODUCTION NEXUS

APN scholars have made contributions that transcend mainstream peacebuilding literature in several ways. The critical points about APN scholarship relate not only the quality of its contribution to knowledge, but doing so from African perspectives based on direct encounters with and experiences of crises, conflict and the challenges that emerge in their aftermath. These contributions adopt the concept of peacebuilding as a heuristic device to make sense of questions, practices, and issues bordering on culture, development, and knowledge production. These contributions are addressed in three critical areas. The first deals with cultural and traditional tendencies; the second deals with questions of governance and sustainable development; the third delves into education and knowledge production practices. Until recently, extant literature on peacebuilding had very little interaction with these issues and debates on these issues were treated in separate academic silos outside the context of peacebuilding. Grappling with these issues requires not just an analysis or an understanding of these tendencies –collectively or in isolation –but requires a broader assessment of the dynamics that shape, influence, and continue to make them relevant in the context of profound shifts and transitions on the continent.

(a) Governance and Sustainable Development

“Africa Rising” became a fad in the course of the last decade and dominated

the discourse on African development. Apart from marking a shift from Afro-pessimism to Afro-euphoria, it signaled a sort of “reckoning” with a continent that has been hitherto sidelined in development discourses. Kenneth Omeje’s (APN IRG 2013) edited volume titled: *The Governance, Security and Development Nexus* delves into this debate by analyzing the links between governance, security, and development in Africa as they relate to the narrative. Covering nineteen chapters, the volume presents a rigorous evaluation of the “Africa Rising” debate and consequently offers innovative policy guidelines for Africa’s governance and development transformation. In the opening chapter, the editor launches a searching critique, assessment, and interrogation of the faulty premise upon which the notion of “Africa Rising” rests and rejects notions of sustained, planned, and systemic change inherent in the narrative. APN scholars such as Ibrahim Bangura (APN IRG 2016) critically examine the paternalistic Africa-EU Relations and the politics of international development as well as regional trade and security cooperation in the context of ECOWAS; Taiwo Owoeye (APN IRG 2018) explores Africa–US relations and America’s interpretations of its role in Africa with respect to security, trade, and investment, while Asebe Regassa Debelo (IRG 2015) delves into the political economy of Africa’s relations with China and how the continent has emerged as a “resource frontier” for the major global economies. Another APN contributor, Aymar Nyenyezi Bisoka (APN IRG 2017), and Hilde Geens address Rwanda’s landscape of economic growth, authoritarianism, and human rights.

These APN scholars evaluate the notion of “African Rising” both in academic and policy spaces and demonstrate the linkages between governance, security, and development in Africa. In a related manner, Kenneth Omeje’s (APN IRG 2013) single-authored monograph titled: *The Failure and Feasibility of Capitalism* extends the debate on African development by critiquing the failures of capitalism on the continent owing to the proliferation of non-productive forms of capitalism that tend to be dominant in the African continent, including the shortcomings of their governance dimensions. Daniel Olisa Iweze (APN IRG 2017) also offers a nuanced historical perspective on the contending debates about the establishment of marketing boards in colonial Nigeria. Iweze argues that the British established the boards to protect its imperial and economic interests rather than offer the price stabilization policy they were primarily created for and demonstrates how any form of infrastructural development was a mere accidental fallout of colonialism that was not meant to stimulate development.¹⁹⁸

Other APN scholars focus on the current challenges and crises of the contemporary capitalist system in Africa and mirror inadequacies inherent

in the system as well as the way it is refracted into different sectors of the economy with adverse implications for development. Tapiwa Madimu (APN IRF 2020) examines unregulated gold-mining activities outside of South Africa's mining legislation, which turns out to make a significant contribution to the livelihoods of thousands of people in South Africa and the sub-region.¹⁹⁹ Philani Moyo (APN IRG 2016) highlights the political economy of Zimbabwe's food crisis, arguing that the country's food insecurity transcends structural issues, but has been deepened by climate shock, misgovernance of social security, politicization of food assistance, the impact of COVID-19, and economic implosion,²⁰⁰ while Aymar Nyenyenzi Bisoka (APN IRG 2017) reflects on resistance to the dominant prescriptions of the agricultural policies developed in Rwanda within the framework of the new green revolution.²⁰¹ Ibrahim Bangura (APN IRG 2016) et al shifts the focus on development and corruption away from elite-based perspectives on corruption and offers a nuanced understanding of corruption as emanating from demands and expectations imposed upon elites by regular citizens, which in turn fuels and validates certain practices that are widely perceived to be corrupt.²⁰²

Others APN scholars address different issues bordering on the impact of capitalism on society at large, such as Simbarashe Gukurume's (APN IRF 2021) reflection on everyday encounters, practices, and relations with reference to labor dynamics and management practices in Chinese-owned SME's in Zimbabwe;²⁰³ while Kalista Higini Peter's (APN IRF 2021) study on the evolution of beekeeping from a cultural to a commercial and economic enterprise involves understanding the application of new innovation, improved technology, and product management.²⁰⁴ Fekadu Beyene Kenee's (APN IRG 2017) explores the role of social networks in smallholder farmers' decision to join a seed producer cooperative in Hararghe, Oromia, Ethiopia;²⁰⁵ while Tamer Mohammed Ahmed Abd Elkreem's (IRG 2017) attempts to demystify the notion that the Sudanese state represents the interests of its population and demonstrate the state's self-serving political calculations.²⁰⁶ For her part, Patricia Bontogho's (CWG 2018-20) critique of the environmental impacts of real estate boom in the central region of Ouagadougou unpacks how it has facilitated the destruction of forests, loss of biodiversity, loss of agricultural production areas, anarchic occupation of lands, and threats to green spaces and conservation areas.²⁰⁷

In the context of the lack of progress on environment-related sustainable development goals, APN scholars have undertaken an analysis of different forms of factors implicated in the quest for sustainable development in Africa. Chantal Marie Ingabire (APN IRG 2017) evaluates the control of water sanitation

and hygiene-related disease through community hygiene club interventions in Rwanda,²⁰⁸ while Gladman Thondhlana's (IRG 2014) extensive reflection interrogates a broad range of issues, such as conceptual insights on drought impacts and responses among smallholder farmers in South Africa.²⁰⁹ Of note are the effects of elevated temperature and high and low rainfall on the germination and growth of the invasive alien plants;²¹⁰ the ability of co-designed interventions to yield significant electricity savings, which can in turn result in grid stability, and reduced electricity expenditures and carbon emissions in low-income households in Makhanda South Africa.²¹¹ Equally important is understanding livestock ecosystem services and disservices from the perspectives of residents in a medium-sized South African town²¹² and people's perceptions and uses of the invasive plant *Psidium guajava* in Vhembe Biosphere Reserve, Limpopo Province of South Africa.²¹³ The contributions of APN scholars to the broad issues of sustainable development, nature, and human societies demonstrate that these issues are far from lineal; if anything, they engage the different challenges to African development.

(b) Education and Knowledge Production

Education and knowledge production has become a central aspect of society in recent times. Societies are replete with efforts geared towards creating critical intellectual resources to engage the public space, encourage deep and extensive public reflection and engagement, and explore how knowledge and its production can serve societal needs. APN scholars have mediated these debates and have reached some very interesting conclusions. Simbarashe Gukurume (APN IRF 2021) makes the case for the decolonization of the discipline of sociology, asserting that African sociology should be conceived of as a permanent work-in-progress and a space for convivial knowledge production.²¹⁴ Mame Penda Ba (APN CWG 2018-20) advances a dual argument about Africa's future as well as the role and place of the continent in that future. On the one hand, Penda Ba emphasizes the need for the transformation of Africa's knowledge and future in response to global challenges,²¹⁵ while on the other hand, she stresses the insufficient (yet improving) involvement of the Global South in top sustainability science publications.²¹⁶ This appears to be a "double movement" in which Africa is the intermediating factor that has to respond to global systemic challenges in a manner that foregrounds its agency and independence in knowledge production.

Edgar Fred Nabutanyi (APN IRF 2021) grapples with the Ugandan archives of "plague writing." This involves Ugandan scholars and public intellectuals drawing on pandemics such as AIDS, Marburg disease, cholera, Ebola, and

currently the Covid-19 pandemic to offer insights, coping strategies, and enlightenment on various contours of these contagions through fiction in the Ugandan public sphere.²¹⁷ Using a tool known as the Elaborative Likelihood Model (ELM) of Persuasion, Missaye Mulatie Mengstie (IRF 2020) undertakes a study of students pro-mathematics attitudes and concludes that mathematics learning and achievement depends not only on cognitive abilities but also on emotional factors.²¹⁸ In separate contributions, Jean Alain Goudiaby (APN CWG 2018-2020) and Missaye Mulatie Mengstie (APN IRF 2020) both grapple with different forms of inequality, alienation, and systemic exclusion that characterize higher education systems in contemporary Africa. While the former takes stock of differences in educational policies, regional inequalities, gender differences, and disparities between public and private higher education systems in Senegal;²¹⁹ the latter bemoans the absence of a system or scale to quantify the inclusion of the disabled in Ethiopian higher education institutions despite the proliferation of discussions and views on the issue.²²⁰ A few APN scholars intervened in the education and knowledge production debate with specific reference to the Nigerian context. Drawing on the long-standing debate on the nexus between literary criticism and historiography in conflict-affected settings, Samaila Suleiman (APN IRG 2018) revisits the contentions in drama, literature, mythology, and history in the famous Bala Usman-IBK Debate in Nigeria.²²¹ For her part, Hauwa Mohammed Sani (APN IRF 2021) examines the linkages between language, culture, identity, and conflict in Kaduna State, Nigeria, showing the ways in which they go hand in glove as language becomes the carrier that reflects African identity, culture, and society.²²²

(c) Tradition and Cultural Practices

Some APN scholars have demonstrated remarkable resourcefulness in shifting attention to topics and themes related to peacebuilding by engaging the cultural issues, tendencies, and practices that undergird most of their research. Ngozika Anthonia Obi-Ani (APN IRF 2021), Ngozi Emeka-Nwobia (APN IRF 2020), and Jacinta Nwaka (APN IRG 2016) in different articles examine aspects of Igbo traditional culture and history as well as their resilience in contemporary times. While the former demonstrates the resilience of *Api Opi* and Igbo traditional worship system despite the impact of Christianity on African traditional religions in Igboland, Nigeria;²²³ the other examines conflict mediation and peacebuilding roles of the traditional *Umuada* institution.²²⁴ The latter also explains the resistance to child adoption and how Igbo cultural orientation of the past and socio-cultural contexts provide a force against the identity of the adopted.²²⁵

Touching on long-standing cultural and traditional practices, Missaye Mulatie Mengestie (APN IRF 2020) explores how traditional healers in the Berta community in Assosa, Ethiopia use herbs, religious books, and bone divination which are peculiar to the people to guide their treatment of persons with mental illnesses.²²⁶ The enduring cultural and politically-sensitive issue of discrimination, marginalization, and the violation of the rights of People with Disability (PWD) remains critical in political and policy decision-making processes. Alex Mbayo (APN IRG 2018) examines the prospects and challenges that PWDs faced in the 2018 presidential and general elections in post-conflict Sierra Leone and provides perspectives and insights that could help shape policies that will establish the conducive environment for them to have a voice, exercise political choice, and participate in all levels in society.²²⁷

In a range of society and culture-related contributions, Godfrey Maringira (APN IRF 2014, APN CWG 2016, APN BMCG 2018) explores the killing of members of rival gang as a rite of passage, a source of identity, and recognition that forges and produces enduring social networking relationships among gang groups in South Africa.²²⁸ For his part, Abubakari Ahmed (APN IRG 2019) examines the characteristics, drivers, and impacts of diet changes in Accra, arguing that changes in urban diet in sub-Saharan Africa are a function of multiple factors, such as changes in income, sociocultural practices, energy access, and policy and trade regimes, as well as the proliferation of supermarkets and food vendors.²²⁹ Writing on a different subject, Simbarashe Gukurume (IRF 2021) explores transactional relationships and the “sexual economy” within a university campus in Zimbabwe and how the campus’ sexual economy enables female students to creatively navigate existential challenges.²³⁰ Focusing on Mozambiquan cities, Constancio Machanguana (APN IRF 2021) analyzes pedestrian travel behaviour and urbanization, highlighting the ways in which inland cities like Milange have shorter walking distances to shopping and recreation activities and why people walk more frequently in cities built along heavy traffic national roads like Alto-molocue.²³¹

Eve Nabulya (APN IRF 2021) and Anusa Daimon (APN IRF 2021), in separate but similar contributions, both return to issues of culture and development processes, strategies, and policies in Uganda and in Malawi and Zimbabwe. Eve Nabulya (APN IRF 2021) examines how Ganda folktales in Mpigi District of Uganda exhibit a commitment to environmental sustainability and promote a balanced stance in human relations with the nonhuman.²³² Anusa Daimon (APN IRF 2021) focuses on people with Malawian ancestry and how they distinctly resorted to their Nyau/Gule Wamkulu cultural dances and practices for economic survival in the context of a crisis of agrarian-land reform, industrial retrenchment(s),

and mine shutdowns that systematically displaced the majority of them from their traditional occupations as farm workers and miners.²³³ Two assumptions emerge from this body of work. First, official state structures and institutions are not necessarily guarantors of cultural and traditional practices. Second, economic and political systems, as well as sustainable development initiatives, are rapidly being integrated into or blended with cultural and traditional systems and practices. These have resulted in different calculations, estimates, and outcomes for what we know as “development” writ large and is gradually being recognized in informal sectors of African societies.

Based on the contributions of APN scholars, the logic behind the body of work in this entire section is to link the goals of peace with development, culture, and knowledge, and to harness peacebuilding efforts and initiatives to reinforce governance and sustainable development, knowledge production and practices, and cultural systems and practices. Nevertheless, as demonstrated by these contributions, these results have been mixed and questions continue to linger as to how peacebuilding efforts and initiatives can align more closely with broad-based issues of development, culture, and knowledge.

THE STRENGTHS OF APN CONTRIBUTIONS

Based APN scholars have, since the program's inception in 2012, contributed new and robust evidence-based knowledge to peacebuilding at the local, national, regional, and continental levels. First, a critical aspect of this trend is the adoption of an integrated, coordinated approach to peacebuilding drawing on African perspectives. Apart from delineating top, middle, and grassroots approaches to peacebuilding not just as separate and distinct categories, the researchers were able to identify interlinkages among them and the possibility of conceptualizing and operationalizing peacebuilding along those lines for effective results. Closely related to this is the high quality and immense quantity and visibility of the knowledge produced by this burgeoning community of Africa-based scholars. A growing ratio of the research findings from their APN-supported research has been published by highly ranked international peer-reviewed journals and book publishers, underscoring their contributions and projecting their voices onto the field of global peacebuilding scholarship.

Secondly, most of the literature produced by APN scholars reflects a high level of trans-disciplinary perspectives which is congruent with the nature of contemporary crisis and conflict on the continent. Trans-disciplinarity

acknowledges that disciplines are not hierarchical, and no single discipline can lay claim to superior knowledge in peacebuilding over other disciplines; second, trans-disciplinarity recognizes and encourages encounters between different actors and different levels of conflict, including the role of all parties to a conflict. Third, there appears to be a very serious attempt by APN scholars to engage hitherto neglected themes and constituencies in African settings in peacebuilding. Prior to this time, explorations of peacebuilding literature in Africa, more often than not, understudied women, youth, local, trans-border conflict-affected affected regions, and indigenous actors who remain critical to peacebuilding on the continent. APN scholars have been able to revisit their frameworks and approaches to demonstrate the value of engaging with indigenous practices, cultural traditions, and institutions that are critical for lasting peace.

Fourth, there is a consciousness in the literature that peace can be achieved at different levels, which may not neatly fit into the Western model or liberal framework of peacebuilding. Hence, there was an open embrace of broader conceptualizations and approaches to the formation, creation, and projection of African perspectives on peacebuilding, as much as it engages fresh methodologies and draws on insights from multiple disciplines.

In many regards, scholarship supported by the APN has impacted and played a critical role in building the field of African peacebuilding. It has leveraged the visibility of peacebuilding research on the continent and is already percolating into and shaping the contents of university curricula and models in training programs of specialized institutions focused on peace, peacebuilding, conflict, security, and development. While the impact of APN-supported research has had a transformative impact on knowledge production in the field of African peacebuilding, it is difficult to gauge its impact on policy and practice in the field.

APN CONTRIBUTIONS: GAPS AND AREAS FOR FURTHER RESEARCH

Much has been said about local or indigenous approaches to peacebuilding and most APN scholars have focused on local or intra-national conflicts and peacebuilding processes. There are gaps in the literature produced by the scholars on the criteria for defining, or delineating what constitutes “local” or “indigenous” peacebuilding.

Secondly, one of the major challenges in contemporary peacebuilding in Africa is that efforts at peacebuilding largely ignore or neglect these dynamics which

in turn adversely impact the conflict terrain and contribute to the fragility of post-conflict peace. However, some contributions do recognize the value of strengthening political institutions and facilitating the creation of indigenous capacities and synergies to build effective peace.

Thirdly, while some of the contributions address multi-level engagements in peacebuilding, most are stuck in the top-down or bottom-up approaches to peacebuilding, which appears to continue to have a limited effect on sustaining peace in Africa. More attention should shift toward a hybrid mode of engagement and governance in peacebuilding, focusing on the capacity or lack thereof to tackle the political, social, environmental, and economic issues that may hinder or forestall sustainable and transformative peace on the continent.

Fourthly, there is a paucity of APN scholarship on the economics of African peacebuilding. The importance of economic activities that are associated with peacebuilding or post-conflict development cannot be over-emphasized. There appears to be a gap in the contributions by APN scholars on issues related to the economics of conflict, peace, peacebuilding, and security, the challenges facing post-conflict economic reconstruction, and the critical examination of success stories of strategies/models that catalyzed economic opportunities and social transformation, including education, skills development, resource mobilization, and redistribution for conflict-affected populations.

Finally, there are certain fragile and conflict-affected African countries that have not been sufficiently explored by APN scholars. While it is widely acknowledged that conflicts still remain a major cause for concern in Africa, particularly in parts of regions like the Sahel, Central Africa, North Africa, and the Horn, particularly Somalia and Djibouti, and Africa's islands and small states.

CONCLUSIONS AND SOME RECOMMENDATIONS

The impact of the contributions of APN scholars to the literature on peacebuilding in Africa is discernible by the quality and quantity of publications surveyed in this paper. These contributions provide space for interrogation, introspection, and intellection as the debate, disagreements, and critiques in knowledge on peace and conflict in general and African peacebuilding in particular are advanced.

The APN has shaped the way the literature on peacebuilding has evolved in Africa in the past decade. In addressing and engaging with complex problems,

systemic complexities, asymmetries, diversities, and intractability of some of the issues underpinning African peacebuilding, APN scholars from diverse academic disciplines, countries, and sub-regions have successfully explored and analyzed several aspects of the field using various lenses and methodological approaches in critically examining diverse contexts. Successive cohorts of APN scholars based in African institutions have provided African perspectives on some critical trends, themes, and debates within the peacebuilding literature over the past decade and have to some extent produced original thinking that is largely critical of Western approaches, but more focused on building an Afrocentric body of knowledge on peacebuilding on the continent.

By opening the space to peacebuilding through on-the-ground fieldwork and critical reflections, APN scholars have transcended academic debates and incorporated perspectives of practitioners and African people, those involved in conflicts or living in conflict zones, and those overlooked in mainstream academic debates. The intentional trans-disciplinary nature of APN contributions demonstrates that most disciplines hitherto disconnected from the literature, indeed, have interesting things to say about peace and conflict research. Disciplinary inclinations notwithstanding, most APN scholars have demonstrated that a comprehensive understanding of conflict and peace, can be gleaned from social science, humanities, legal, media, anthropological, sociological, geographical, demographic, and post-colonial approaches, among others.

Apart from these inter-disciplinary production of knowledge, these scholars have engaged in a cross-lending and borrowing of methods, approaches, theories, and concepts in a bid to eliminate disciplinary trenches and dominant/dependent relationships that have dogged peacebuilding research at least in its initial stages. Notable interventions in this regard include the intersection of peacebuilding with politics, media, youth, boundaries and borderlands, land grabs, migration and refugees, faith-based initiatives, COVID-19, and so on. This has led to the development of “new,” innovative, and alternative insights from other disciplines, as well as nuanced understandings of not just peace, conflict, and war, but also justice, equality, rights, reconciliation, and the related complexities and multi-dimensional nature of peacebuilding which have been completely left out of the mainstream literature, and most policy contexts.

The APN has catalyzed the intellectual space for peacebuilding research and knowledge in Africa in the past decade. Of note are the contributions of APN scholars to the expansion of the field, by exerting a strong influence on, and shaping research-based knowledge in the field of African peacebuilding through

their innovative and significant scholarly contributions. While maintaining intellectual rigor, the contributions have broadened debates on peacebuilding in many instances, making them more inclusive, diverse, and plural. These contributions promote a better understanding of African conflicts and peace. Providing the space for self-reflexivity and self-learning with respect to factors that affect a researcher's positions and stances is critical in this regard.

APN scholars' approach to literature eschews dichotomies, disciplinary differences, and North-South power relations, not because they do not exist, but rather because of the growing awareness of the need to produce a distinct body of literature and high-quality knowledge on African peacebuilding. This extensive overview of literature produced by APN fellows since the program's inception goes beyond a stock-taking exercise and clearly underscores its impact in shifting the level of discourse, as well as contributing to the rapid growth of the field. It is clear that drawing on the significant amount of literature produced as a result of research supported by the program, the future holds bright prospects for the consolidation of this entire body of knowledge and scholarship into an APN school of peacebuilding in Africa. This goal is clearly attainable in the coming years.

LIST OF APN-RELATED ABBREVIATIONS

APN – African Peacebuilding Network

APN-BMCG – African Peacebuilding Network Book Manuscript Completion Grantee

APN-CWG – African Peacebuilding Network Collaborative Research Working Group Grantee

APN-CWGF – African Peacebuilding Network Collaborative Research Working Group Fellow

APN-IRF – African Peacebuilding Network Individual Research Fellow

APN-IRG – African Peacebuilding Network Individual Research Grantee

APN-RPDF – African Peacebuilding Network Residential Post-Doctoral Fellow

NOTES

1. An agenda for peace: preventive diplomacy, peacemaking, and peace-keeping: report of the Secretary-General pursuant to the statement adopted by the Summit Meeting of the Security Council on 31 January 1992., para. 21. Available at http://www.un.org/peace/reports/peace_operations/, (Assessed December 17 2022).
2. Vincent Chetail and Oliver Jütersonke "Peacebuilding: A Review of the Academic Literature," Geneva Peacebuilding Platform, White Paper Series No.13. pp. 1-2,
3. John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: U.S. Institute of Peace Press, 1997), 107-127; Cousins, Elizabeth, and Chetan Kumar with Karin Wermester (eds.) *Peacebuilding as Politics: Cultivating Peace in Fragile Societies* (Boulder, CO: Lynne Rienner, 2013). Lederach, John Paul and Janice Moomaw Jenner (eds.) *Handbook of International Peacebuilding: Into the Eye of the Storm*, (San Francisco, CA: Jossey-Bass, 2002); United Nations *A More Secure World: Our Shared Responsibility*, Report of the Secretary-General's High-level Panel on Threats, Challenges and Change, (New York, NY: United Nations Department of Information, 2004).
4. Johan Galtung, 'Three Approaches to Peace: Peacekeeping, Peacemaking and Peacebuilding,' in *Peace, War and Defense: Essays in Peace Research*, Volume 2 (Copenhagen: Christian Ejlertsen, 1976), pp. 282-304.
5. Roland J. Fischer, 'The Potential for Peacebuilding: Forging a Bridge from Peacekeeping to Peacemaking,' *Peace and Change*, 18, 3, (1993), pp. 247-266.
6. See Jean Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington DC: United States Institute of Peace Press, 1997), as well as the more recent monograph, *The Moral Imagination: The Art of Building Peace* (Oxford: Oxford University Press, 2005).
7. Michael Barnett, Hunjoon Kim, Madalene O'Donnell and Laura Sitea, 'Peacebuilding: What is in a Name?,' *Global Governance*, 13,1, (2007).
8. Thomas Kwasi Tiekou, Amanda Coffie, Mary Boatemaa Setrana, Akin Taiwo (eds.), *The Politics of Peacebuilding in Africa* (1st ed.). Routledge (New York: Routledge, 2021).
9. Kenneth Omeje, (ed.), *Peacebuilding in Contemporary Africa: In Search of Alternative Strategies* (1st ed.) (Routledge, 2018).
10. Ismail Rashid, "Writing on African Peacebuilding: Reflection on Personal Experiences" Kujenga Amani, <https://kujenga-amani.ssrc.org/2017/01/09/writing-on-african-peace-building-reflection-on-personal-experiences> (Accessed October 17, 2022).
11. Doreen Nchang, "Combining Perspectives from the Humanities and Social Sciences: Developing a Critical Mindset", Kujenga Amani <https://kujenga-amani.ssrc.org/2022/12/02/combining-perspectives-from-the-humanities-and-social-sciences-developing-a-critical-mindset/> (Accessed: December 7, 2022); Eve Nabulya, "Bridging Humanities and Social Science Research in Africa: My APN Experience" Kujenga Amani, <https://kujenga-amani.ssrc.org/2022/11/09/bridging-humanities-and-social-science-research-in-af>

- rica-my-apn-experience/ (Accessed: December 7, 2022); John Mwangi Githigaro, "Reflections on My Professional Development and Research Agenda", Kujenga Amani, <https://kujenga-amani.ssrc.org/2022/07/20/reflections-on-my-professional-development-and-research-agenda/> (Accessed: December 7, 2022);
12. Ismail Rashid, "Writing on African Peacebuilding: Reflection on Personal Experiences."
 13. Mohammed Masbah, Building a Transformative Network: How APN Is Bridging the Gap between African Scholars, <https://kujenga-amani.ssrc.org/2022/11/18/building-a-transformative-network-how-apn-is-bridging-the-gap-between-african-scholars/> (December 18, 2022); Rosette Sifa Vuninga, Building My Reputation as a Young Researcher, <https://kujenga-amani.ssrc.org/2022/09/08/building-my-reputation-as-a-young-researcher/> (December 8, 2022); Mahamadou Bassirou Tangara, Impacted Positively on My Life and Academic Career, <https://kujenga-amani.ssrc.org/2022/09/01/impacted-positively-on-my-life-and-academic-career/> (September 1, 2022).
 14. Kenneth Omeje, My Exciting Research Journey with the APN, <https://kujenga-amani.ssrc.org/2022/05/16/my-exciting-research-journey-with-the-apn/> (December 16, 2022).
 15. Amy Niang, "Naam," in *Changing Theory: Concepts from the Global South*, Dilip M. Menon (ed.) (Routledge: India, 2022).
 16. Fana Gebresenbet, "Discursive Norm Contestation in APSA Research: Exploring 'African Solutions to African Problems' as an Emergent APSA Norm" in *Researching the Inner Life of the African Peace and Security Architecture*, Katharina P.W. Döring, Ulf Engel, Linnéa Gelot, and Jens Herpolsheimer (eds.) (Leiden: Brill, 2021).
 17. Amy Niang and Ismail Rashid (eds.), *Researching Peacebuilding in Africa: Reflections on Theory, Fieldwork and Context* (Routledge Books, 2021).
 18. An Ansoms, Aymar Nyenyezi Bisoka and Susan Thomson (eds.), *Field Research in Africa: The Ethics of Researcher Vulnerabilities* (UK: Boydell & Brewer, 2021).
 19. Birte Vogel, Oliver P. Richmond, Roger Mac Ginty, Ioannis Tellidis & Stefanie Kappler (2014), *Peacebuilding, Peace Review: A Journal of Social Justice* 26:4 (517-519), DOI: 10.1080/10402659.2014.972255
 20. Curtis and Dzinesa (2012, p.15)
 21. Tiekue et al (2021).
 22. Kenneth Omeje, (ed.), *Peacebuilding in Contemporary Africa: In Search of Alternative Strategies*. (London: Routledge, 2018).
 23. Munyaradzi Nyakudya, Wesley Mwatwara, Joseph Mujere (eds.), *Multidisciplinary Perspectives on Zimbabwe's Liberation Struggle: Revolutionaries and Sellouts*, (London: Routledge, 2022).
 24. Godfrey Maringira, *Soldiers, and the State in Zimbabwe* (London: Routledge, 2019).
 25. Gideon van Riet, *Hegemony, Security Infrastructures, and the Politics of Crime: Everyday Experiences in South Africa* (London: Routledge, 2021).
 26. Ibrahim Bangura (ed.), *Disarmament, Demobilization and Reintegration of Ex-Combatants in Africa* (London: Routledge, 2023).

27. Abosede Omowumi Babatunde, Mahfouz A. Adedimeji, Shittu Raji, Jacinta Mwendu Maweu, John Mwangi Githigaro (eds.), *Managing Violent Religious Extremism in Fragile States: Building Institutional Capacity in Nigeria and Kenya* (London: Routledge, 2021).
28. Mohammed Masbah, *Moroccan Jihadists: Local and Global Debate* (Al Jazeera Centre for Studies, 2021).
29. Yahya Sseremba, *The State, and the Puzzle of Ethnicity: Rethinking Mass Violence in Uganda's Rwenzori Region* (Kampala: Makerere Institute of Social Research, 2021).
30. According to Devon Curtis, since the early 2000s, the discourse on peacebuilding has expanded to include other terms, such as 'meaningful participation', 'post-liberal peacebuilding', 'local ownership', 'local alternatives', 'local peacebuilding' or 'indigenous peacebuilding' as a metaphor for local participation. See Devon Curtis, *The International Peacebuilding Paradox: Power-Sharing and Post-Conflict Governance in Burundi*, *African Affairs*, 112, 446, (January 2013), pp. 72-91.
31. Omeje, Kenneth and Nicodemus Minde. "Stakeholders' Perspectives on Priorities for Post-Conflict State-building and Peace-building in South Sudan," *African Peace and Conflict Journal* 7, 1 (2014): 14-29; Kenneth Omeje and Nicodemus Minde, "The SPLM Government and the Challenges of Conflict Settlement, State-Building and Peace-Building in South Sudan." *Africa Insight* 45, no. 1 (2015): 52-67; Nicodemus Minde, "The South Sudan Peace Deal and Prospects for Peacebuilding." Kujenga Amani, <http://forums.ssrc.org/kujenga-amani/2015/11/04/the-south-sudan-peace-deal-and-prospects-for-peacebuilding/> (Accessed November 4, 2015); Minde, Nicodemus. "Post-Conflict Peacebuilding in South Sudan: The Security Dilemma in a Transitional Government of National Unity." LSE Africa Blog, August 23, 2016; Robert Turyamureeba, "The CPA-DDR Program in South Sudan: What Went Wrong?" (African Leadership Centre Research Report No. 7. October 1, 2014). <http://www.africanleadershipcentre.org/attachments/article/43/ALC%20Research%20Report%20No.7%20Robert%20Turyamureeba.pdf> (Accessed December 12, 2022)
32. Cori Wielenga, "Reconciliation from the Top Down? Government Institutions in South Africa, Rwanda, and Burundi," *Strategic Review of Southern Africa* 36, 1 (2014) 25-46. http://repository.up.ac.za/bitstream/handle/2263/49058/Wielenga_Reconciliation_2014.pdf?sequence=1&isAllowed=y; Cori Wielenga and Chennai Matshaka, "Who is Being Served? How Competing Norms and Values Shape the Transitional Justice Agenda in Zimbabwe," *Politikon*, 49, 1, (2022); Cori Wielenga, and Ruth Murambadoro. "Reconciliation in Zimbabwe: Hearing from the Community in Matabeleland." *Strategic Review of Southern Africa* 37, 1 (2015a); Cori Wielenga, Zefanias Matsimbe, and Ruth Murambadoro. "The Liberal Peacebuilding Framework, Electoral Democracy and Reconciliation: The Cases of Mozambique and Zimbabwe." In *Election Processes Management and Election-Based Violence in Eastern and Southern Africa*, Paschal B. Mihyo (ed.). Ethiopia: Organization for Social Science Research in Eastern and Southern Africa, 233-262 (2015b); Terence Mashingaidze, "Unmasking Silences and Impunity: The Zimbabwe Peace Project's e-Activism in a Polarized Political Dispensation, 2000-2013." *Africa Security Review* 25, 4 (2016): 378-392; "Silences

- and Denials as Impediments to Peace in Post-Colonial Zimbabwe, 1980-2016." Kujenga Amani, <http://forums.ssrc.org/kujenga-amani/2017/02/17/silence-and-denial-as-impediments-to-peace-in-post-colonial-zimbabwe-1980-2016/> (February 17, 2017); "Gukurahundi Victims' Monologues, State Silences and Perpetrator Denials in Zimbabwe, 1987-2018." *Conflict Studies Quarterly*, 32 (2020); Nicodemus Minde, "The Politics of Continuity and Collusion in Zanzibar: Political Reconciliation and the Establishment of the Government of National Unity," *Journal of Modern African Studies*, 56, 2, (2018).
33. Jimam Lar, "Local Actors, Conflict Management, and Peacebuilding in Central Nigeria: Insights and Policy Implications." APN Briefing Note No. 9. Social Science Research Council (March 2017). <https://www.ssrc.org/publications/view/local-actors-conflict-management-and-peacebuilding-in-central-nigeria-insights-and-policy-implications/> (Accessed December 28 2022); "Historicizing Vigilante Policing in Plateau State, Nigeria." In *Police in Africa: The Street Level View*, Jan Beek, Mirco Gopfert, Olly Owen, and Jonny Steinberg (eds.) (Oxford University Press, 2017); "Policing Actors, Plural Processes, and Hybridization: Histories of Everyday Policing Practice in Central Nigeria" *Stability: International Journal of Security and Development*, Special Collection: New Approaches to SSR in Africa (2018). <https://www.stabilityjournal.org/articles/10.5334/sta.605/>.
 34. Nwachukwu Orji, "Elections and Electoral Performance," in Carl Levan and Patrick Ukata (eds.), *The Oxford Handbook of Nigerian Politics*, (Oxford University Press, 2018); "Succession Politics and Power-sharing in Nigeria," in *Socialscientia: Journal of Social Sciences and Humanities*, 7,1, (2022).
 35. Ufem Maurice Ogbonnaya, "Non-formal Actors and the Governance of Political Parties in Nigeria," in Anonymus Power, Ibeanu, O., Okoye, I., Alumona, I.M., Aniche, E.T. (eds) (Palgrave MacMillan, 2022), pp 57-74.
 36. Balingene Kahombo, "La pérennité de l'identité de l'ordre constitutionnel congolais: réflexions sur les dispositions intangibles de la Constitution du 18 février 2006," *Law in Africa*, 24 (2021), pp. 68-95, <http://www.nomos-elibrary.de/agb> (Accessed February 7 2023).
 37. Sallek Yaks Musa & Lindy Heinecken, "The effect of military (un)professionalism on civil-military relations and security in Nigeria," *African Security Review*, 31, 2 (2022) 157-173.
 38. Owusu Kyei, J. R. K., & Berckmoes, L. H, "Political Vigilante Groups in Ghana: Violence or Democracy?" *Africa Spectrum*, 55 3, (2020), pp.321-338;
 39. Ingabire CM, Kagoyire G, Habarugira N, Rutayisire T, Richters A., "They tell us little, and we end up being confused": Parent-child communication on familial experiences of genocide and its aftermath in Rwanda," *Transcultural Psychiatry*, 59, 3 (2022) pp.349-361.
 40. Gbemisola Animasawun, "Everyday People, Autochthony and Indigene-Settler Crisis in Lagos Commodity Markets." *African Journal of Peace and Conflict Review* 6, 1 (2016), pp. 25-44. www.jstor.org/stable/10.2979/africonfpeacrevi.6.1.02; "Inter-Ethnic Tensions in an Urban Setting: Recurring Clashes between Yoruba and Hausa in Mile 12 Market, Lagos, Nigeria." Kujenga Amani, <http://forums.ssrc.org/kujenga-amani/2016/07/12/inter-ethnic-tensions-in-an-urban-setting-recurring-clashes-between-yoruba-and-hausa-in-mile-12->

- market-lagos-nigeria/ (Accessed December 7 2022);
41. Kenneth Omeje, "Exploring the concept of terrorism: the morphology of organized violence" in *The Routledge Handbook of Counterterrorism and Counterinsurgency in Africa*, Usman Tar (ed.) (Routledge: London, 2021)
 42. Azeez Olusola Olaniyan and Akeem O. Bello, "Countering the Narratives of Destruction: Textual Evidence and the Tradition of Heritage Preservation in Islam." In: Albert, M. T., Bernecker, R., Cave, C., Prodan, A.C., Ripp, M. (eds), *50 Years World Heritage Convention: Shared Responsibility – Conflict & Reconciliation* (Heritage Studies. Springer, Cham, 2022)
 43. Kenneth Nwoko, "Amotekun: The Southwest region's response to the failures of the Nigerian police and worsening insecurity in Nigeria," *African Identities* (2021), <https://doi.org/10.1080/14725843.2021.1994368>.
 44. Orji, Nkwachukwu, Okechukwu Ibeanu, and Chijioko K. Iwuamadi. "Biafra Separatism: Causes, Consequences and Remedies." (Enugu: Institute for Innovations in Development, 2016): 1-60. <http://iid.ng/wp-content/uploads/2016/12/Biafra-Separatism-Causes-Consequences-and-Remedies.pdf>;
 45. Koen Vlassenroot, Aymar Nyenyezi, Emery Mushagalusa Mudinga & Godefroid Muzali, "Producing democracy in armed violence settings: Elections and citizenship in Eastern DRC," *Journal of Civil Society*, 18:2 (2022) pp. 165-182, DOI: 10.1080/17448689.2022.2068626.
 46. Ibrahim Bangura, "Livelihoods in Conflict-Affected Settings," in *The Routledge Handbook on Livelihoods in the Global South*, Nunan, F., Barnes, C., & Krishnamurthy, S. (eds.) (London: Routledge, 2022), <https://doi.org/10.4324/9781003014041>; Trésor Muhindo Makunya & Kwadwo Appiagyei-Atua, "Soldiers in Civilian Uniforms: The Role of the Military in the Pursuit of Third-Termism," in *The Palgrave Handbook of Democracy, Governance and Justice in Africa*, Aderomola Adeola, Makau W. Mutua (eds.). (Palgrave MacMillan 2022) pp. 75-83; Mengstie, M.M, "Exploring indigenous conflict resolution mechanisms between the Awi and Gumuz ethnic communities in Zigem Woreda, Ethiopia", *Journal of Aggression, Conflict and Peace Research*, 14, 3 (2022) pp. 244-258. <https://doi.org/10.1108/JACPR-05-2021-0603>. Gideon van Riet, "Topology, Scene and Asymmetries in Security Provision in a Small South African City," *Critical Studies on Security* (April 2022a) DOI: 10.1080/21624887.2022.2060062; "Safety and Security Society: Security Infrastructures and Democracy in a Context of Negative Peace", in *South Africa's Democracy at the Crossroads*, Silander, D., Silander, C., van der Elst, H. and Heydenrych, P. (ed.) (Bingley Emerald Publishing Limited) 2022b, pp. 127-140. <https://doi.org/10.1108/978-1-80262-927-920221009>; Simbarashe Gukurume, "Ruling Party Patronage, Brokerage, and Contestations at Urban Markets in Harare," in *African Affairs*, 121, 484, (July 2022), pp. 371–394.
 47. Thomas Tiekou et al (2021).
 48. Rhuks Ako, "Revisiting the 'Primacy of Politics' in Contemporary Peacebuilding Enterprise in Africa." APN Working Papers Series: No. 17. Social Science Research Council, March 2018. https://s3.amazonaws.com/ssrc-cdn1/crmuploads/new_publication_3/%7B64311D

- 18-FE27-E811-80CA-005056AB0BD9%7D.pdf (Accessed December 28, 2022).
49. Laurie Nathan, "How to Manage Inter-Organizational Disputes over Mediation in Africa", *Global Governance*, 23, 2 (2017), pp. 151-162.
 50. Laurie Nathan, "Marching Orders: Exploring the Mediation Mandate", *African Security* 10, 3-4 (2017) pp. 155-175.
 51. Laurie Nathan, "A Survey of Mediation in African Coups." APN Working Paper Series: No. 15. Social Science Research Council, October 2017. <https://www.ssrc.org/publications/view/a-survey-of-mediation-in-african-coups/>
 52. Laurie Nathan, "The Post-conflict Constitution as a Peace Agreement." In *Contemporary Peacemaking*, Mac Ginty, R., Wanis-St. John, A. (eds). (Palgrave Macmillan, Cham. 2022), https://doi.org/10.1007/978-3-030-82962-9_22.
 53. Laurie Nathan, "African mediation in high-intensity conflict: How African?" in *Routledge Handbook of African Peacebuilding*, Bruno Charbonneau, Maxime Ricard (eds.) (London Routledge 2022).
 54. Laurie Nathan, "Whither the Villains? The Ethical Dilemma in Armed Conflict," in *Wicked Problems: The Ethics of Action for Peace, Rights, and Justice*, Austin Choi-Fitzpatrick, Douglas Irvin-Erickson, Ernesto Verdeja (eds.) (Oxford University Press, 2022). <https://doi.org/10.1093/oso/9780197632819.003.0014>, (Accessed March 8 2023).
 55. Niang, Amy. "Mediations and Interventions in Côte d'Ivoire." In *International Security and Peace-Building: Africa, the Middle East and Europe*, Abu Bakarr Bah (ed.). (Bloomington: Indiana University Press, 2017), pp. 154-193.
 56. Niang, Amy. "Blaise Compaoré in the Resolution of the Ivoirian Conflict: from Belligerent to Mediator-in-Chief." APN Working Paper Series No. 6. March 2016. https://s3.amazonaws.com/ssrc-cdn1/crmuploads/new_publication_3/%7BCB84BF-DA-B12A-E711-80C4-005056AB0BD9%7D.pdf (Accessed November 22, 2022).
 57. Niang, Amy. "Stateness and Borderiness in Mediation: Productions and Contestations of Space in the Sahel." Working Papers of the Priority Programme 1448 of the German Research Foundation. No. 26 (Leipzig and Halle, 2018).
 58. Peace Medie, "Global Norms and Local Action: The Campaigns to End Violence against Women in Africa," *Oxford Studies in Gender and International Relations* (New York, online edition, Oxford Academic, 2020);
 59. Peace Medie "A New Agenda for Gender and Politics Scholarship." *American Political Science Review* (APSR) (online-only introduction to International Women's Day collection).
 60. Maggie Zraly and Marie Grace Kagoyire, "Resilience and Ethics in Post-conflict Settings: Kwihangana, Living After Genocide Rape, and Intergenerational Resilience in Post-genocide Rwanda. In: *Global Mental Health Ethics*. Dyer, A.R., Kohrt, B.A., Candilis, P.J. (eds). (Springer, Cham. 2021). https://doi.org/10.1007/978-3-030-66296-7_13
 61. Anna Chitando, (ed.). *Women and Peacebuilding in Africa* (1st ed.). (London: Routledge, 2020). <https://doi.org/10.4324/9781003026044>
 62. Lindy Heinecken, "Are Women 'Really' Making a Unique Contribution to Peacekeeping: The

- Rhetoric and the Reality." *International Peacekeeping* 19, 4 (2015), pp. 227-248.
63. Lindy Heinecken, "Women and military service," in *Handbook on Gender and Public Administration*, Patricia M. Shields, and Nicole M. Elias (eds.), (Edward Elgar Publishing, 2022).
 64. Cori Wielenga (ed.), *Women in the Context of Justice: Continuities and Discontinuities in Southern Africa* (Pretoria: Center for Sexual Aids and Gender, CSA&G, 2018). This publication is also published under another title: *African Feminisms and Women in the Context of Justice in Southern Africa* (Palgrave Macmillan Cham, 2022).
 65. Títílope F. Ajàyí, Review of "Women and the War on Boko Haram: Wives, Weapons, Witnesses, by Hilary Matfess. London: Zed Books Ltd., 2017", in *Feminist Africa* (Special Issue on Extractivism, Resistance, Alternatives) 2, 1 (2021), 177-181.
 66. Abosede Babatunde "Reimagining Women Ritual Space: Gender and Power Dynamics in African Religion" in *The Palgrave Handbook of Africa and the Changing Global Order*, (eds.) Samuel Ojo Oloruntoba and Toyin Falola (Palgrave Macmillan, 2022), 969-986.
 67. Ibrahim Bangura, "Trapped in Violence and Uncertainty: Patriarchy, Women, and the Conflict in Somalia," *African Conflict & Peacebuilding Review*, 11, 1 (Spring 2021), 80-103.
 68. Rose Jaji, "Women, social positioning, and refugee status," in *Women Refugee Voices from Asia and Africa: Travelling for Safety*, Action Aid Association (Collection) 1st ed. (Routledge India, 2021). <https://doi.org/10.4324/9781003047094>; Titilope Ajayi, "Women, Internal Displacement and the Boko Haram Conflict: Broadening the Debate," *Africa Security*, 13, 2, (2020), 171-194.
 69. Ashleigh Shangare and Cori Wielenga, "Repositioning African women in politics: From critical mass to critical acts," *Agenda*, 36, 3, (2022), 77-89, DOI: 10.1080/10130950.2022.2107941.
 70. Elizabeth Koomson-Yalley and Justice Richard Kwabena Owusu Kyei, "We are mine workers": Feminists' political economy in artisanal and small-scale gold mining in the Talensi District, Ghana," *Journal of Rural Studies*, 95, (October 2022) 140-147.
 71. Linnet Hamasi, "Dynamics of Female Agency and Configuration of Space in Rural Kenya: Interrogating Spatial Dynamics in Western Kenya," *Journal of Popular Education in Africa*, 1, 2 (2017) 85-96.
 72. Anna Chitando and Ezra Chitando, "Zimbabwean Women's Writings and Women's Theology: Supporting Women's Struggles for Full Rights and Dignity" in *Gendered Spaces, Religion and Migration: Implication for Economic Development*, (eds.) Ezra Chitando, Sophia Chirongoma, Molly Manyonganise. (London: Routledge, 2022).
 73. Fulera Issaka-Toure, "I Divorced Him but He Said He Has Not Divorced Me": Gendered Perspectives on Muslim Divorce in Accra, Ghana," in *Islamic Divorce in the 21st Century: A global perspective*, (eds.), Erin E. Stiles and Ayang Utriza Yakin. (New Brunswick: Rutgers University Press, 2022) 106-122.
 74. Rose Jaji, "Youth Masculinities, Marginalization, and Peacebuilding in Zimbabwe," *Kujenga Amani*, September 24, 2020, <https://kujenga-amani.ssrc.org/2020/09/24/youth-masculinities-marginalization-and-peacebuilding-in-zimbabwe/> (Accessed December 12 2022).

75. Isaac Dery and Constance Awinpoka Akurugu "'Real Men' Support Their Wives': Reconstructing Masculinity Among Men in Rural Northwestern Ghana," *Hypatia*, 36, 1, (2021), 172-190. doi:10.1017/hyp.2020.46
76. Isaac Dery, Cuthbert Baataar and Anisur Rahman Khan, "Everyday peacebuilding among Ghanaian men: ambiguities, resistances and possibilities," *Journal of the British Academy*, 10, 1 (2022), 35-53. <https://doi.org/10.5871/jba/010s1.035>.
77. Isaac Dery, Paul Bata Domanban and Constance Awinpoka Akurugu, "Marriage, bride-wealth and power: critical reflections on women's autonomy across settings in Africa," *Evolutionary Human Sciences*, 4, 30 (2022) doi:10.1017/ehs.2022.27.
78. Isaac Dery, Constance Awinpoka Akurugu, and Cuthbert Baataar "'It Was All Wrong and Shameful to Beat Her': Discursive Analysis of Men's Talk of Intimate Partner Violence," *Violence Against Women*, 29, 3-4 (2023) 705-725; "Community leaders' perceptions of and responses to intimate partner violence in Northwestern Ghana," in *PLOS ONE*, 17, 3 (2022) e0262870. <https://doi.org/10.1371/journal.pone.0262870>.
79. Isaac Dery and S. Amoah, "Disrupting Hegemonic Masculinity(ies): Unpicking Urban Men's Livelihood Survival Strategies in Ghana," *The Journal of Men's Studies*, 0, 0 (2022) <https://doi.org/10.1177/10608265221095487>.
80. Abubakari Ahmed and Isaac Dery, "Framing climate change and gender intersect from the perspective of masculinity," in *SN Social Sciences*, 2, 188 (2022). <https://doi.org/10.1007/s43545-022-00501-w>; Anisur Rahman Khan, Kopano Ratele, Isaac Dery & Shahriar Khandaker, "Men and climate change: some thoughts on South Africa and Bangladesh," *NORMA, International Journal for Masculinity Studies* (2022). DOI: 10.1080/18902138.2022.2077082.
81. Isaac Dery, Refloe Makama, Anisur Rahman Khan and Cuthbert Baataar, "Configuring traditional masculinities among young men in northwestern Ghana: Surveillance, ambivalences, and vulnerabilities," *Cogent Social Sciences*, 8:1 (2022) DOI: 10.1080/23311886.2022.2038849.
82. Nathan Andrews, Sandra Amongin, and Isaac Dery, "Oil, fish, and livelihoods: Narratives of hydrocarbon benefits and gendered relations in Ghana," *Energy Research & Social Science*, 88 (June 2022).
83. Edgar Nabutanyi, "Autocratic Fatherhood, Violent Sexuality, and Critique in Mark Behr's *The Smell of Apples*," *Current Writing: Text and Reception in Southern Africa*, 34:1 (2022) 55-61, DOI: 10.1080/1013929X.2022.2035073.
84. United Nations, "Conflict and Natural Resources," United Nations Peacekeeping <https://peacekeeping.un.org/en/conflict-and-natural-resources> (Accessed: 02/07/2023)
85. Kailee Nyiayaana, "Leadership and Natural Resource Management: Linkages to the Persistence of Oil-related Conflicts in Nigeria's Niger Delta." *Leadership and Developing Societies*, 1, 1 (2016), 83-116. <https://doi.org/10.47697/lds.3434703>.
86. Tarila M. Ebiede and Kailee Nyiayaana, "How violence shapes contentious traditional leadership in Nigeria's Niger Delta." *Violence: An International Journal*, 3, 1 (2022), 65-84. <https://doi.org/10.1177/26330024221090542>.

87. Kailee Nyiayaana, "Arming Community Vigilantes in the Niger Delta: Implications for Peacebuilding." In *African Frontiers: Insurgency, Governance and Peacebuilding in Post-Colonial States* (eds.) John Idriss Lahai and Tanya Lyons (New York: Ashgate, 2015), pp. 131-141
88. Wesley Mwatwara, Joseph Mujere and Grasian Mkodzongi, "Between violence and negotiation: Gold-rushes, gang violence, and negotiated access in artisanal gold mining along Zimbabwe's Great Dyke," *The Extractive Industries and Society*, 11 (September 2022).
89. Kiale Nyiayaana and Lawrence Dube, "Floods, Human Security and the Development of Community Resilience in the Niger Delta," in *Conflict and Climate Change*, (eds.) Christian-Radu Chereji, Adrian Pop and Ciprian Sandu (Cluj-Napoca: Accent, 2022), pp. 190-206. [file:///C:/Users/Godwin%20nuoha/Dropbox/My%20PC%20\(DESKTOP-5M5KVL2\)/Downloads/ProfAyodeji-Conflict-and-climate-changeConf.Proceedings-converted.pdf](file:///C:/Users/Godwin%20nuoha/Dropbox/My%20PC%20(DESKTOP-5M5KVL2)/Downloads/ProfAyodeji-Conflict-and-climate-changeConf.Proceedings-converted.pdf) (Accessed January 21 2023).
90. Kiale Nyiayaana, "Post Amnesty Peace and the Challenge of National Political Reconciliation in the Niger Delta." *Journal of Niger Delta Studies* (2015).
91. Oluwatoyin O. Oluwaniyi, "The Challenges of Reintegration in Post-Conflict Peacebuilding: The Case of Nigeria's Niger Delta Region." APN Working Paper Series. (May 2018). https://s3.amazonaws.com/ssrc-cdn1/crmuploads/new_publication_3/%7BFB6B3231-2656-E811-80CB-005056AB0BD9%7D.pdf (Accessed December 20 2022).
92. Abosede Omowunmi Babatunde, "Environmental Conflict, Traditional Institutions and the Quest for Durable Peace in the Volatile Oil-Rich Niger Delta." *African Conflict and Peacebuilding Review*, 9, 2 (2019), 33-54.
93. Victor Okorie, "From Oil to Water? The Deepening Crises of Primitive Accumulation in the Waterscapes of Nigeria's Niger Delta." *Africa Spectrum* 53, 1 (2018), 113-128.
94. Abosede Omowunmi Babatunde, "Oil pollution and water conflicts in the riverine communities in Nigeria's Niger Delta region: challenges for and elements of problem-solving strategies," *Journal of Contemporary African Studies*, 38, 2, (2020) 274-293, DOI: 10.1080/02589001.2020.1730310
95. Abosede Omowunmi Babatunde, "Local perspectives on food security in Nigeria's Niger delta," *The Extractive Industries and Society*, 7, 3 (2020), 931-939.
96. Rawia Tawfik, "Beyond the River: Elite Perceptions and Regional Cooperation in the Eastern Nile Basin," *Water Alternatives* 12, 2 (2019): 655-675. <http://www.water-alternatives.org/index.php/alldoc/articles/volume-12/v12issue2/497-a12-2-4/file>.
97. Rawia Tawfik and Ines Dombrowsky, "GERD and Hydro-Politics in the Eastern Nile: From Water to Benefit-Sharing?" In *The Grand Ethiopian Renaissance Dam and the Nile Basin: Implications for transboundary water cooperation*, (eds.) Zeray Yihdego, Alistair Rieu-Clarke, and Ana Cascao, (London: Routledge, 2018), pp. 113-137.
98. Ana Elisa Cascão, Rawia Tawfik, Mark Zeitoun, "The Nile and the Middle East: Interlinkages between Two Regional Security Complexes and Its Hydro-political Dynamics." In *The Routledge Handbook on Middle East Security*, (eds.) Anders Jägerskog, Michael Schulz, Ashok

- Swain. (Routledge, 2018), pp. 211-233.
99. Jacinta Mwende Maweu, Lanham, Maryland, Lexington Books, Media, Ethnicity, and Electoral Conflicts in Kenya (Lanham, Maryland: Lexington Books, 2022).
 100. Jacinta Maweu and Admire Mare, Media, Conflict and Peacebuilding in Africa: Conceptual and Empirical Considerations. (London: Routledge, 2021).
 101. Fredrick Ogenga, (ed.), Africa Peace Journalism: A Manual for Media Practitioners in East Africa. (Rongo, Kenya: Rongo University's Center for Media, Democracy, Peace, and Security, 2019). [This e-book is the outcome of the APN-sponsored "East Africa Regional Peace Journalism Training Workshop" held in Kenya in March 2017. APN alumni Duncan Omanga (IRG 2014) and Jacinta Mwende Maweu (IRG 2015) also contributed chapters.] It is also published as, Ogenga, F. (ed.). Peace Journalism in East Africa: A Manual for Media Practitioners (1st ed.). Routledge. <https://doi.org/10.4324/9780429285844>;
 102. Audrey Gadzekpo, (ed.), Conflict-Sensitive Coverage: A Manual for Journalists Reporting Conflict in West Africa. (Legon, Ghana: University of Ghana, 2017). [Thesis publication stemmed from a two-day regional training workshop supported by the APN and organized by the University of Ghana's School of Information and Communication Studies in collaboration with LECIAD in March 2016 on "Improving Media Coverage of Conflict and Peacebuilding in West Africa." <http://forums.ssrc.org/kujenga-amani/files/2017/01/conflict-sensitive-coverage.pdf>
 103. Hayes Mawindi Mabweazara and Admire Mare, Participatory Journalism in Africa: Digital News Engagement and User Agency in the South (New York: Routledge 2021).
 104. Duncan Omanga, "The 'Chief' and the New Baraza: Harnessing social media for Community Policing in Kenya." APN Working Paper Series No. 4. (October 2015). http://webarchive.ssrc.org/working-papers/APN_WorkingPapers04_Omanga.pdf. (Accessed February 10 2023).
 105. Duncan Omanga, "'Chieftaincy' in the Social Media Space: Community Policing in a Twitter Convened Baraza." *Stability: International Journal of Security and Development* 4, 1 (2015) p. Art. 1. DOI: <https://doi.org/10.5334/sta.eq>.
 106. Duncan Omanga, WhatsApp as 'digital publics': the Nakuru Analysts and the evolution of participation in county governance in Kenya, *Journal of Eastern African Studies*, 13:1 (2019) 175-191, DOI: 10.1080/17531055.2018.1548211.
 107. Duncan O. Omanga, Pamela Mainye, and Erick Juma Kashara, "Policing Gangs: Facebook, Extra-judicial Killings and Popular Imaginaries of Super-cop Hessa in Eastlands, Nairobi," *Politeia*, 40, 2 (2021), 1-20.
 108. Jacinta Mwende Maweu, "Community Media: Building Trust and Resilience in Kenyan Post-Election Conflicts," *African Conflict and Peacebuilding Review* 9, 2 (2019), 9-32. DOI: 10.2979/africonfpeacrevi.9.2.02.
 109. Joyce Omwoha "'Open the Servers': The Implications of Electoral Technology for Kenya's Democratization Process," *Africa Development*, 47, 2, Special Issue (2022), 147-160.
 110. Jacinta Mwende Maweu and Admire Mare "Citizen Journalism, Electoral Conflict and

- Peacebuilding Processes in Kenya and Zimbabwe," in *The Routledge Companion to News and Journalism*, (ed.), Stuart Allan. (London: Routledge, 2022).
111. Tendai Chari, "Between State Interests and Citizen Digital Rights: Making Sense of Internet Shutdowns in Zimbabwe," in *Digital Dissidence and Social Media Censorship in Africa* (ed.), Farooq A. Kperogi. (London: Routledge, 2022).
 112. Taiwo Owoeye, Omowumi O. Idowu, Akindele J. Ogunsola, "Does ICT Diffusion Drive the Finance-Growth Nexus? Evidence from Sub-Saharan Africa," in *Corporate Finance and Financial Development: An Emerging Market Perspective on a Post-Crisis World* (eds.) Shame Mugova, Joseph Olorunfemi Akande, Odunayo Magret Olarewaju (Springer, 2022), pp. 37-53.
 113. Stanley Tsarwe, "Mobile phones and a million chatter: performed inclusivity and silenced voices in Zimbabwean talk radio," *Journal of African Cultural Studies*, 32:2, (2020) 161-177. DOI: 10.1080/13696815.2018.1551125.
 114. Stanley Tsarwe, "Media and Zimbabwe's Political Transition." In *Change of Guard: Zimbabwe Media: Mugabe to Mnangagwa Transition*, (ed.) Cris Chinaka (Media Monitors, 2020).
 115. Tanja Estella Bosch, Mare Admire, and Meli Ncube, "Facebook and politics in Africa: Zimbabwe and Kenya." *Media, Culture & Society*, 42, 3 (2020) 349-364. <https://doi.org/10.1177/0163443719895194>
 116. Marystella Auma Simiyu, "Freedom of expression and African elections: Mitigating the insidious effect of emerging approaches to addressing the false news threat," *African Human Rights Law Journal*, 22, 1, (2022), 76-107.
 117. Stanislas Bigirimana, "Remedies to copyright infringement in cyberspace in the audio-visual industry in Zimbabwe," *International Journal of Intellectual Property Management*, 12, 2, (2022), 214-232.
 118. Stephano Nalaila, Violet Wawire & Peter Mugo Gathara, "Classroom support for students' digital literacy skills for learning in Tanzania's public universities," *Development in Practice*, 32:7, (2022), 867-878, DOI: 10.1080/09614524.2022.2104219.
 119. Charles Ukeje and Yonas Yariku, "Beyond Symbolism: China and the African Union in African Peace and Security." In *China and Africa: Building Peace and Security Cooperation on the Continent*, (eds.) Chris Alden, Abiodun Alao, Zhang Chun, and Laura Barber (Palgrave Macmillan, 2018), pp. 289-309. <https://www.palgrave.com/us/book/9783319528922>
 120. Jide Martyns Okeke, "An Ambivalence to the Norm Cycle: The African Union's "New" Approach to Continental Peace and Security." In *African Foreign Policies in International Institutions* (eds.), Jason Warner, Timothy M. Shaw (New York: Palgrave Macmillan, 2018), pp. 19-32. https://doi.org/10.1057/978-1-137-57574-6_2.
 121. Ndubuisi Christian Ani "Politics of Intervention within the African Peace and Security Architecture: The Fluid Roles between the African Union and Sub-Regional Organizations," *Africa Amani Journal*, 8, 1 (2021), 1-25. <https://aaj.ipstc.org/wp-content/uploads/2021/05/Politics-of-Intervention-within-the-African-Peace-and-Security-Architecture-The-Fluid-Roles-between-the-African-Union-and-Sub-Regional-Organizations.pdf>

- (Accessed March 13, 2023).
122. Rhuks Ako and John Gbodi Ikubaje, "Contemporary Developments in Human and Peoples' Rights Protection in Africa: Insights from the African Union," in *The Palgrave Handbook of Democracy, Governance and Justice in Africa*, (eds.), Aderomola Adeola and Makau W. Mutua (Palgrave MacMillan, 2022), pp. 221-233.
 123. Christian Ani, "Coup or Not Coup: The African Union and the Dilemma of "Popular Uprisings" in *Africa, Democracy and Security*, 17, 3 (2021), 257-277, DOI: 10.1080/17419166.2021.1899915.
 124. Balingene Kahombo (ed.), "The African Union and the Resolution of Constitutional Crises in Africa," Special Issue *Law in Africa Journal* (January 2022).
 125. Kizito Sabala, "Kenya's Diplomacy and International Relations within the IGAD Region on Matters of Peace and Security: Growth, Development, and Prospects" in *Regional Economic Communities and Peacebuilding in Africa: Lessons from ECOWAS and IGAD* (eds.), Victor Adetula, Redie Bereketeab, Cyril Obi. (London: Routledge, 2020), pp. 149-160.
 126. Nkwachukwu Orji, "Economic Community of West African States Integration: The Role of Nigeria's Legislative Assembly," in *Building Regionalism from Below: The Role of Parliaments and Civil Society in Regional Integration in Africa* (eds.), Korwa Adar, Giovanni Finizio and Angela Meyer (Peter Lang, 2018).
 127. Yvonne Akpasom and Lilian Seffer, "Insights into Complex Relationships: ECOWAS-Donor Relations on Regional Peace and Security" in *Researching the Inner Life of the African Peace and Security Architecture*. (Eds.) Katharina P.W. Döring, Ulf Engel, Linnéa Gelot, and Jens Herpolsheimer (Leiden: Brill, 2021), pp. 138-163.
 128. Rawia Tawfik, "North Africa: Can Common Security Challenges Promote Regional Integration?" In *Africa Now! Emerging Issues and Alternative Perspectives* (Eds.), Adebusuyi Adeniran and Lanre Ikuteyijo. (Palgrave Macmillan, 2018), pp. 293-320.
 129. Pamela Machakanja and Chupicai Shollah Manuel, "Southern Africa: Regional architecture for counterterrorism and counterinsurgency" in *The Routledge Handbook of Counterterrorism and Counterinsurgency in Africa*. (Ed.) Usman Tar. (London: Routledge, 2021).
 130. Balingene Kahombo, "Sovereign equality and law-making: How do states from the Global South shape international humanitarian law? An African perspective" in *Law-Making and Legitimacy in International Humanitarian Law*. (Eds.) Heike Krieger and Jonas Püschmann (Cheltenham, UK: Edward Elgar Publishing), pp. 300-323.
 131. Delmas Tsafack, *Le petit État en relations internationales: Entre vulnérabilité et aspiration à la puissance*, (Generis Publishing, 2021).
 132. Delmas Tsafack, Yves Alexandre Chouala, Patrice Bigombe Logo (eds.) *Le Cameroun et les grandes puissances: Trajectoires et dynamiques de coopération* (L'harmattan, 2022).
 133. Rawia M. Tawfik, "Sudan's Normalization with Israel: A Break with the Past or Another Phase of Extraversion?" *African Studies Review*, 65, 4 (2022), 886-910. Doi:10.1017/asr.2022.79.
 134. Thulisile Mphambukeli and Victor Okorie, "Out of the Regime Complex: Practical Options

- for Enhancing Cooperation in Climate Change and New Frontiers in BRICS," in *The Political Economy of Intra-BRICS Cooperation: Challenges and Prospects*. (Ed.), Siphamandla Zondi (Palgrave MacMillan, 2022), pp. 61-77.
135. Siphamandla Zondi, Norman Sempijja, and Thulisile Mphambukeli, "BRICS in a world at crossroads? *Journal of BRICS Studies*, 1, 1 (2022), iii-v. <https://doi.org/10.36615/jbs.v1i1.1441>
136. Mopeli L. Moshoeshe and Amy Niang, "Constructive diplomacy, quiet diplomacy, diplomatic Pan-Africanism and South Africa's many approaches to conflict mediation in Africa: An assessment," in *Handbook of Regional Conflict Resolution Initiatives in the Global South*. (Ed.), Jeronimo Delgado-Caicedo (London: Routledge, 2022).
137. Ismail Rashid (ed), "African Youth and Globalization," *Africa Development (Special Issue)* 45, 3 (2020).
138. Ibrahim Bangura (ed), *Youth-Led Social Movements and Peacebuilding in Africa* (London: Routledge, 2022).
139. Ibrahim Bangura, "Young People and the Search for Inclusion and Political Participation in Guinea." *African Conflict and Peacebuilding Review* 8, 1 (Spring 2018): 54-72. <https://muse.jhu.edu/article/695704>.
140. Ernest Bagson, "Exploring the Motivations for Youth Group Membership and Identity Construction in the Tamale Metropolis, Ghana," *Politeia*, 40, 2 (2021). <https://hdl.handle.net/10520/ejc-polit-v40-n2-a6>.
141. Godfrey Maringira, Sandile Ndelu, Simbarashe Gukurume, Malose Langa, "'We Are Not Our Parents' – beyond Political Transition: Historical Failings, Present Angst, and Future Yearnings of South African Youth," *The International Journal of Transitional Justice*, 16, 1 (March 2022) 101-117.
142. Victor Okorie and Ndukaku Okorie, "Youths, Social Media and Cultural Production of Poetics of Violence: Harbingers of Violent Elections in Nigeria?" *Journal of Arts & Humanities*, 11, 5 (May 2022) 24-32.
143. Vuninga, Rossete Sifa. "'Everyone is Doing It': The Changing Dynamics of Youth Crime in Bukavu, Democratic Republic of the Congo." APN Working Paper Series No. 16. (Social Science Research Council, February 2018). <https://www.ssrc.org/publications/view/everyone-is-doing-it-the-changing-dynamics-of-youth-gang-activity-in-bukavu-democratic-republic-of-the-congo/>.
144. Vuninga, Rossete Sifa. "Youth Gangsters and Girlfriending, Intimate relations in the Township." *The African Review* 45, no 1 (2018) 28-48. <http://journals.udsm.ac.tz/index.php/article/view/2230>.
145. Simbarashe Gukurume, "Youth and the temporalities of non-violent struggles in Zimbabwe: #ThisFlag Movement," *African Security Review*, 31, 3 (2022), 282-299. DOI: 10.1080/10246029.2022.2086476.
146. Echi Christina Gabbert, Fana Gebresenbet, John G. Galaty and Günther Schlee, *Land of the Future: Anthropological Perspectives on Pastoralism, Land Deals and Tropes of Modernity*

- in Eastern Africa (Berghahn Books, 2021).
147. Akachi Odoemene, "Climate Change and Land Grabbing." In *Research Handbook on Climate Change and Agriculture Law* (ed.) Mary Jane Angelo and Anél Plessis, 423-448. (Northampton, MA: Edward Elgar Publishing, 2017).
 148. Akachi Odoemene, "Socio-Political Economy and Dynamics of Government-Driven Land Grabbing in Nigeria since 2000." *Global Economic Governance Working Paper 2015/103* (June 2015): 1-44. http://www.geg.ox.ac.uk/sites/geg/files/GEG%20WP%202015_103%20Socio-Political%20Economy%20and%20Dynamics%20of%20Government-Driven%20Land%20Grabbing%20in%20Nigeria%20since%202000%20-%20Akachi%20odoemene.pdf.
 149. Gladman Thondhlana, Georgina Cundill, and Thembele Kepe. "Co-Management, Land Rights, and Conflicts Around South Africa's Silaka Nature Reserve." *Journal Society & Natural Resources* 29, 4 (2015): 403-417. <http://www.tandfonline.com/doi/full/10.1080/08941920.2015.1089609?scroll=top&needAccess=true>.
 150. Gladman Thondhlana and Georgina Cundill. "Local people and conservation officials' perceptions on relationships and conflicts in South African protected areas." *International Journal of Biodiversity Science, Ecosystem Services & Management* 13, 1 (2017): 204-215. <http://dx.doi.org/10.1080/21513732.2017.1315742>.
 151. Gladman Thondhlana, Gladman and M. Nott. "Fuelwood preferences, use and availability in the #Khomani San resettlement farms, southern Kalahari, South Africa." *Forests, Trees and Livelihoods* 26, 3 (2017): 156-169. <http://dx.doi.org/10.1080/14728028.2017.1294507>.
 152. Aymar Nyenyezi Bisoka and Klara Claessens, "Land management in Eastern DRC." In *Negotiating Public Services in the Congo: State, Society and Governance*. (Eds.), De Herdt Tom & Titeca Kristof (Zed Books, 2019), pp. 190-213.
 153. An Ansoms, Giuseppe Cioffo, Neil Dawson, Sam Desiere, Chris Huggins, Margot Leegwater, Jude Murison, Aymar Nyenyezi Bisoka, Johanna Treidl & Julie Van Damme, "The Rwandan agrarian and land sector modernization: confronting macro performance with lived experiences on the ground," *Review of African Political Economy*, 45:157 (2018), 408-431, DOI: 10.1080/03056244.2018.1497590.
 154. Aymar Nyenyezi Bisoka & An Ansoms, State and local authorities in land grabbing in Rwanda: governmentality and capitalist accumulation, *Canadian Journal of Development Studies*, 41, 2 (2020), 243-259, DOI: 10.1080/02255189.2019.1629884.
 155. Aymar Nyenyezi Bisoka, Cécile Giraud and An Ansoms, "Competing claims over access to land in Rwanda: Legal pluralism, power, and subjectivities" in *Geoforum*, 109, 2 (April 2019), 115-124. <https://www.sciencedirect.com/science/article/pii/S0016718519301241?via%3Dihub>.
 156. Pamela Khanakwa, "Cattle Rustling and Competing Land Claims: Understanding Struggles Over Land in Bunambutye, Eastern Uganda," *African Studies Review*, 65, 2 (2022), 455-478. doi:10.1017/asr.2021.93.
 157. Fana Gebresenbet, "Transforming the Bodi from Pastoralists to Outgrowers: Land and State Capitalism in South Omo, Southwest Ethiopia." In *Trajectory of Land Reform in*

- Post-Colonial African States: The Quest for Sustainable Development and Utilization. (Eds.) by Akinola O. Adeoye and Henry Wissink. (Springer International Publishing, 2019), 43-55. https://link.springer.com/chapter/10.1007/978-3-319-78701-5_4.
158. Asebe Regassa Debelo, Georg Klute, Mohammed Detona, "They Have Stolen our Land' Enclosure, Commodification and Patterns of Human-Environment Relations among Afar pastoralists in Northeastern Ethiopia," *Modern Africa: Politics, History and Society*, 5, 2 (2017), 127–150 <https://doi.org/10.26806/modafr.v5i2.199>.
159. Asebe Regassa, Yetebarek Hizekiel & Benedikt Korf, 'Civilizing' the pastoral frontier: land grabbing, dispossession and coercive agrarian development in Ethiopia, *The Journal of Peasant Studies*, 46, 5 (2019), 935-955, DOI: 10.1080/03066150.2017.1420060.
160. Tagel Wondimu & Fana Gebresenbet, "Resourcing land, dynamics of exclusion and conflict in the Maji area, Ethiopia," *Conflict, Security & Development*, 18, 6 (2018), 547-570, DOI: 10.1080/14678802.2018.1532644.
161. Stanley Mubako, Happiness Nnko, Kalista Higini Peter and Barnabas Msongaleli, "Evaluating historical and predicted long-term land use/land-cover change in Dodoma Urban District, Tanzania: 1992–2029," *Physics and Chemistry of the Earth, Parts A/B/C*, 128, (December 2022). DOI: 10.1016/j.pce.2022.103205.
162. Jeremiah Arowosegbe, "Ethnic Minorities and the Land Question in Nigeria." Review of African Political Economy 43, 148 (2016): 260-76; and "Ethnic Minorities and Land Conflicts in Southwestern Nigeria." APN Working Paper No. 14. (Social Science Research Council, September 2017). <https://www.ssrc.org/publications/view/D4DCBBA3-A39C-E711-80C7-005056AB0BD9/>.
163. Bamlaku Tadesse, Fekadu Beyene, Workneh Kassa and Richard Wentzell, "The Dynamics of (Agro) Pastoral Conflicts in Eastern Ethiopia." *Ethiopian Journal of the Social Sciences and Humanities* 11, 1 (2015), pp. 29-60.
164. Bamlaku Tadesse, Fekadu Beyene, Richard Wentzell and Workneh Kassa, "Ethnicity, Identity and Conflicts among Pastoral Groups in Eastern Ethiopia." *African Journal of Democracy and Governance*, 1, No. 4 (2014), pp. 49-72.
165. Bamlaku Tadesse, Fekadu Beyene, Workneh Kassa and Richard Wentzell, "The Roles of Customary Institutions in Adaptation and Coping to Climate Change and Variability among the Issa, Ittu and Afar Pastoralists of Eastern Ethiopia." *Change Adaptation Socioecological Systems*, 2, 1 (2015), 141–157.
166. Fekadu Beyene Kenee, "Pastoralists and Violent Conflict along the Oromia–Somali Border in Eastern Ethiopia: Institutional Options toward Peacebuilding." *African Studies Review*, 65, 2 (2022), 404-429. doi:10.1017/asr.2021.89
167. Mary Boatemaa Setrana and Patience Adzande, "Farmer-Pastoralist Interactions and Resource-Based Conflicts in Africa: Drivers, Actors, and Pathways to Conflict Transformation and Peacebuilding." *African Studies Review*, 65, 2 (2022), 399-403. doi:10.1017/asr.2022.45.
168. Patience Adzande, "Harnessing the Social Energies of Youths in Farming and Pastoral

- Communities in Managing Conflicts in Nigeria." *African Studies Review*, 65, 2 (2022), 479-503. doi:10.1017/asr.2021.116.
169. Mary Boatemaa Setrana, "Promoting Peace and Managing Farmer-Herder Conflict: The Role of Civil Society Organizations in Agogo, Ghana." *African Studies Review*, 65, 2 (2022), 430-454. doi:10.1017/asr.2021.92.
170. Juliana Ekonyohe Ogbe and Kiale Nyiayaana, "Farmers-herders' conflict and goal two (2) of the sustainable development goals in Benue State," *World Journal of Advanced Research and Reviews*, 15, 2 (August 2022), 58-68.
171. Aloysius Nyuymengka Ngalim, "African Boundary Conflicts and International Mediation: The Absence of Mediating the Bakassi Peninsula Conflict." APN Working Paper Series: No. 9. Social Science Research Council, September 2016. <https://www.ssrc.org/publications/view/african-boundary-conflicts-and-international-mediation-the-absence-of-inclusivity-in-mediating-the-bakassi-peninsula-conflict/>
172. Kenneth Nwoko, "Post-Conflict Peacebuilding in a Contested International Border: The Nigeria-Cameroon Border Conflict Settlement and Matters Arising." *Brazilian Journal of African Studies (BJAS)* 3, 5 (2018), 65-83.
173. Erick Sourna, "Frontières et artificialité: retour sur un mythe et ses implications sur le développement au Cameroun, 1960-2010," *Canadian Journal of History*, 57, 2 (August 2022), pp. 191-219.
174. Asebe Regassa Debelo and Teshome Emanu Soboka, "Urban Development and the Making of Frontiers in/from Addis Ababa/Finfinne, Ethiopia." *Journal of Asian and African Studies*, 0(0). <https://doi.org/10.1177/00219096211069647>
175. Regassa, A. Debelo. "Competing orders and conflicts at the margins of the State: Inter-group conflicts along the Ethiopia-Kenya border." *ACCORD*, 16, 2 (2016): 57-84.
176. Daniel Olisa Iweze, "Insurgency in the Northeast region of Nigeria and its implications on inter-state and trans-border mobility, 2009-2016," *Canadian Journal of African Studies*, 54, 2 (2020), 319-327, DOI: 10.1080/00083968.2019.1700809
177. Fulera Issaka-Toure and Ousseina D. Alidou, "Current Perspectives on Islamic Family Law in Africa," *Islam in Africa (Special Issue)*, Volume 11 (2020): Issue 2 (Sep 2021).
178. Salim Hminnat, "Morocco's State Islam: Securitization, Legitimization, and Modernization." *Journal of South Asian and Middle Eastern Studies*, 44, 4 (2021), 1-24 DOI: 10.1353/jsa.2021.0025.
179. Jacinta Nwaka, "Faith-Based Actors and Post-Conflict Peacebuilding in Jos and Kaduna, Nigeria: 2000 – 15," *African Conflict and Peacebuilding Review*, 10, 1 (2020), 50-71. DOI: 10.2979/africanconfpeacevi.10.1.03; and "'The Ambivalence of the Sacred': Religion, Conflict Resolution and Peacebuilding in Northern Nigeria, 2000- 2015." APN Working Paper Series. Social Science Research Council (October, 2019).
180. Nwaka, Jacinta. "'The Ambivalence of the Sacred': Religion, Conflict Resolution and Peacebuilding in Northern Nigeria, 2000- 2015." APN Working Paper Series. Social Science Research Council, (October 2019).

181. Daniel Olise Iweze, "Boko Haram Insurgency, Interfaith Dialogue, and Peacebuilding in Kano: Examining the Kano Covenant." *African Conflict and Peacebuilding Review*, 11, 1 (2021), pp. 32-54.
182. Asnake Kefale and Fana Gebresenbet, *Youth on the Move: Views from Below on Ethiopian International Migration* (London: Oxford University Press, 2022).
183. Coffie, Amanda. "Canada and African Refugees: It Is Complicated, but Opportunities Exist for a Partnership" *International Journal of Canadian Studies*, 55, 4 (2017): 43-54. <https://www.utpjournals.press/doi/abs/10.3138/ijcs.55.05>.
184. Amanda Coffie, "Tapping into Resettlement for Rebuilding: Lessons from Peacebuilding Engagement Activities of Resettled Refugees in Canada." *African Conflict and Peacebuilding Review*, 8, 2 (2018): 38-62.
185. Amanda Coffie, "Channels for Financial and Non-financial Remittances from the Ghanaian Diaspora toward Development," *International Development Policy* [Online], 14, 2022, <http://journals.openedition.org/poldev/4818>; DOI: <https://doi.org/10.4000/poldev.4818>
186. Amanda Coffie, "Liberian Refugee Protest and the Meaning of Agency." In *Refugees' Roles in Resolving Displacement and Building Peace: Beyond Beneficiaries*, (eds.), Megan Bradley, James Milner and Blair Peruniak (Georgetown University Press, 2019), pp. 229-46.
187. Joseph Mensah, Joseph Kofi Teye & Mary Boatemaa Setrana, "The Janus-Face of Contemporary Migration: Perspectives on West African Return Migration and Transnationalism with a Focus on Ghana and Senegal." In: *Migration in West Africa*. (Ed.), Joseph Kofi Teye. IMISCOE Research Series (Springer, Cham 2022), pp. 237-259.
188. Mary Boatemaa Setrana & Nauja Kleist, "Gendered Dynamics in West African Migration," *In: Migration in West Africa*. (Ed.), Joseph Kofi Teye. IMISCOE Research Series (Springer, Cham, 2022), pp. 57-76.
189. Theophile Sewimfura, Emmanuel Sarabwe and Annemiek Richters, "Home Away From Home: Healing Among Congolese Refugees in Rwanda Through Community Based Socio-therapy," in *Groupwork with Refugees and Survivors of Human Rights Abuses: The Power of Togetherness* (eds.), Jude Boyles, Robin Ewart-Biggs, Rebecca Horn, Kirsten Lamb. (London: Routledge, 2022), pp. 55-66. <https://doi.org/10.4324/9781003192978>.
190. Fekadu Adugna, Markus Rudolf & Mulu Getachew, "A matter of time and contacts: trans-local networks and long-term mobility of Eritrean refugees," *Journal of Ethnic and Migration Studies*, 48:18 (2022), 4328-4346, DOI: 10.1080/1369183X.2022.2090155.
191. Godfrey Maringira and Rosette Vuninga, "Beyond Xenophobia: Migrants-Locals in Socio-Economic Spaces in Cape Town, South Africa." In: *Conflict and Concord: The Ambivalence of African Migrant/Host Relations in South Africa*. (Eds.), Christopher Isike, Efe Mary Isike. (Singapore: Palgrave Macmillan, 2022), pp 145-156. https://doi.org/10.1007/978-981-19-1033-3_8.
192. Rajend Mesthrie, Doreen Nchang & Chimaobi Onwukwe, "Encounters with Xenophobia: Language Learning Experiences of Cameroonian and Nigerian Migrants in South Africa," *Language Matters*, 53, 1 (2022), 46-62, DOI: 10.1080/10228195.2022.2052158.

193. Tendai Chari and Martin N. Ndlela (eds.), *Global Pandemics and Media Ethics: Issues and Perspectives* (London: Routledge, 2023).
194. Admire Mare, Erisher Woyo and Elina M. Amadhila, *Teaching and Learning with Digital Technologies in Higher Education Institutions in Africa: Case Studies from a Pandemic Context* (London: Routledge, 2022).
195. Jean Alain Goudiaby, Babacar Diop and Bintou Diallo, "Écoles publiques et écoles privées au Sénégal: des réponses différenciées face à la Covid-19." *L'éducation En débats: Analyse comparée*, 12, 1 (2022), 72–92.
196. Kenneth Chukwuemeka Nwoko, "ECOWAS responses to the COVID-19 pandemic under its peace and security architecture," *South African Journal of International Affairs*, 28, 1 (2021), 29-46.
197. Said Adejumobi and Cyril Obi (eds.), *Developmental Regionalism and Economic Transformation in Southern Africa* (London: Routledge, 2020); Victor Adetula, Redie Bereketeab and Cyril Obi (eds.), *Regional Economic Communities and Peacebuilding in Africa: Lessons from ECOWAS and IGAD* (New York: Routledge, 2021).
198. Daniel Olisa Iweze, "A historiographical review of contending perspectives on the establishment of marketing boards in colonial Nigeria," *Unizik Journal of Arts and Humanities*, 23, 1 (August 2022), 1-38.
199. Tapiwa Madimu, "'Illegal' gold mining and the everyday in post-apartheid South Africa," *Review of African Political Economy*, 49, 173 (2022), 436-451, DOI: 10.1080/03056244.2022.2027750.
200. Philani Moyo, "The Political Economy of Zimbabwe's Food Crisis, 2019-2020," *Journal of Asian and African Studies*, 0, 0 (2022), 1-16. <https://doi.org/10.1177/00219096221120923>.
201. Aymar Nyenyenzi Bisoka, "La révolution verte au Rwanda: au-delà de la dichotomie domination et émancipation," *Africa Development*, 46, 1 (2021), 1-22
202. Ibrahim Bangura, Tope Oriola, Henry Mbawa, "Corruption, Underdevelopment and the Masses in Africa," *Brazilian Journal of African Studies*, 7, 13 (Jan/Jun 2022), 81-104.
203. Simbarashe Gukurume and Fiona Tafadzwa Matsika, "Labour Dynamics in Chinese Small and Medium Enterprises (SMEs)," *Africa Review*, 14, 3 (2022), 305-331. doi: <https://doi.org/10.1163/09744061-bja10030>.
204. Mohamed Khamis Said, Kalista Higinini Peter and Sylvester Josephat Nyakoki, "Factors Influencing Beekeeping Practices in Sikonge, Tanzania," *Bee World*, 99, 2 (2022), 56-60, DOI: 10.1080/0005772X.2021.2012057.
205. Mulu Debela Ofolsha, Fekadu Beyene Kenee, Dawit Alemu Bimirew, Tesfaye Lemma Tefera and Aseffa Seyoum Wedajo, "The Effect of Social Networks on Smallholder Farmers' Decision to Join Farmer-Base Seed Producer Cooperatives (FBSc): The Case of Hararghe, Oromia, Ethiopia," *Sustainability*, 14, 10 (May 2022), 1-19.
206. Tamer Mohammed Ahmed Abd Elkreem, "Demystifying the national interest: The case of building dams and dismantling the Sudanese State," in *Routledge Handbook of the Horn of Africa*. (ed.), Jean-Nicolas Bach. (London: Routledge, 2022).

207. Michelline Marie Regina Kansole, Tog-Noma Patricia Emma Bontogho, Souleymane Hie, Boudassida Rouamba, Boureima Sana, Issa Guiblweogo, "Environmental Impact of the Real Estate Companies Boom in the Central Region, Ouagadougou (Burkina Faso)," *Current Journal of Applied Science and Technology*, 41, 14 (May 2022), 49-56.
208. Amans Ntakirutimana, Elias Nyandwi, Nadine Rujeni, Chantal Marie Ingabire, Kato Jonas Njunwa, Théoneste Ntakirutimana, Gaspard Rwanyiziri, Joseph Tuyishimire, Schadrack Ngabonziza, "Evaluation of the Control of Water Sanitation and Hygiene Related Disease Through Community Hygiene Club Intervention in Rwanda," *Journal of Social, Behavioral and Health Sciences*, 16, 1 (2022), 195-210. <https://doi.org/10.5590/JSBHS.2022.16.1.14>.
209. Sheunesu Ruwanza, Gladman Thondhlana and Menelisi Falayi, "Research Progress and Conceptual Insights on Drought Impacts and Responses among Smallholder Farmers in South Africa: A Review" *Land* 11, 2 (2022): 1-16. <https://doi.org/10.3390/land11020159>.
210. Tshililo Kharivha, Sheunesu Ruwanza and Gladman Thondhlana, "Effects of Elevated Temperature and High and Low Rainfall on the Germination and Growth of the Invasive Alien Plant *Acacia mearnsii*." *Plants (Basel)*. 11, 19 (2022):1-13. doi: 10.3390/plants11192633.
211. Uzziah Mutumbi, Gladman Thondhlana, and Sheunesu Ruwanza. 2022. "Co-Designed Interventions Yield Significant Electricity Savings among Low-Income Households in Makhanda South Africa" *Energies* 15, 7 (2022), 2-17. <https://doi.org/10.3390/en15072320>.
212. Gladman Thondhlana, Papama Yose, Jessica Cockburn and Charlie Shackleton, "Livestock ecosystem services and disservices in a medium-sized South African town," *Ecosystems and People*, 18, 1 (2022), 31-43, DOI: 10.1080/26395916.2021.2019833.
213. Sheunesu Ruwanza and Gladman Thondhlana, "People's perceptions and uses of invasive plant *Psidium guajava* in Vhembe Biosphere Reserve, Limpopo Province of South Africa," *Ecosystems and People*, 18, 1 (2022), 64-75, DOI: 10.1080/26395916.2021.2019834
214. Simbarashe Gukurume, "Decolonizing Sociology in Africa: Insights from Zimbabwe and South Africa." In *The Oxford Handbook of the Sociology of Africa*. (Eds.), R. Sooryamoorthy and Nene Ernest Khalema (Oxford University Press, 2022).
215. Mame Penda Ba, "The transformation of Africa's knowledge: thinking African futures in response to global challenges," *Global Africa*, 1, 1 (2022), 10-21. DOI: 10.57832/ga.v1i1.21.
216. Olivier Dangles, Quentin Struelens, Mame-Penda Ba, Yvonne Bonzi-Coulibaly, Philippe Charvis, Evens Emmanuel, Carolina González Almario, Lahoucine Hanich, Ousmane Koita, Fabiola León-Velarde, Yvonne K. Mburu, Francine Ntoumi, Silvia Restrepo, Laurent Vidal, "Insufficient yet improving involvement of the global south in top sustainability science publications" *PLoS ONE* 17, 9 (2022).
217. Edgar Fred Nabutanyi, "Dystopian Futures: Ugandan Science Fiction and Post-Apocalypse Contagions," *Journal of Literary Studies*, 38 1 (2022), 1-15.
218. Missaye Mulatie Mengstie, "Using the Elaborative Likelihood Model (ELM) of Persuasion to Improve Pupils' Pro-Mathematics Attitude," *Trends in Psychology*, 30, 2 (2022), 808-820.
219. Jean-Alain Goudiaby and Marc Pilon, "The progression of higher education in Senegal: Persistent inequalities," *Mondes en Développement*, 197, 1 (January 2022), 59-78.

220. Tadesse Abera Tedla, Missaye Mulatie Mengstie and Dawit Negassa Golga, "Students with Disabilities Inclusion in Higher Education: Forgotten Issue in Disability Literatures," *Dilla Journal of Education*, 1, 1 (2022), 26-38.
221. Samaila Suleiman, "When Literary Criticism Encountered Historiography: Revisiting the Bala Usman-IBK Debate," in *Literature and Popular Culture: Quest for Humane Development*. (Eds.), Victor Osae Ihidero and Rasheedah Liman (Ahmadu Bello University Press Limited, 2022).
222. Hauwa Mohammed Sani, "The Nexus Between Language, Culture, Identity and Conflict in Kaduna State," in *Intercultural Encounters in African Literature Performance and Criticism*. (ed.), Victor Osae Ihidero (Ahmadu Bello University Press Limited, 2022).
223. Mathias Chukwudi Isiani, Stanley Jachike Onyemehalu, Somtochukwu C. Osinem, Sopoluchukwu Amarachukwu Dimelu, Ngozika Anthonia Obi-Ani, "Not all deities were transformed in Igboland: a cultural history of the Api-Opi deity," *Journal of Cultural Heritage Management and Sustainable Development* (February 2022). DOI: 10.1108/JCHMSD-07-2021-0132.
224. Ngozi Ugo Emeka-Nwobia, "Understanding Gender Complementarity in Igbo Society: The Role of Umuada and Umunna in Peacebuilding, Kujenga Amani, July 21, 2021, <https://kujenga-amani.ssrc.org/2021/07/21/understanding-gender-complementarity-in-igbo-society-the-role-of-umuada-and-umunna-in-peacebuilding/>
225. Jacinta Chiamaka Nwaka and Obiomachukwu Winifred Osuji, "They do not belong: adoption and resilience of the Igbo traditional culture," *African Identities*, (2022). DOI: 10.1080/14725843.2022.2126346
226. Boki Tolasa Gutema and Missaye Mulatie Mengstie, "Perceived causes, diagnosis methods and treatment practices of mental illness among traditional healers of the Berta community in Assosa, Ethiopia." *International Journal of Social Psychiatry* 0, 0 (2022). doi:10.1177/00207640221128163
227. Alex Sivalie Mbayo, *People with disability and the 2018 electoral process in Sierra Leone. How can we not matter?* (GRIN Verlag, 2020).
228. Godfrey Maringira, "Killing as a Resource: Gang Rivals in South Africa," *Politeia*, 40, 2 (2021).
229. Abubakari Ahmed, Denise P Lozano Lazo, Kennedy A. Alatinga, Alexandros Gasparatos, "From Ampesie to French fries: systematizing the characteristics, drivers and impacts of diet change in rapidly urbanizing Accra," *Sustainability Science*, 16 (August 2022), 1-25. Doi: 10.1007/s11625-022-01195-y.
230. Simbarashe Gukurume, "Transactional Relationships Within a University Campus in Zimbabwe," *The Oriental Anthropologist*, 22, 1 (2021), 4-23. <https://doi.org/10.1177/0972558X211033374>.
231. Classio Joao Mendiata, Alphonse Nkurunziza, Constancio Augusto Machanguana, Roberto Bernardo, "Pedestrian travel behaviour and urban form: Comparing two small Mozambican cities," *Journal of Transport Geography*, 98, 2 (January 2022), 1-10. DOI: 10.1016/j.

- jtrangeo.2021.103245.
232. Eve Nabulya, "Rethinking Human-Centeredness and Eco-Sustainability in an African Setting: Insights from Luganda Folktales," *Journal of African Cultural Studies*, 34 3 (March 2022), 308-324. DOI: 10.1080/13696815.2022.2032618.
233. Anusa Daimon, "Cultural Economic Survival under Crisis—Malawian Nyau/Gule Wamkulu Dances and Zimbabwe's Economic Meltdown." In: *Livelihoods of Ethnic Minorities in Rural Zimbabwe*. (Eds.), Kirk Helliker, Patience Chadambuka, Joshua Matanzima. (Springer, Cham), 193-209. https://doi.org/10.1007/978-3-030-94800-9_11

ABOUT THE AUTHOR

*Godwin Onuoha teaches in the Liberal Arts Division of Mercer County Community College, New Jersey. He has held adjunct teaching positions in Princeton University, Rutgers University, Rowan University, and The College of New Jersey. Dr. Onuoha's research interest broadly intersects identity politics, resource governance, and development in Africa. He was previously the African Humanities Post-Doctoral Research Associate at the Princeton Institute for International and Regional Studies (PIIRS), Princeton University, and a Senior Research Specialist (SRS) and African Research Fellow (ARF) at the Human Sciences Research Council (HSRC), South Africa. Dr. Onuoha is a recipient of the Harry Frank Guggenheim Distinguished Scholar Awards and the Mellon/American Council of Learned Societies (ACLS) Community College Faculty Fellowships, and his articles have appeared in *Nationalism and Ethnic Politics*, *Ethnic and Racial Studies*, *Review of African Political Economy*, *Current Sociology*, and *National Identities*, among others. He has consulted for the U.S. Department of State's Bureau of Educational and Cultural Affairs, the Global Initiative Against Transnational Organized Crime (GI-TOC), and the National Research Foundation (NRF), South Africa, among others. Dr. Onuoha holds a B.A in history and M.Sc. in political science (both from the University of Lagos), an M.A in political science from the Central European University, and a PhD in social anthropology from Martin Luther University, Germany.*