



MIASA Thematic Conference 2023
The Role of Traditional Institutions for Promoting
Sustainable Peace in Africa
Institut des Sciences de Sociétés (INSS-CNRST)
Ouagadougou, Burkina Faso
November 30-December 2, 2023



Introduction

Africa has the reputation of being the continent most prone to conflict, whether intra-community, inter-community or inter-state. These African conflicts differ according to their intensity, duration and territorial extension, as well as their nature.¹ We observe both inter- and intra-state conflicts, armed and unarmed conflicts, conflicts linked to natural resources and ethnic conflicts. In any case, conflicts or wars are not an end in themselves, but are fundamentally linked to the notion of peace. According to Simmel (1908: 336), the notions of conflict and peace are "so intertwined that the conditions of future combat are constituted in every state of peace, and those of future peace in every combat". In a situation of conflict, peace – and lasting peace in particular – becomes an ideal in which various external and internal players play a part as protagonists. Once achieved, peace does not remain a permanent fact, for as Vasquez (1993: 266)² shows, "some types of peace have been quite successful in avoiding the recurrence of war, while others have rather favored the resumption of war". In other words, post-conflict peace can itself carry the seeds of a return to a more intense conflict situation. Ultimately, in the context of a post-conflict situation, the most important thing is not to obtain a sealed peace between the belligerents or the actors in the conflict, but to arrive at a situation where this peace becomes a lasting part of the relations between the said actors.

On this subject, Faget (2008: 309) notes a certain evolution in the way political conflicts have been managed in recent years, given that the "traditional role of state diplomacy is increasingly being supplemented or replaced by more consensual and less vertical modes of resolution". Thus, conflict management and the promotion of living together and peace must consider all protagonists, including traditional institutions, which - in different ways - are often involved in conflicts. By "traditional institutions" we mean those institutions which - unlike those of the post-colonial state - represent a certain socio-cultural heritage originating from society itself³, irrespective of whether this heritage is true, invented or imagined.⁴ "Traditional" therefore does not mean that practiced customs originate from an intact pre-colonial past, that they are timeless, immutable and anachronistic. Traditional institutions take many forms: chiefs, councils, courts, customary rules and norms, spiritual leaders. As actors involved in conflicts, these traditional institutions can play different roles. They may have contributed to the emergence of the conflict and be among the parties to the conflict, or they may act as mediators and thus contribute to the negotiation of social and political crises on the continent. This conference will explore the complexity of traditional institutions as key actors in conflict, and their potential contribution to promoting sustainable peace in Africa. The conference invites researchers from different disciplines to discuss one or more of the following questions:

- What role(s) do traditional institutions play in peace processes and the establishment of lasting peace in Africa?
- To what extent can traditional institutions aggravate conflicts?

¹ HUGON, (Philippe), *Géopolitique de l'Afrique*, CEDES, 3ème édition, 2012, p. 183.

² Cited by Colson and Lempereur (2008), Op cit.

³ Englebort, Pierre (2002): Born-again Buganda or the limits of traditional resurgence in Africa. *Journal of Modern African Studies*, 40(3), 345-368.

⁴ Ranger, Terence (1983): The invention of tradition in colonial Africa. In: Hobsbawm, Eric & Ranger, Terence (Hg.), *The Invention of Tradition*. Cambridge: Cambridge University Press, 211-262).

- What can we learn from a historical perspective about the different roles of traditional authorities in peace processes, and their relations with state and/or international actors?
- How are traditional institutions considered by national and international mechanisms for resolving conflicts and building lasting peace?
- What does a feminist perspective tell us about the role of traditional authorities in conflicts?
- How can we imagine the future of traditional mediation and peace institutions in Africa?

Conveners and Organizers:

Dr Seidu Alidu, Head of Department of Political Science, University of Ghana, Legon, Ghana

Dr Susann Baller, History, Director (Germany) of MIASA, University of Ghana, Legon Ghana and German Historical Institute in Paris

Prof Ludovic Kibora, Director of INSS-CNRST, Ouagadougou, Burkina Faso

Dr Sarah Kirst, Collaborative Research Center / Transregio 138. Dynamics of Security. Forms of securitization in historical perspective. Philipps University Marburg, Germany

Prof Augustin Loada, University of Ouagadougou II, Burkina Faso

Dr Marko Scholze, Coordinator MIASA Outreach Program, Goethe University Frankfurt, Germany

The conference takes place in the framework of the Merian Institute for Advanced Studies in Africa (MIASA) which was founded in 2018 at the University of Ghana in Legon/Accra. The conference is part of the outreach program of MIASA in collaboration with the Institute for Sciences on Societies (INSS-CNRST) and the Goethe University in Frankfurt/Main in Germany. MIASA is funded by the German Federal Ministry for Education and Research. For more information, please consult: <https://www.ug.edu.gh/mias-africa/node/1>

Day 1, 30 November 2023

- 9:00-9:45 Welcome Addresses and Introduction by:
Ludovic Kibora, INSS
Susann Baller and Grace Diabah, Directors of MIASA, University of Ghana, Accra
Housekeeping: Marko Scholze, Coordinator for the MIASA outreach program, Goethe University Frankfurt/Main
Introduction
- 9:45-10:45 Keynote:
Bettina Engels: *What's authority got to do with it? Authority, power, legitimacy and conflict*
- 10:45-11:15 Coffee Break
- 11:15-12:00 **Panel 1: Of chiefs, communities and resources: The plurality of traditional institutions and issues**
Dieter Neubert: *Chances and limitations of (neo-)traditional authorities in processes of peace building. A comparative view*
Sarah Yeukai Matanga: *Traditional leaders as custodians of peace or perpetrators of conflicts? A case study of Mutoko Rural District in Zimbabwe*
Missa Millogo: *Place and role of the nanamse moose Saaga, Kugri and Baongo in socio-political crises in Burkina Faso (1945-2015)*
- 12:00-13:00 Lunch Break
- 13:00-14.00 **Panel 1 (continued)**
Yaovi Aziamate: *West African local communities and conflict prevention in the extractive industries (EI)*
Anne Hennings: *Institutions of Peace? Customary authorities and post-war land reform in West Africa*
- 14:00-15:30 **Panel 2: Customary legal approaches to conflict resolution**
Seybou Djibo: *The role of traditional and Muslim legal schools in the stability of sub-Saharan societies*
Veronica Fynn Bruey: *Prosecuting Liberia ex-combatants: The role of the Palava Hut*
Meron Zeleke (online): *Agency of women in peace building: Sinqee, women-led customary institution of dispute resolution in Ethiopia*
Evans Shoko: *Traditional authorities, customary regulations and water peace in Zimbabwe*
- 15:30-16:00 Coffee Break

- 16.00-17.05 **Panel 3: Talking peace – communication practices in conflicts**
 Nana Firmin: *Traditional institutions tested by institutionalist approaches: the case of political uses of alliances and joking relations in Burkina Faso*
 Esther Phubon Chie: *The role of multilingualism in conflict resolution and peacebuilding in Africa*
 Adwoa Owusuaa Bobie (with Joann Thompson joining online): *Communicating peace or war? The role of the Asantehene's cloths in the mediation of the Dagbon chieftaincy crisis*
- 19:00 Welcome dinner in town

Day 2, 1 December 2023

- 6:30-8:00 Visit of the Moro Naba ceremony in Ouagadougou
- 9:30-11.00 **Panel 4: Performing peace as embedded social practice**
 Miédome Kam: *Kekole and peacekeeping among the Jãana (Djan) in Burkina Faso*
 Daniel Arvorgbedor: *The place of Haló performance in inciting and exacerbating inter-group feud: Towards a sustainable peace initiative in a post-conflict society*
 Pauline Kazembe: *"I know why the caged bird sings": An African feminist exploration of the female gwenyambira's role in promoting sustainable peace in post-2000 Zimbabwe*
 Emmanuel Dassah (with James Adam joining online): *Bridging the peace divide: Exploring traditional institutions' key roles in African conflict resolution*
- 11:00-11.30: Coffee Break
- 11:30-13:00 **Panel 5: The role of women in peace resolution**
 Lydia Amoah: *What do women know about peacebuilding: The Asanthehemaa's court and customary dispute resolution in Ghana*
 Aisha Balarabe Bawa: *Women and conflict management in pre-colonial Igboland in Nigeria: The example of Umuada*
 Ferdinand De Jong: *Separatism and the occult: The role of women in the peace process in Senegal*
 Ada Djabou: *Women, cultural practices and peacemaking in traditional societies of Northern Cameroon*
- 13:00-14:00 Lunch Break
- 14:00-16:00 **Paper and Round Table: Civil society organizations and traditional institutions in conflict resolution processes – partner or adversaries?**
- Paper: Sophie Komujuni: *Impact of International Humanitarian and Peacebuilding Programs on Traditional Authority*

Round Table: Moderator: Mamadou Traoré, former technical advisor to the Ministry of National Reconciliation, Researcher at Centre pour la Gouvernance Démocratique /Institut des sciences des sociétés

Fatimata Oulima Sinare, President of the Women's Network for Peace of ECOWAS in Burkina Faso

Yéri Alice Kambiré, West African Network for Peace Building (WANEP)

Tégawendé Alfred Simporé, General Secretary, Association Burkina Dambè Loudé (BDL)

Naaba Boalga, Village Chief of Dawelgué, Former Minister of Religious and Customary Affairs

16:00-16:30 Coffee Break

19:00: Joint dinner in town

Day 3, 2 December 2023

9:00-10:05 **Panel 6 Traditional institutions in armed conflicts**

Adam Sandor: *Counter-insurgency on a shoe-string: Managing threats through brokerage in Niger*

Adetayo Olamide Sowale: *Traditional institutions, Boko Haram insurgency and counter-insurgency operations in Northeast Nigeria*

Ibrahima Poudiougou (with Marie Deridder joining online): *Traditional authorities, local elites and conflicts in central Mali. What transformations in the long term for what futures today?*

10:05-10:30 Coffee Break

10:30-11:00 Introduction to the World Café format and group division

11:00-12:00 World Café Part 1

12:00-13:00 Lunch Break

13:00-14:30 World Café Part 2 and preparation of group results

14:30-15:00 Coffee Break

15:00-16:00 Presentation of group results in the plenary, wrap up and closure

19:00 Farewell Dinner

Participants (in alphabetical order)

1. James Natia Adam, Associates for Change, Accra Ghana
2. Lydia Amoah, PhD-candidate, Institute of African Studies, University of Ghana, Accra, Ghana
3. Prof Daniel Avorgbedor, Institute of African Studies, University of Ghana, Accra, Ghana
4. Yaovi Aziamate, PhD-candidate in Law, Economy and Management, University of Lomé, Togo
5. Dr Aisha Balarabe Bawa, Department of History, Usmanu Danfodiyo University, Sokoto, Nigeria
6. Naaba Boalga, Village Chief of Dawelgué, Former Minister of Religious and Customary Affairs, Burkina Faso
7. Dr Owusuaa Adwoa Bobie, Centre for Cultural and African Studies, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana
8. Dr Veronica Fynn Bruey, Centre for Social Sciences, Athabasca University, Canada
9. Dr Esther Phubon Chie, Department of Linguistics, University of Bamenda, Cameroon
10. Alice Combar, WANEP
11. Emmanuel Zumabakuro Dassah, Department of Philosophy and Religion, University for Development Studies, Tamale, Ghana
12. Dr Marie Deridder, Department of Cultural Anthropology and Ethnology, Uppsala University, Sweden
13. Dr Ada Djabou, History, University of Yaoundé I/ENS, Cameroon
14. Dr Seybou Djibo, Department of History and Strategic Studies, Université de Zinder, Niger
15. Prof Bettina Engels, Otto Suhr Institute for Political Science, FU University Berlin, Germany
16. Dr Nana Firmin, Political Science, Institute for Sciences on Societies (INSS-CNRST), Ouagadougou, Burkina Faso
17. Dr Anne Hennings, Peace Academy Rhineland-Palatinate, University of Kaiserslautern-Landau, Germany
18. Dr Ferdinand de Jong, Critical Heritage Studies, Anthropology of Religion, New Europe College – Institute for Advanced Study, Bucharest, Romania
19. Miédome Kam, DEA, Sociology, Institute for Sciences on Societies (INSS-CNRST), Ouagadougou, Burkina Faso
20. Yéri Alice Kambiré, West African Network for Peace Building (WANEP)
21. Dr Pauline Mateveke Kazembe, Department of Languages, Literature & Culture, University of Zimbabwe, Harare, Zimbabwe
22. Dr Sophie Komojuni, Department of Social Sciences, Mountains of the Moon University, Fort Portal, Uganda
23. Dr Sarah Yeukai Matanga, Faculty of Arts and Education, Zimbabwe Open University, Marondera, Zimbabwe
24. Dr Missa Millogo, Department of History, University Nazi Boni, Bobo Dioulasso, Burkina Faso
25. Prof (em.) Dieter Neubert, Department of Sociology, University of Bayreuth, Germany
26. Dr Ibrahima Poudiougou, International Environment and Development Studies, (ERC-funded project, Landresponse), Norwegian University of Life Sciences, Norway
27. Dr Adam Sandor, Department of Sociology, University of Bayreuth, Germany
28. Dr Evans Shoko, Centre for African Studies, University of Cape Town, South Africa
29. Tégawendé Alfred Simporé, General Secretary, Association Burkina Dambè Loudé (BDL)

30. Fatimata Oulima Sinare, President of the Women's Network for Peace of ECOWAS in Burkina Faso
31. Adetayo, Olamide Sowale, PhD-candidate, Department of International Relations, Mc Pherson University, Ogun State, Nigeria
32. Dr Joann Thompson, Centre for Cultural and African Studies, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana
33. Dr Mamadou Traoré, former technical advisor to the Ministry of National Reconciliation, Researcher at Centre pour la Gouvernance Démocratique /Institut des sciences des sociétés (INSS-CNRST)
34. Dr Meron Zeleke, Center for Human Rights, Addis Ababa University, Ethiopia

Abstracts

Keynote

Bettina Engels: What's authority got to do with it? Authority, power, legitimacy and conflict

In this talk, four concepts that are key to the debate on traditional institutions and their potential for peace are outlined and related to each other: Power, authority, legitimacy, and conflict. It is argued that the debates on the current security crises in the Sahel states are permeated by liberal and colonial concepts of legitimacy and rule. Ultimately, these serve to justify interventions of various kinds and to secure unequal global power relations. With this in mind, the open key question remains how institutions can be created, by whom and on which scale that are considered legitimate by the people concerned, and where decision making is not via military power or personal wealth.

Paper Abstracts

Lydia Amoah: What do women know about peacebuilding: The Asantehemaa's court and customary dispute resolution in Ghana

Ghana is deemed a peaceful country nonetheless, it is saddled with a number of conflicts that are either politically motivated, resource-related, or border on Chieftaincy. The relationship between traditional leaders and the state is considered as complementing each other. For instance, the government of the day can nominate them to advisory boards and security councils. Subsequently, the position of traditional leadership is guaranteed through the Chieftaincy Act of Ghana of 2008 (Act 759). The Act mentions that one of the roles of traditional leaders is to resolve disputes in their various communities. In this paper, I critique the dominant narrative that women are victims of war ignoring their possible role as agents of peace, and rather examine women-led grassroots dispute resolution. In reference to the United Nations Security Council Resolution (1325) which argues for women's participation in peace processes and Feminist Peace and Conflict Theory which employs a feminist standpoint to peace, I argue that the Asantehemaa's court, situated in the Ashanti region of Ghana contributes to sustainable peace. The court resolves disputes that are resource related such as access to and sale of lands; domestic related such as marital disputes; succession-related disputes such as faulty succession lines. Traditionally, Akan queenmothers are considered dual political authorities to the males. Hence, they operate their customary courts to complement that of their chiefs within their jurisdiction. Therefore, they contribute to national peace from the local level. The future of such customary courts is key to ensuring women's voices are heard when disputes occur and depicts the role of queenmothers in traditional mediation and peace processes. Finally, this paper depicts women's contribution to conflict resolution in their communities by showing the local capacity of women and the application of varied indigenous and time-tested mechanisms to peacebuilding in Ghana.

Daniel Avorgbedor: The place of Haló performance in inciting and exacerbating inter-group feud: Towards a sustainable peace initiative in a post-conflict society

This paper examines a unique, proscribed performance genre known as haló among the Anlo-Ewe, Ghana with focus on how and why factions creatively employed a mixture of historical and fictive biographical narrations in order to incite and exacerbate inter-group and inter-personal conflicts. The performance, which was characterized by extreme inventive dramaturgical, choreographed caricature and aggravations often resulted in physical violence, personal trauma, and long-term hostilities and social cleavages. Despite a Ghana government proscription in 1960,

the related severe social and interpersonal ruptures continue to qualify social relations negatively into contemporary times, at both intra-village and inter-village levels. The immediate relevance of this proposal to the conference theme is seen in the following:

- Post-Haló as post-conflict example in which questions and resources of conflict and peacebuilding are imbricated;
- Example (i.e., haló) in which both indigenous and government systems of jurisdiction were only partially successful in restoring peace and thus a lack full return to pre-halo normalcy;
- The integration of indigenous rituals in haló performance and in cessation efforts not only underscores the socially and psychologically transcendent precarities of the performance tradition, they also strongly suggest these avenues and resources as valid indigenous means that should be integrated with those of official and innovative ones (summarized below);
- Muted hostilities, suspicion, trauma, social stigma and social cleavages endure, wards and feuding villages would not unite as one in the face of new demographic and shifting sociopolitical contexts), thus a strong justification for alternative means of seeking, building and sustaining peace and new forms of mutual understanding.

The paper presents an argument that recommends the careful, systematic exploration and institutionalization of a redress and peacebuilding mechanisms and resources that draw on and exceed significantly traditional models of theater, performance, and indigenous rituals of reconciliation with focus on their sustenance in a post-conflict society.

Yaovi Aziamate: West African local communities and conflict prevention in the extractive industries (EI)

The new wave of natural resource discoveries across the African continent in general is likely to transform African economies. In principle, extractive industries (EIs) contribute to local and regional development in a variety of ways: through taxation, the social policies they apply to their employees, the use of local subcontractors and suppliers (socio-economic actions - voluntary and/or imposed by public authorities). However, EIs present major challenges for almost all West African countries. Indeed, the exploitation of non-renewable natural resources (oil, gas, minerals and timber) is often cited as an important vector for the outbreak and intensification of violent conflict around the world. These conflict are more likely to occur where local communities have been systematically excluded from decision-making processes, or where economic benefits are concentrated in the hands of a few. The number of victims of conflict is testimony to the price paid by societies threatened by ongoing or emerging resource-related violence, and this violence is exacerbated by the fragmentation of relationships, the weakening of institutions and the destruction of infrastructure. Measures must be taken to prevent such conflict, mitigate its short- and long-term effects, and harness the enormous potential of natural resources to rebuild societies in the wake of conflict. Involving local communities in the exploitation of non-renewable natural resources should therefore be a priority for all those committed to conflict prevention and sustainable development as goals to be achieved.

Adwoa Owusuaa Bobie and Joann Thompson: Communicating peace or war? The role of the Asantehene's cloths in the mediation of the Dagbon chieftaincy crisis

The Dagbon Chieftaincy crisis is one of the lingering inter-ethnic conflicts that engaged the attention of governments, political leaders and traditional authorities in post-independence Ghana. Since it started in 2002, political stakeholders employed different modern democratic strategies of arbitration to resolve the traditional dispute, but they all proved futile. In 2003 a three-member Committee of Eminent Chiefs (CEC) was inaugurated to mediate the crisis with the Asantehene (Asante king) as the chairman. Though the CEC faced challenges, it finally developed a comprehensive peace roadmap in 2018 that led to the final resolution of the conflict. While studies have looked at the role of the chiefs as traditional authorities and the influence of their role in the process (Gyampo, 2014; Abideen, 2022), they have failed to recognize the role of

traditional non-human actors in the mediation process. Therefore, this study looks at how the Asantehene used his cloths as a form of communication in the mediation process. Clothing constitutes meaningful, symbolic, nonverbal communication elements that transmit information about the wearer, event, or situation. Like language, clothing is culturally constructed with vestimentary symbols that articulates situational information (Bohn, 2012; Tijana et al, 2017). The Asantehene, wears peculiarly crafted, non-replicable Kente and Adinkra cloths curated by selected weavers to symbolize distinction and project messages about his presence. Therefore, the study discusses how the cloths Asantehene wore when performing his duty as the mediator of the Dagbon chieftaincy crisis influenced the process of restoring peace. We claim that the King was intentional in his selection of cloths, knowing the important message that the craft symbols, weave patterns and colour combination communicates in his position as the mediator.

Aisha Balarabe Bawa: Women and Conflict Management in Pre-Colonial Igboland in Nigeria: The Example of Umuada

The African continent has been ravaged by incessant killings arising from ethno- religious crisis, conflict and war resulting in destabilization, displacement, and infrastructural destruction. The quest for 'silence the guns' has been largely driven by the determination to restore peace, and prevent the destructive effects of violent conflict. Women and children are disproportionately affected by wars such as sexual violence, abductions, forced marriage and trafficking. Yet, they are often absent from or underrepresented during peace negotiations. It is in view of this gap, that this paper aims to interrogate the role of Umuada in settlement of dispute in traditional Igboland. Though research has expanded extensively on women peace initiative, the Umuada present a unique case study as they were not only involved in peace dialogue within the royal clan but also active in grassroots peace-making processes and inter- community exchanges. The paper uses a descriptive approach alongside the primary and secondary sources. It is the position of this paper that the Umuada adopt strategies to build peace within their communities.

Veronica Fynn Bruey: Prosecuting Liberia ex-combatants: The role of the Palava Hut

On 30 October 2008, Charles McArthur Emmanuel, AKA Chuckie Taylor, son of Charles Ghankay Taylor - former President of Liberia was convicted by the Southern District of Florida for torture and possession of a firearms while committing a violent crime in Liberia. Emmanuel was sentenced to 97 years in prison, the first case of torture committed by an American citizen in a foreign country. On 6 February 2012, an immigration judge in Batavia, New York, ordered the removal of George Saigbe Boley, a former leader of the Liberian Peace Council, for his role in human rights abuses committed during Liberia's civil war. Boley's case is the first time the United States Immigration and Customs Enforcement has charged anyone for recruiting and using child soldiers on the ground of inadmissibility. On 26 April 2012, the Special Court for Sierra Leone found Charles Taylor guilty of aiding and abetting the Revolutionary United Front and was sentenced to 50 years in prison. On 30 January 2014, Jucontee Thomas Smith Woewiyu, a former leader of the Liberian National Patriotic Front, was indicted by the Eastern District of Pennsylvania for lying under oath to procure and obtain naturalization as a United States citizen. Martina Johnson, former Commander of the National Patriotic Front; Agnes Reeves Taylor, ex-wife of Charles Taylor; Jeffrey Gbatu, former member of the Peoples' Redemption Council; Mohamed "Jungle" Jabateh, former General of the United Liberation Movement for Democracy; Alieu Kosiah, and a host of others have all been arrested, convicted, or sentenced either in Belgium, England and the United States for war crimes committed in Liberia during its 14-year civil war. In the absence of a Special War Crimes Tribunal for Liberia, the Truth and Reconciliation Report (2009) recommended (inter alia) the the Palava Hut, a traditional peacebuilding mechanism to help foster peace dialogue and rebuild broken relationships, national reconciliation, and healing

beginning at the grass roots. This paper examines the efficacy of the role of the traditional Palava Hut in restoring justice and sustaining peace in Liberia.

Esther Phubon Chie: The role of multilingualism in conflict resolution and peacebuilding in Africa

Language plays a crucial role in conflict resolution and peacebuilding. This is true globally but more so in Africa, which has more than a thousand ethnicities (Scholarblogs, 2023). Some African countries such as Cameroon boast more than 240 major native tongues and two European languages employed for official communication. Consequently, and although oft-ignored, multilingual proficiency is necessary to maximize the utility of traditional or indigenous institutions in the conflict resolution and peacebuilding process in Africa. Such proficiency is a sine qua non in efforts to resolve and/or promote sustainable peace between different ethnic, hence linguistic groups. Such groups are commonplace and have been linked to many conflicts on the continent. The Nigeria-Biafra War of 1967-1970, Darfur ethnic cleansing, the Tutsis and Hutus conflict of the 1990s in Rwanda, and the ongoing Anglophone conflict in Cameroon are illustrative. My proposed study will use secondary data from conventional and online sources to highlight this role and suggest steps that can be taken to enhance the importance of multilingual proficiency as a tool for conflict resolution and sustainable peacebuilding in a linguistically pluralistic setting. The paper resulting from said study shall, inter alia, demonstrate the capacity of multilingual proficiency to: facilitate communication and dialogue; build trust; enhance conflict analysis; promote inclusivity; draw attention to issues of cultural sensitivity; prevent conflict; facilitate mediation and negotiation; facilitate reconciliation; foster community engagement; foster post-conflict reconstruction; facilitate legal processes; and guarantee long-term sustainability. The importance of language is heightened in Africa because of the continent's exceedingly diverse ethnic and linguistic diversity. Therefore, addressing language barriers and promoting multilingual approaches in conflict resolution and peacebuilding initiatives constitutes a vital means of achieving meaningful outcomes.

Emmanuel Zumabakuro Dassah and James Natia Adam: Bridging the peace divide: Exploring traditional institutions' key roles in African conflict resolution

Amidst the intricate tapestry of African conflicts, traditional institutions stand as both pivotal actors and game-changers holding the power to either perpetuate discord or forge a path towards enduring peace. Despite their undeniable influence, the nuanced roles of traditional institutions in conflict resolution and peace processes remain inadequately understood and explored. Existing studies often fail to comprehensively analyze how these institutions navigate the intricate terrain of conflict or provide a holistic view of their potential to drive meaningful and lasting peace across diverse African contexts. Consequently, the study focuses on the pivotal question: How do these revered traditional institutions wield their influence to shape conflict dynamics and foster sustainable peace? This study aims to shed light on the multifaceted impact of traditional institutions by offering fresh insights into their capacities to mitigate conflicts and pave the way for sustainable peace. Using two case studies in Ghana and Burkina Faso, expert interviews were conducted with 16 traditional leaders, 18 conflict resolution experts and 8 focus group discussion with vulnerable and marginalized groups, including women, men, youth groups and person with disability. The findings reveal that traditional institutions wield significant influence over conflict trajectories. While they can perpetuate conflicts, they also play pivotal roles in mediation and fostering sustainable peace. Historical contexts shape their adaptive strategies, and their gendered impact is evident in varying degrees across conflicts. To leverage the positive potential of traditional institutions, it is imperative for peacebuilding efforts to integrate their practices and expertise into formal conflict resolution frameworks. Recognizing the nuanced roles of traditional institutions and enhancing their collaboration with state and international actors can lead to more

inclusive and effective peace processes in Africa. This study contributes vital insights to inform policy and practice, advancing the prospects of lasting peace on the continent.

Marie Deridder and Ibrahima Poudiougou: Traditional authorities, local elites and conflicts in central Mali. What transformations in the long term for what futures today?

Until recently, Mali had been characterized by its apparent political stability since the democratic turnaround of the 1990s. The country was held up as an example of electoral democracy in West Africa. The old Touareg rebellions seemed confined to the north of the country. The decentralization of the State was presented as a successful attempt to boost a democratic process throughout the country. In the first decade of the 2000s, therefore, it was difficult to imagine the upheavals Mali would experience following the collapse of the Gaddafi regime in Libya in 2011. For the past decade, Mali has faced a rapidly deteriorating security situation, with military takeovers in the wake of armed and jihadist insurgencies. International military interventions and multiple peacekeeping operations have contributed to the militarization of the region and heightened local tensions. State withdrawal from areas controlled by various armed groups has severely restricted and/or conditioned access to education, healthcare and means of subsistence such as pastures and fields. As a result, populations are faced with multiple, intertwined crises. In this paper, based on a discussion of comparative ethnographic fields located in flooded and exundated areas in central Mali¹, we will first discuss the 1 Marie Deridder conducts ethnographic research in Mali, between 2007 and 2009 in the Inner Niger Delta and since 2007 in Bamako. I. Poudiougou has been conducting ethnographic research in Mali, in Dogon Country and in the Inner Niger Delta, since 2016. configuration and plurality of the so-called 'traditional' authorities that have been built up over the long history of central Mali. We will explain the transformation of their legitimacies in a context of capturing rents from natural resources (livestock, fishing and agriculture), development industries and tourism, enabling them to gradually constitute themselves as local elites. Ambivalent, these elites are enmeshed in complex relations of domination and mobilize various strategies in an attempt to maintain their hegemonic position. We intend to deconstruct certain representations and fantasies associated with these actors as external to the ongoing conflicts, as well as the apparent homogeneity of so-called 'local communities' often presented as unified behind a so-called 'traditional' authority or 'community leader'. Then, in the current context of armed conflict, we will examine the possibilities and limits of these local elites in a conflict pacification process. We will argue that these elites are not only stakeholders in conflicts, but that once processes of discussion/negotiation of peace agreements have begun, notably with the Malian state, their position and room for manoeuvre change within the conflict process. In our view, understanding the current conflicts in Mali therefore requires an analysis in terms of the fragmentation of ethnico-professional groups, the dynamics of subalternization over time, and a tense relationship with a plural Bamako elite, calling into question the contemporary legitimacy and representativeness of the so-called "traditional" authorities.

Ada Djabou: Women, cultural practices and peacemaking in traditional societies of Northern Cameroon

Traditional African societies in general, and those of northern Cameroon in particular, have developed strategies for establishing peace and resolving conflicts. Women, endowed with the power to negotiate and persuade, play a significant role as mediators in conflict resolution and management. Thanks to women, peace has reigned in many parts of northern Cameroon. They intervene to ease tensions and seek an honorable compromise so that conflicting parties can reach a consensus. Traditional authorities have often used women to resolve conflicts, both nationally and internationally. What are the strategies adopted by women to regulate social order? What cultural techniques and practices do women use to promote peace and sustainable development? These are the questions around which our research focuses. The aim of this article

is to analyze and highlight women's contribution to peace-building. It is structured around two main points. Firstly, we analyze the role played by women in conflict prevention through matrimonial alliances and the education of their offspring. Secondly, we highlight women's scope for action in conflict resolution and peacemaking. To carry out this study, we drew on oral, written and iconographic sources.

Seybou Djibo: The role of traditional and Muslim legal schools in the stability of sub-Saharan societies

Traditional African societies are governed by a plurality of coexisting legal norms, the main aim of which is to establish peace and social stability. The main characteristic of African customary law is that it is essentially concerned with social cohesion. Thus, the main objectives of customary justice are to maintain social peace and prevent revenge mechanisms by establishing a system of compensation for the victim so that his or her honor is restored. As for customary sanctions, they are designed to prevent recidivism. With the introduction of Islam, Islamic law was also introduced into Sub-Saharan Africa. It was from Northern Africa that Islam expanded towards Black Africa. This expansion predates European colonization. Thus, African customary law had been influenced by Islam. It should be noted, however, that in black African countries that have been Islamized, ancestral customs have not completely disappeared. This fully explains the - 2 - dualism of African judicial institutions between purely African law and Islamic law. Consequently, throughout Black Africa, custom and Islamic law coexist, and indigenous courts have no difficulty in compromising between African customary law and certain Sharia principles, since the ultimate aim of traditional African justice is not to punish, to avoid undermining social cohesion, but rather to find a solution acceptable to all parties sitting around the palaver tree. As a result, African customs have had the power to abrogate much of the Muslim law applicable in Black Africa.

Nana Firmin: Traditional institutions tested by institutionalist approaches: the case of political uses of alliances and joking relations in Burkina Faso

The main aim of using institutionalism to understand alliances and joking kinship is to produce new elements of knowledge on this institutional form that governs interactions between certain social or ethnolinguistic groups, based on the theoretical perspectives of the analysis of institutional facts as practised by political science. Our approach has therefore been to combine the various approaches involved, in order to emphasize the usefulness of overcoming scientific discourse that exclusively "idealizes" joking alliances and kinships. Admittedly, they highlight forms of interaction that have the virtue of pacifying social orders and exchanges, thus requiring their consolidation for optimum management of otherness in society. However, the institutionalist perspective on this type of interaction shows how relevant it is to also take into account historicity, the socio-cultural contexts of emergence, and the rationalities of the actors in order to understand, on the one hand, the evolving logics and manifestations of joking alliances and kinships in African societies today governed by a kind of legal pluralism. On the other hand, an analysis of this phenomenon through the prism of institutionalism enables us to understand the socio-political uses to which it is put by actors who are exclusively motivated by the materialization of their specific interests, at the risk of distorting the initial virtues of joking alliances and kinships.

Anne Hennings: Institutions of peace? Customary authorities and post-war land reform in West Africa

Contested access to and control over land and natural resources are oftentimes trigger for larger-scale conflict and violence. Against this backdrop, non-state actors fought the exclusive power of the paramount chiefs in Sierra Leone's civil war (1991-2002). Paramount chiefs have not only been the custodians of the land but remained gate keepers to economic and socio-political power. In the aftermath of war, the position of the paramount chiefs had been strengthened and used as a mechanism to build lasting peace in lieu of other local governance actors, however. Today, 20

years later customary law has been formally institutionalized in an internationally praised new land reform. Not only intends the new progressive legislation to support long-term sustainable peace but also aims at keeping the paramount chief's power in check by creating a less vertical and more consensual version of customary institutions.

Drawing on the Ethnographic Peace Research approach and various research stays between 2016 and 2023, I analyze the interlinkages between post-war land reform and local governance in Sierra Leone. This in-depth case study provides insights into authority conflicts and attempts of collaboration based on participant observation and interviews with state agents, customary authority representatives, members of civil society organizations, and community members. Notably, I take a closer look at the most recent dynamics between state officials, customary authorities, and different community groups. I pay particular attention to how paramount chiefs make use of their newly strengthened position in conflict resolution in land-related conflicts. At the same time, I explore to what extent they aggravate conflicts emerging from recent land governance changes. That said, I critically discuss how paramount chiefs have been considered by international organizations and governments as key agents for building lasting peace. This paper contributes to research on peacebuilding, land governance reform, and societies in transition.

Ferdinand de Jong: Separatism and the occult: The role of women in the peace process in Senegal

In the Casamance region of Senegal, the Movement of the Democratic Forces of Casamance (MFDC) has struggled for political independence since 1982. Although the Women of the Sacred Forest were initially involved in instigating the insurgency, later they turned to assist the peace process. In this paper I seek to analyse the evolving role of the Women of the Sacred Forest in the political process in the region of Casamance. Known for their occult powers, I analyse the symbolic capital that they bring to bear onto the political process.

I encountered the Women of the Sacred Forest in my research on Le Joola, a ferry liaising regional capital Ziguinchor to Dakar, that capsized in 2002, leaving nearly 2,000 people dead. In the moral panic following the catastrophe, all manner of methods were employed to establish culpability. In this context, the Women of the Sacred Forest divined and blamed the separatist movement MFDC for the shipwreck. This accusation made sense: due to roadblocks many passengers had decided to travel by ferry. The pressure they brought onto MFDC resulted in a peace treaty that remains in place until this day.

Traditional institutions of conflict resolution are often assumed to be a-historical institutions. However, when examining the historicity of "traditional institutions", it appears that whilst appearing as "traditional", the Women of the Sacred Forest are sometimes funded with development aid. Arguably, they operate in various registers and switch between codes. In this paper, I examine how the occult constitutes a symbolic capital that they bring to bear on their constituency. In line with recent critiques of secularization theory, this paper argues that these women de-secularize the political realm in the process of repairing the nation.

Miédome Kam: Kekɔle and peacekeeping among the Jāana (Djan) in Burkina Faso

Death is the most visible social phase for the Jāana. Indeed, at the time of death, all the components to which the deceased individual belongs are visible on the ground (clan, family, village). Funerals occupy a primordial place at the time of a death. They take the form of several ceremonies, including : The funeral dance phase (biō) lasts three days, with all the accompanying rituals; The yanyu (market) ceremonies, which take place either at the third (when it's a man) or fourth (when it's a woman) market - usually in Niceo - to allow family members to take part in the various joyous events; Kekɔle is a ceremony that may take place several months after the death. The essential rituals here boil down to the consultation of a soothsayer (kɔlɔ) who acts as an "expert" to confirm or deny the cause of death and prescribe the various expiatory sacrifices to

be made so that peace reigns in the family and clan. There are other rites that can be performed as part of the Jāana funeral program, such as e li gbo siira hāa (taking altars to the field). Based on interviews we conducted (in 2007), documentary research and an "anthropology at home" (F. Ouattara, 2007), we have chosen to focus on the "Kekole ceremony as a means of maintaining peace among the Jāana in Burkina Faso". Our aim is to examine the various aspects of this ceremony that contribute to peace in this community, and to see its socio-anthropological significance in Burkinabe society.

Pauline Kazembe: "I know why the caged bird sings": An African feminist exploration of the female *gwenyambira*'s role in promoting sustainable peace in post-2000 Zimbabwe

Gwenyambira is a praise name for an accomplished *mbira* player (thumb piano player). The *gwenyambira* is an important figure in Zimbabwean musical traditions and is regarded as the one who unites all animate and inanimate beings. Thus, *mbira* musical traditions accompany all aspects of community occasions such as weddings, investiture ceremonies, rainmaking rituals, working in the fields, birth and funeral rites. Scholars have observed how Zimbabwean women were traditionally marginalised and had little access to traditional music making which was deeply associated with ancestral beliefs and patriarchal traditions. This study therefore, seeks to foreground the work of selected Zimbabwean women who broke the boundaries imposed by patriarchy and managed to garner respect as proficient *gwenyambiras*. Using an African feminist theoretical lens, the study explores female *gwenyambiras*' role as key actors in conflict and peacebuilding in Zimbabwe's post-2000 era. The post-2000 era is a unique historical epoch which represents a precarious and volatile stage of Zimbabwe's decolonisation. It is characterised by socio-economic and political rancour emanating from the Zimbabwean government's decision to repossess land from the former white settler farmers through the infamous Fast Track Land Reform Programme. The post-2000 socio-economic and political milieu encountered drastic changes which exacerbated the span of political violence. Aside from the economic woes, there have also been factional divisions within the ruling and opposition political parties, contested elections and violent demonstrations against the country's leadership. It is amidst all these socio-political developments and phallogocentric power struggles that Zimbabwean female *gwenyambiras* interrogate existing conflicts and imagine peace and reconciliation. The study posits that the merging of African feminist values with women's traditional music practices offers wider and nuanced frameworks for conceptualising the socio-ideological phenomenon of conflict and peacebuilding in contemporary Zimbabwe.

Sophie Komojuni: Impact of international humanitarian and peacebuilding programs on traditional authority

The paper is about the long-term impact of international humanitarian and peacebuilding programmes on the transformation and continuously (re)positioning of customary authority in northern Uganda. The *rwodi* (traditional chiefs of the Acholi tribe in Uganda) have in the recent past grappled with exercising authority at the end of the humanitarian era in post-conflict northern Uganda. Traditional authority has gone through several phases in conflict, peacemaking and now peacebuilding process in the region. Starting out as displaced persons themselves during the LRA-UPDF war, becoming instrumental in peace negotiations with the rebels, being co-opted by external actors as 'appropriate' locals to support the return, rehabilitation and resettlement process of the formerly abducted people and suddenly having to once again stand on their own without external influence and claim their authority in conflict-changed society, *rwodi* have had to re-invent and (re)position themselves. While they had been greatly supported by international donors during the peace-process, in the form of capacity building, recognition and material support, this support has now largely ended, after more than ten years of 'peace'. This has triggered several transformations on public authority within the cultural institution. A key lesson drawn from these events is basically; what it means to be 'the local' in the peacebuilding discourse

and how this impacts public authority. For instance, the rwodi had to continuously position themselves to suit the dictates of 'the perfect local' such as being knowledgeable of the Acholi traditional justice mechanisms and becoming gatekeepers between the donors and the society. Another key skill the rwodi had to obtain was the ability to attract funding when working with the external actors had become the norm and yet the sociopolitical dynamics of conflict have changed, i.e. coming to an end of the long period of humanitarian- and post-conflict interventions in northern Uganda.

Sarah Yeukai Matanga: Traditional Leaders as custodians of peace or perpetrators of conflicts? A case study of Mutoko Rural District in Zimbabwe

Maintaining peace is critical in any society as a peaceful country nurtures development and attracts investments from both local and international levels. Traditional leaders play a critical role in maintaining peace in their local communities. This paper examines the role that traditional leaders play in order to resolve conflicts at community level. The study is guided by the conception that charity begins at home, and in this case if a community resolves conflicts amicably, then this also contributes to the way conflicts will be handled at national level. This study qualitatively explores the various ways in which the selected community has managed to deal with conflicts in a way that ensures sustainable peace. This is done through face-to-face interviews were local leaders in Mutoko District in order to establish how they are dealing with political conflicts in the district. The local community is also interviewed in the same way to explore how political conflicts are dealt with by the traditional leaders. This also allowed the researcher to examine the density of the conflicts in a way that will assist in proffering lasting solutions for sustainable peace. Finally key informants will be interviewed as these will assist in informing the findings, these include Local council as well as the District's Social Development office. The study is informed by the Peace Education Theory where I stress on the importance of education that fosters sustainable peace especially in African nations. The findings will be thematically discussed and presented in a narrative format. The findings of this study contribute to the existing literature on debates that have arisen to address the various forms of conflicts.

Missa Millogo: Place and role of the *nanamse moose* Saaga, Kugri and Baongo in socio-political crises in Burkina Faso (1945-2015)

At the end of the 19th century, the peoples and states of Burkina Faso, like those of the continent, were explored and conquered by France. The peoples of the time became indigenous subjects, and their chiefs auxiliary administrators, responsible for accompanying the colonial power in the development of the territory. However, with the singular evolution of Upper Volta, marked by its abolition in 1932 and the socio-political upheavals resulting from the establishment of a representative system, influential figures emerged on the public scene in Burkina Faso. These included the *nanamse* or moose kings. To what extent did these emblematic figures contribute to the promotion or threat of peace and social cohesion in Burkina Faso from 1945 to 2015? What was the socio-political situation like from 1945 to 1956? What explains the influence of *nanamse moaga* in Burkina Faso? What roles did the *nanamse Saaga*, Kugri and Baoongo play from 1945 to 2015? To answer these questions, this paper takes a historian's approach. It draws on literature, archival and oral sources, and direct observation. To analyze the role of the Moaga aristocracy on the public scene, the paper focuses on three points: general characteristics of the socio-political situation from 1945 to 2015; the socio-political weight of the Moaga chiefdom in Burkina Faso; the role of the three Moose kings in managing political crises from 1945 to 2015.

Dieter Neubert: Chances and limitations of (neo-)traditional authorities in processes of peace building. A comparative view

Latest since the 1990s the debate on peace-building considered not only classical diplomacy but also other actors as relevant players. These were civil society organizations and also local actors

including neo-traditional authorities. Especially ethnographic studies underlined the importance and the strength of neo-traditional authorities. There are striking examples that show the important role of neo-traditional authorities in peace-building. A closer look on these studies provides a less clear picture. Successful peace building negotiated by neo-traditional authorities may not be sustainable. Especially protracted conflicts complicate the application of typical patterns of conflict resolution through compensation. Even more important, local arenas of conflict are more and more diversified and neo-traditional actors are often just one actor between others. We find to name but a few national armed forces, rebel groups with a more or less military organization fighting for political/religious/ethnic goals, local and national police, local defense groups (neo-traditional warriors), militias and even mercenaries. In addition, national and international NGOs intervene with humanitarian aid and/or as potential peace-builders. In order to develop a nuanced understanding of the potential role of neo-traditional authorities in peace-building we need a more systematic view. Based on cases of conflict in West, North, and East Africa this paper points at the different actors engaged in warring and the resulting forms of conflicts. Against this background we may analyze the potential roles of neo-traditional authorities in building sustainable peace.

Adam Sandor: Counter-insurgency on a shoe-string: Managing threats through brokerage in Niger

The recent "local" turn in the Peace and Conflict studies literature has advanced an important critique of dominant approaches to international peacebuilding, statebuilding, and stabilization. This contribution problematizes the local peace framework's premise that locally-driven solutions to transform situations of armed conflict, often based on traditional practices of conflict resolution, counters the disciplinary and colonial power that underpins liberal, international statebuilding endeavours. By drawing on multi-sited ethnographic fieldwork undertaken in Niger, I argue that, in some contexts, local practices of conflict resolution are better understood as a form of *violence management* enacted through brokerage practices. In their attempts to address the country's diverse contexts of violent insecurity and insurgency, Nigerien government authorities have combined counter-insurgency military actions with a strategy of local elite co-option to stifle rural dissent and to render armed challengers less politically-salient or militarily-capable. The paper shows how the efforts of donor-funded government institutions, notably the *Haute Autorité pour la Consolidation pour la Paix* (HACP), serve as a sort of brokerage clearing house which distributes financial and symbolic resources to local brokers who then use their symbolic and coercive capital in local settings to limit the development of violent insurrections. These brokerage practices, however, demonstrate the trade-offs involved in maintaining what the government finds to be an acceptable level of political stability in Niger that helps maintain its standing in the international community as an "anchor of stability" in the Sahel. By enabling the practices of such local brokers and violent entrepreneurs, this government strategy manages violence and negotiates its 'acceptable forms' (such as armed violence associated with illicit activities like drug trafficking, artisanal goldmining, and trafficking irregular migrants), to help counter 'unacceptable' ones that challenge Niger's international security partnerships (i.e. violent jihadi insurgencies). In this way, while undoubtedly involving long-standing, traditional forms of conflict resolution, such local practices do not foster a local peace, but only local moments of *calm* and a stability that is anything but emancipatory or transformative.

Evans Shoko: Traditional authorities, customary regulations and water peace in Zimbabwe
Historically, water administration was a central part of the general customary laws and rules of each ancestral society. In rural water access, peace entails observing the right to access water for productive and domestic use facilitated by generation-old customary regulations. Sometimes, state reach might be relatively weak, leaving rural dwellers to use customary regulations to

manage water sources. These customary regulations for water access are mediated by traditional authorities. Municipal collaboration (through councillors and local bureaucrats) with the traditional authorities is critical for optimal access to water for rural dwellers. However, the acceptance of the legitimacy of the traditional authorities by the local communities is also critical for water peace. This study sought to answer these critical questions: How is the conflict between formal policies and customary regulations to water managed at the local level? How do customary regulations, as implemented by traditional authorities connect social relations and lessen conflicts at the local level? The study employed a phenomenology research design to explore traditional authorities facilitated customary regulations and water peace in rural Zimbabwe. Participants were a purposeful sample of 30 members of a rural community in Zimbabwe (female =13, community leaders = 10). Data were collected through in-depth interviews. Thematic analysis revealed that water access conflicts can be resolved with the help of traditional authorities, using customary regulations, although they may require legal support to be enforceable. Although some traditional authorities have proven to be successful at using customary regulations to preserve ecological peace and manage rural water conflicts, women's participation remains relatively low. Lastly, conflicts between local bureaucrats and traditional authorities have led to improperly implemented water projects.

Adetayo Olamide Sowale: Traditional Institutions, Boko Haram Insurgency and Counter-Insurgency Operations in Northeast Nigeria

Traditional institutions in the pre-colonial era of Nigeria formed the fulcrum of justice, governance and peace mechanism. Prior to the advent of British colonial rule, governance in different societies that presently constitute the post-colonial Nigerian state was shouldered by various traditional institutions such as Emirs and Shehu in the northern Nigeria and Alaafins of Oyo, Ooni of Ife, Oba of Benin, Onogie of Uromi in southern Nigeria. The traditional institutions which embodied religious, executive, judicial systems with the exception of Igbo pre-colonial egalitarian society were still maintained in the post-independent era of the Nigerian state. Since becoming a sovereign state on the 1st October, 1960, Nigeria has experienced diverse security and political upheavals leading to Civil War (1967-70) that threatened to exterminate the co-existence of various ethnic groups that were amalgamated in 1914 by the British colonial government. Nigeria began experiencing grievous security challenges in the 1990s and since its transition to democracy in May 29th, 1999. The polity was heated up by the emergence of Niger Delta crisis spearheaded by the Niger Delta Avengers and Movement for the Emancipation of the Niger Delta (MEND). As if that was not enough, Nigeria reached a brink of collapse when Boko Haram militants unleashed their nefarious activities of destroying lives and properties in the northeast on account of campaigning against western education in Nigeria. While unemployment and poverty have been argued to constitute the major reasons fueling insurgency, the actions and inactions of traditional institutions in the north have been sparsely considered as another major driver of Boko Haram insurgency. With the aid of primary and secondary source of data, the study concludes that traditional institutions contribute to the emergence of Boko Haram insurgency and at the same time possess the capacity to facilitate successful counter-insurgency operations in the Northeast.

Meron Zeleke: Agency of women in peace building: Sinqee, women-led customary institution of dispute resolution in Ethiopia

The dominant discourse on the position of women within the customary justice systems in Africa emphasizes the stark gender disparity whereby women's rights and traditional (male) rule are often described as being incompatible entities and eternal foes. In fact, the gender bias of customary rule is described as being so entrenched that some are even calling for a complete disengagement with customary institutions (Whitehead and Tsikata 2003). The paper aims to

present the agency of women and the significant role women have in customary courts in Ethiopia by critiquing the marginalization thesis, which conceals this agency of women at customary courts. This chapter presents Arsi women's active presence in the sociojudicial decision-making processes, by drawing on the case of the Sinqee institution, a womenled customary institution of dispute resolution.

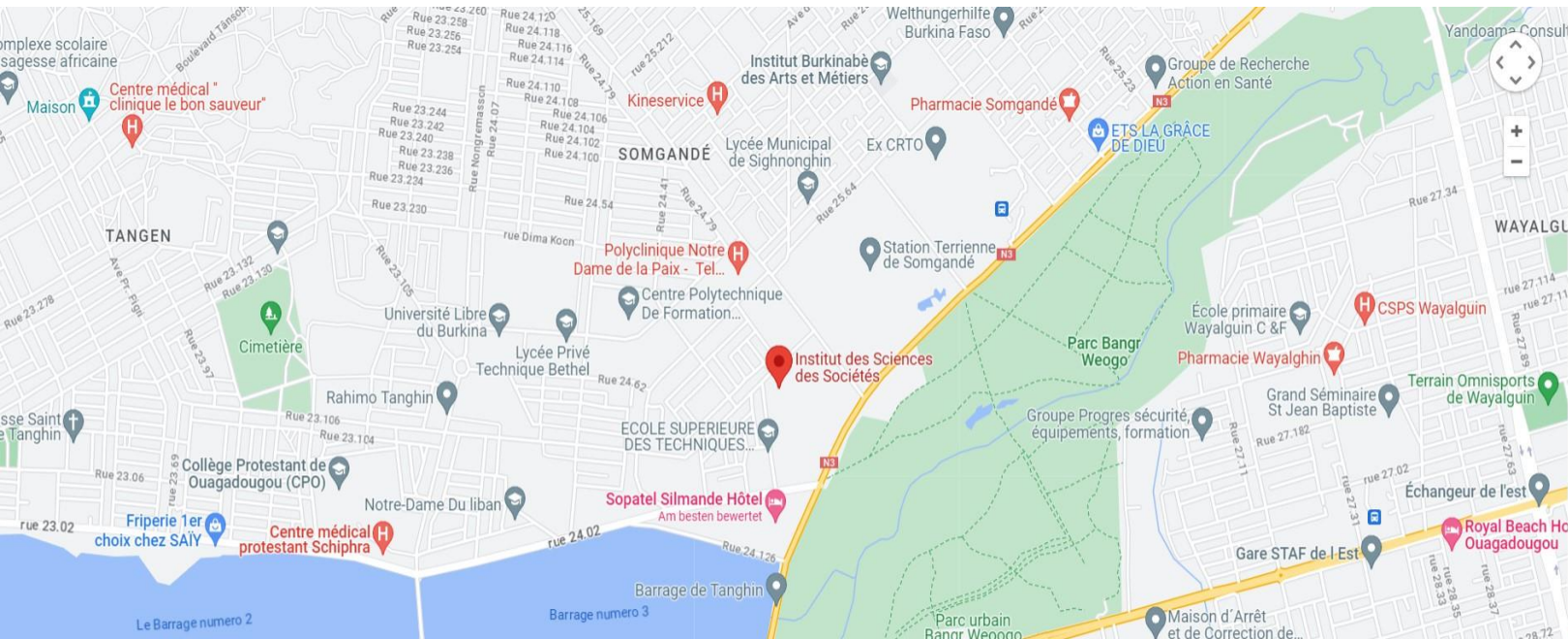
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