

Conflict Resolution Strategies and Sustainable Peace through Dramatic Acts in “Abejoye” Film by Mike Bamiloye

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A peaceful society creates opportunities for both old and young, but conflicts do occur which require appropriate approaches towards peaceful coexistence. Aside conventional interventions approaches; film writers and producers have embarked on film projects that convey spiritual messages which promote conflict resolution which is in tandem with UN Sustainable Development Goal-16; that promote peaceful and inclusive societies. Therefore, this study examines conflict resolution strategies and sustainable peace through the dramatic acts in “Abejoye” film series. The study adopted content analysis and purposively selected; “*The Peacemaker*”. Data was gathered through film preview of the episodes on *YouTube* Channel using a researcher-designed “Video Content Analysis Coding Sheet”. Data was analysed using non-frequency counts and contingencies of themes relating to conflicts and its resolution approaches. Findings revealed the themes in the film as concept of faith, conflict resolution, sustainable peace, redemption and God's power in fighting spiritual battles. Causes of conflicts in “Abejoye” film include; marital infidelity, hypocritical lifestyle, chieftaincy/power tussles and religious predispositions, while strategies for its resolution include mediation approach and persuasive skill. The study concludes that the film is a combination of elements of drama, action, and spirituality that engage viewers to deliver its message of hope, conflict resolution and sustainable peace. Hence, the study recommends mediation approaches and effective use of persuasive skill as veritable tools for conflict resolution in the promotion of sustainable peace globally. Also, the Mount Zion Christian Film Ministries should replicate the film concept in other major Nigerian indigenous languages for diffusion and wider reach.

Keywords: Conflict resolution, Sustainable peace, mass communication, media production, “Abejoye” Film

Introduction

Over the centuries, mass communication which could be deployed through the use of the different media channels has become a major aspect of human existence and survival. It implies that, communication is one of the vital tools that sustain every human relationship within communities and societies. The concept of communication is also a central activity to human relationship, more so that every community evolves and uses different forms and tools for communication. Fatimayin (2018) note that media channels in the modern age are numerous; some of them include, but are not limited to television broadcasting, radio broadcasting, print media, cinema and films and the new media. Kumwenda (2007) asserts that film as one of the media of literary work provides information, knowledge, and entertainment to the audience.

Invariably, one of such ways through which human beings express their thoughts, feelings and emotions is through the medium of film which is presented mostly with literary and dramatic skills which emanates from creative writings, valued works of art, composition that tells stories, dramatizes situation, analyses of thoughts that demonstrates and expresses emotion. Again, film has been a major interactive medium with the utilitarian role of cultural preservation and creating awareness on matters of concern within and across societies especially, on different social, political and economic issues. Therefore, film contents that promote civic education in the area of religion harmony, peaceful co-existence and more importantly, peace-building are regarded as performing some utilitarian roles within traditional societies in Africa.

Edebor (2016) observe that Christian films among other film genres, has become a form of medium that promotes conflict resolution and sustainable peace-building strategy over the centuries and it has become a channel of communication through which spiritual information, teachings or warnings are transmitted to a large group of anonymous and heterogeneous people at the same time. Thus, film possess the capability to transfer instantly, an idea, thoughts, worldview and mindset through dramatic acts to millions of the targeted audience from diverse culture and nations depending on its circulations. This feat is realized as films often feature scenes and acts which are capable of effecting behavioural changes in human beings because of their audio-visual features that influences the viewers; such that, the audience is greatly influenced as they can preview images, motion pictures or videos, hears the sound and music at the same time and sometimes with sub-titles in major language.

Biagi (2002) attest to the fact that one of the most important elements of creative and literary works in every film is conflict. Thus, conflict as an element in film represent different dimensions of communication among human societies that make up the good literary work which speaks of historical antecedents; traditions, cultural milieu, events, activities, and occurrences a given society. Conflict is also an essential element in nearly every storyline in films and screen play, which can either be internal or external conflict. Further, conflict in films or screen play creates tension, drives the plot and engages or sustains the audience' attention. Nykon (2011) assert that film stories move forward because of conflict in a film or screen play.

Additionally, Morrison and Mmalw'a (2013) believe that a conflict is a literary component in literature that involves a tussle between two formidable forces, usually a protagonist and an antagonist. An antagonist in a film is a person that stands opposed to the protagonist. They both gave mutually exclusive objectives if the protagonist wins, the antagonist loses and vice versa. The most crucial kind of conflict is the opposition that the protagonist faces in achieving their objective (Morrison & Mmalw'a, 2013). Hence, if there is no conflict in the film storyline, there is no drama and there is no story. Invariably, this is probably most obvious in many films both sacred and secular. However, there can be various causes of conflicts in a film, depending on the genre, storyline and the characters depiction. This is the more reason why every dramatic act in a film episode or series usually ends with conflict and or conflict resolution.

Concept of Conflict, Causes, Types and Conflict Resolution Strategies for Sustainable Peace in African Societies

A peaceful society creates opportunities for both old and young to live and enjoy uninterrupted mutual benefits that are derivable. However, conflicts do occur which is inseparably related to crisis and chaos that is not oriented ultimately towards destruction but for constructive and reconciliatory resolution of divisive tendencies. Nykon (2011) postulate that when conflicts occur, responses toward peace-building and peace-making may take different approaches which promote peaceful and inclusive societies. Young, (2017) writing on the concept of conflict affirm that conflict is often associated with concepts that are related to communication breakdown, antagonistic interests, competition, misunderstanding, logically irreconcilable interest and goals, opposing tensions, rivalry, political maneuvers, and game behavior.

Dajwan, (2017) also state that conflict within and among communities is inevitable; as long as man lives and as long as societies relates together. The author further buttresses this statement by expressing an interesting view that conflict is a universal phenomenon that is inevitable where human beings exist. Again, Afolabi, (2018) assert that conflict in the broadest sense involves the inability of parties to reach a mutually acceptable agreement. This assertion also buttresses the fact that conflict develops when disputes escalate beyond the control of the parties involved as the elements of conflict are deeply embedded in the human psyche. The author suggest that probably, it is not an exaggeration to conclude that conflict is part of the condition that dominate virtually all part of human life and existence. Onuzuike (2019) observe that conflict relates to all levels of relationships between individuals, families, communities, cultures, organizations, States and even between and among animals.

Consequently, the quest for improvement among a group of people can generate to conflict as such improvement is attainable only at the expense of others. This implies that, conflict as a social problem exists where two or more persons, families, districts, communities, States or nations are at war with each, within or among others.

Causes and types of conflict that are common to traditional societies in African include the following:

- **Conflict Arising from Traditional Chieftaincy Positions:** The concept of chieftaincy in African societies as a mode of traditional governance and leadership system can simply be understood as the highest traditional stool whereby the title-holder exercises authority over a particular group of people. Hence, governance institutions in African traditional societies were put in place for the purpose of partnership with people in the community for conflict prevention, management, resolution and peacemaking and peace-building. However the reverse is the case in most situations as holders of such titles such as community leaders becomes victims of the conflicts themselves. History has it that the need for traditional rulers arose as a result of the quest for credible people that would govern the affairs of the community, hence, it is important at this juncture to note that traditional chieftaincy title or position in Yorubaland does not go for everybody, it is basically for some selected families and it is tenured. While people vie for other positions of authority in the traditional institution in Yorubaland, some positions are hereditary. This is an age-long practice that has sustained mutual coexistence among persons in every living community (Onuzulike, 2019). Furthermore, scholars assert that by virtue of the provisions within indigenous political systems in African traditional societies, leaders with proven track records are appointed and installed in line with the necessities of their native laws and customs. However, Olusola and Arigu, (2013) note that since conflict is associated with the intersection of human behaviours, thus, the quest for position, recognition, wealth, chance and opportunity brings struggle. Hence, such struggle at its peak occurs in form of violence, war, conflicts and crises when the parties involved failed to reach a conclusive and harmonious agreement (Okeke, Ibenwa & Okeke (2017). Even though, one of the good practices in every community within Africa is the ability to choose or nominate local leaders who will be in charge of upholding the norms, values, beliefs and custom of the people.
- **Conflict as a Result of Marital Infidelity:** Marriage has been one of the basic institutions in every society; that could be described as one of the most important and fundamental human relationships. Marriage is a religiously, socially and culturally accepted union, usually between a man and a woman, who are referred to as husband and wife. Marriage establishes privileges and responsibilities between a spouse, their children and even between them and their in-laws. As a very important human institution, marriage not only provides the initial structure to establish family relations, but also serves as avenue to raise and train future generations (Israel, 2021). In other words, marriage is a union between two persons intending to become one and it is a stage of transition in one's life.

Koerner and Fitzpatrick (2016) are of the opinion that when there are individuals coming from

different family background and ideology to become partners then conflict is inevitable as marital conflict may ensue. Marital conflict may therefore, be described as a clash, strife, struggle, quarrel or disagreement between husband and wife, and sometimes with other members of the household, over opposing needs, ideas, beliefs, values or goals. Broadcast of headlines from the Nigerian Newspapers, reports on radio and television programmes confirm the challenges that marriages and families face in the contemporary time. Hence, Ayandokun, (2018) assert that there is increase in incidences of breakdown and divorce in most contemporary African societies as a result of conflict for dominance, conflicts related to faith, conflict over childbearing, conflicts caused by poor communication, conflict due to material-domestic difficulties, and conflicts as a result of infidelity in marriage among other associated issues relating to marital conflicts.

Consequently, Chukwuma et al, (2020) affirms marital infidelity has a grievous health issue on the family such that a partner who indulges in sex outside marriage could get infected with Sexually Transmitted Diseases (STDs) and may infect the other. Some of the fallout of infidelity as identified by Ayandokun, (2018) are horrible fight between couples over irrelevant issues, frequent giving or receiving of special and expensive gifts, deleting of incoming calls, text messages or mail from phone and inbox, spending more time outside than with the family, spending more time on phone or computer, speaking on phones with low voice, low tones with some unusual excitement, to mention but few.

- **Conflict as a Result of Religious Predisposition:** Conflict is a universal phenomenon that is inevitable in any human society and where human interaction exists. When two or more religious systems exist in any community, the tendencies of conflicts of beliefs, ideology, and physical and even spiritual difference is inevitable. The conflicts between Christianity and African Traditional Religion come in various forms such as doctrinal, cultural, and spiritual practice. This further buttresses the opinion of Okeke, Ibenwa and Okeke (2017) that African Traditional Religion is misrepresented more than any other religion in Africa; in their words, “there is no religion that has been misconceived, misrepresented and misunderstood more than African Traditional Religion”. Some literate Africans have always referred to the ATR as paganism, animism, and fetish amongst others and also refer to the ATR priests as witches, wizards and fetish. Furthermore, one of the major causes of conflict between Christianity and ATR is spiritual conflict; the unacceptability of rituals, festivals, incantations and communication with the spirits and ancestors has become a major bone of contention between these two religions (Okeke, Ibenwa& Okeke (2017).Further,Ojo (2019) observe that the practiced religion before the arrival of Christianity and other religions in Africa was the African Traditional Religion (ATR); the author assert;

' *Long before the religion of the crescent or the religion of the cross arrived on the African continent, Africa was at worship, its sons and daughters were at prayer* '

Another author define African Traditional Religion from the perspective of culture which include; beliefs, practices, ceremonies, festivals, religious objects, places of worship, values, morals, religious officials and leaders. Thus, Onuzulike (2019) define African Traditional Religion as;

'The product of thinking and experience of our forefathers and mothers that is, men, women and children of former generations; who formed religious ideas, they formulated religious beliefs, observed religious ceremonies and rituals, and they hold proverbs and myths which safeguard the life of the individual and his community'.

The advent of other religions brought about the conversion of some Africans from the practices of African Traditional Religion to other religions. Some researchers in the area of Comparative Religion Studies assert that conversion from the practice of African Traditional Religion reduces the adherent and indigenous worshippers of the religion and such statistics is being shared between Christianity and Islam. It is, however, an undeniable fact that the presence of other religions is gradually reducing the adherent and worshippers of African Traditional Religion. Affirmatively, Ifezue (2021) observe that in most part of Nigeria; it is a common experience to find places of worship like church buildings or mosques in almost every village and town; however, it has not totally swept-out the role played by African Traditional Religion in African Society.

- **Conflict Resolution Strategies and Sustainable Peace**

Indeed and of truth, conflict is perceived differently, hence, the way an individual or group of people perceives a conflict will influence the approach employed to resolve it. Ademowo and Balogun (2014) are of the opinion that conflict can be constructive; the authors further substantiate that conflict can also be positive or negative since it is not all conflict that can be termed negative. Many studies have investigated conflict resolution within peace and conflict studies in a broader sense with a focus on how to bring about peace in conflict or war situations and scholars have developed many theories regarding the field. Adetunji (2010) suggested four approaches to conflict resolution, namely:

- a. Win-lose approach,
- b. Lose-lose approach,
- c. Compromise approach, and
- d. Win-win approach.

Shmueli (2019) gave a broader explanation of five approaches such as;

- a. Persuasion,
- b. Dialogue,
- c. Negotiation,
- d. Mediation, and
- e. Arbitration.

Onyekaba (2019) also observe that there is also a growing interest in peaceful or harmonious communities in relation to their potential to retain peace, hence, conflict resolution upheld efforts, strategies, and approaches toward crisis prevention and management. Thus, conflict resolution is a veritable vehicle for sustainable development in a peaceful society. Conflict resolution depicts the modus operandi of reconciling scarce resources alongside qualified persons and positions in an atmosphere devoid of sentiments and injustices (Olayinka, 2020)..

Processes in the Mediation Approach of Conflicts Resolution

Conflict resolution that is channeled towards **sustainable peace** can adopt the mediation approach which follows a sequence or stages. According to Sande (2016) mediation is an act of trying to end a dispute between two people or groups which requires a third party who acts as a peacemaker. Mediation approach has a link with transformative theory, in the sense that the third party facilitates dialogue, negotiations or discussions between the two individuals or groups involved in the conflict. The author identified four stages in the mediation approach; the processes are highlighted as follows:

1. **The Introduction Stage: This is the first stage in the mediation approach** wherein, the third party provides a safe place for the conflicting individuals or groups to begin a face-to-face discussion. The third-party introduces himself or herself to the conflicting individuals and groups.
2. **The Storytelling Stage:** Storytelling is the second stage **in the mediation approach which** allows the disputing individuals or groups to express their concerns, explain the situation as they understand it and gain a sense of the other side's view. In addition, Joseph and Robert (2014) state that it is the duty of the third party who is also the mediator to ensure that the participants speak directly to each other and not via or through him or her as the mediator.
3. **The Problem-solving Stage: This is the third stage of the mediation process.** The major ingredient at this stage in the mediation process is to build a synergy i.e. sense of joint ownership of the problems. This implies that the two parties involved must accept that they are in the conflict together; they got into the conflict together and understand that they have to make an effort to get out of the conflict together, by helping to identify the issues that separate, generate, evaluate, and negotiate options for resolution.
4. **The Agreement Stage:** This is the last stage of the mediation approach, which is the major factor to ensuring or seeking for sustainable peace. At this final stage the mediator being the third-party make concerted efforts to works out the terms of a fair, acceptable and sustainable agreement, this process also include precautions or ways to deal with the problems or issues that may arise later during the course of agreement implementation or peace initiative. However, Shmueli (2019) caution that the effectiveness of the mediation process depends largely on the status, knowledge, skill, reputation, influence, and neutrality of the third.

Notably, the need for peaceful co-existence among societies and nations of the world necessitated the inclusion of Goal-16 in the United Nations' Sustainable Development Goals (SDGs) which seeks to promote peaceful and inclusive societies for sustainable development; provide access to justice for all and build effective, accountable and inclusive institutions at all levels (United Nations, 2014). Furthermore, Ekhareafo, Guanah and Emakunu (2018) succinctly affirm that in finding lasting solutions to occurrences of conflicts among human societies aside forceful and militarized interventions; thereby, film writers and producers have embarked on film projects that convey trade-spiritual messages which promote peace and conflict resolutions. Such efforts include films produced by Mike Bamiloye, the founder of Mount Zion Faith Ministries being an indigenous evangelical film-writer and producer; in Nigeria. Further, Oginni, (2019) keenly observe that from its inception, *Mount Zion Faith Ministries*; a Christian film production organization through their film episodes and production has been in the forefront of making a lot of contributions toward fighting social vices in the society as well as creating awareness on the social evils such as social discrimination, kidnapping, ritual killings, incidences of rape, child marriage and individual right abuses or right to freedom among others.

The Film “Abejoye” by Mike Bamiloye

The film "*Abejoye*" is a popular film series created, directed and produced by Mike Bamiloye (2018). The series according to Ekhareafo, Guanah and Emakunu (2018) the film writer tries to capture the reactions of a contemporary Pentecostal believer (Laide) in relation to African tradition with an emphasis on the Yoruba cultural belief system. Further, Bela (2018) avows that the Christian message and cultural relevance of "*Abejoye*" film series has gained popularity among Nigerian and international audiences. The film "*Abejoye*" series combine elements of drama, action, and spirituality to engage viewers and deliver its message of hope, conflict resolution, perseverance, sustainable peace and the victory of good over evil. Overall, "*Abejoye*" is an impactful film series that explores spiritual warfare and the triumph of faith. The production is a testament to Mike Bamiloye's passion for using films as a medium to spread Christian values, and inspire audiences with uplifting stories (Adegbola, 2017).

Statement of the Problem

Conflicts are inevitable, as every human society is susceptible and prone to experience and engage conflicts. Therefore in finding lasting solutions to occurrences of conflicts among human societies aside forceful and militarized interventions; film writers and producers have embarked on film projects that convey trade-spiritual messages which promote peace and conflict resolutions. Invariably, film contents that promote civic education in the area of religion harmony, peaceful co-existence and more importantly, peace-building are regarded as performing some utilitarian roles within traditional societies in Africa,

Such contents have dominated the themes and storyline in the Christian film series and episodes of Mount Zion Faith Ministries under the leadership of Evangelist Mike Bamiloye; an indigenous evangelical film-writer, actor and producer. Most of the film productions from Mike Bamiloye are noted for performing some utilitarian roles of teaching, instructions and education based on Christian faith and biblical doctrines. Therefore, this study examines conflict resolution strategies and sustainable peace through dramatic acts in “Abejoye” film by Mike Bamiloye.

Methodology

The study adopted content analysis through in-depth video preview of the film episodes on *YouTube* Channel. The population of the study includes all the four seasons and episodes of “*Abejoye*” film by Mike Bamiloye (2018) of Mount Zion Faith Ministries. Season Two of the film titled “*The Peacemaker*” was purposively selected for this study. Data was gathered a researcher-designed “Video Content Analysis Coding Sheet” (ViCACoS) and data was analysed using non-frequency counts and contingency analysis of themes, occurrences of conflicts and the conflict resolution strategies.

Aim and Objectives of the Study

The aim of the study is to examine conflict resolution strategies and sustainable peace through dramatic acts in “Abejoye” film by Mike Bamiloye; while the objectives of the study are to:

1. identify the themes in the film “*Abejoye*’ by Mike Bamiloye in relation to conflict, conflict resolution and peace-building.
2. ascertain causes and types of conflicts in the film “*Abejoye*’ by Mike Bamiloye.
3. analyse conflict resolution strategies that are geared towards sustainable peace in the film “*Abejoye*’ by Mike Bamiloye.

Research Question

The following research questions guide the study:

1. What are the themes in the film “*Abejoye*’ by Mike Bamiloye in relation to conflicts, conflict resolution and peace-building?
2. What are causes and types of conflicts in the film “*Abejoye*’ by Mike Bamiloye?
3. What are the conflict resolution strategies geared towards sustainable peace in the film “*Abejoye*’ by Mike Bamiloye?

Findings and Discussion

Research Question One: What are the themes in the film “*Abejoye*’ by Mike Bamiloye in relation to conflicts, conflict resolution and peace-building?

The film “*Abejoye*” is a popular film series that was created, directed and produced by Mike Bamiloye

(2018). The film series follows the story of a Yoruba traditional ruler Olayiotan *Abejoye* and it also portrays different challenges, clashes and conflicts, including spiritual warfare between the forces of good and evil that Olayiotan *Abejoye* faced. Further, “*Abejoye*” Season Two portrays the confusion and discord in *Bamidele's* family which led to the revealing of other impending and hidden secret issues in the matrimonial family. Summarily, the theme in the film captures the reactions of a contemporary Pentecostal believer (Laide) in relation to African tradition with an emphasis on the Yoruba cultural belief system.

Additionally, some of the themes in the film '*Abejoye*' by Mike Bamiloye in relation to conflict and conflict resolution include; the hypocritical lifestyle of *Bamidele*, being an elder in the Church and whose life negates the requirements of his position in the church. *Bamidele's* illicit affair with *Dedunke*; the church choir leader and also a helper in *Bamidele's* family, as well as the intolerant nature of *Laide*, (that is, *Bamidele's* wife); all of these helped to uncover the thought or notions she had about her Father-in-law being a traditional ruler in his village.

To further answer research question one, the film series '*Abejoye*' by Mike Bamiloye highlights themes of faith, conflict resolution, sustainable peace, redemption and the power of God in overcoming spiritual battles through messages of hope, victory and power of perseverance of good over evil. This finding agrees with the submission of Adegbola (2017) who reported that Mike Bamiloye in the film series '*Abejoye*' demonstrated passion for using films as a medium to spread Christian values, and inspire audiences with uplifting stories. Bela (2018) also avows that the Christian messages and cultural relevance of "*Abejoye*" film series has gained popularity among Nigerian and international audiences. Again, the finding agrees with the postulation of Ekhareafo, Guanah and Emakunu (2018) whose study asserts that the film writer tries to capture the reactions of contemporary Christian perspectives to the African tradition and most especially the Yoruba cultural belief system.

Research Question Two: What are causes and types of conflicts in the film “*Abejoye*' by Mike Bamiloye?

Conflict in any film such as the film “*Abejoye*” as analysed in this study refers to the aspect of the storyline that stimulates the audience and moves character and roles to the real dramatic acts. Thus, some of the causes of conflict in the film “*Abejoye*' by Mike Bamiloye include; infidelity, which is one of the identified causes of marital conflict in marriage as captured in the hypocritical lifestyle of *Bamidele* in the film '*Abejoye*'. This agrees with Ayandokun, (2018) Some of the fallout of infidelity are horrible fight between couples over irrelevant issues, frequent giving or receiving of special and expensive gifts, deleting of incoming calls, text messages or mail from phone and inbox, spending more time outside than with the family, spending more time on phone or computer, speaking on phones with low voice, low tones with some unusual excitement, to mention but few.

Again, Afu and Nteh (2020), avows that marital infidelity is an act of unfaithfulness to one's husband or wife; it is a breach of the mutually agreed rules and vows of an intimate relationship. Some

of these features were identified in the “*Abejoye*” film by Mike Bamiloye between Bamidele and Dedun who were involved in marital infidelity. Thus, the portrayals of marital conflicts also agrees with the submission of Ayandokun (2018) assert that there is increase in incidences that are associated with issues relating to marital conflicts leading to communication breakdown and divorce in most contemporary African societies as a result of conflict for dominance, conflicts related to faith, conflict over childbearing, conflicts caused by poor communication, conflict due to material-domestic difficulties, and conflicts as a result of infidelity in marriage.

Further, the notions Laide, the wife of Bamidele and the daughter-in-law of Olayotan Abejoye held against her father-in-law from the day she heard of his intention to visit their family in America. Laide developed a religious bias upon receiving the information that her father-in-law who is an adherent of the topmost African religion officials and leader of the African Traditional Religion from Nigeria would be visiting them and would stay for a while.

The character portrayal and scenes further buttresses the opinion of Okeke, Ibenwa and Okeke (2017) that African Traditional Religion (ATR) is misrepresented more than any other religion in Africa; in their words, “there is no religion that has been misconceived, misrepresented and misunderstood more than African Traditional Religion” Hence, this confirms the assertion that conflicts between Christianity and African Traditional Religion come in various forms such as doctrinal, cultural, and spiritual practices

Moreover, her negative notions about her father-in-law were portrayed in her prayers as she prayed that any charm in her father-in-law be destroyed before stepping into their apartment. This further reflected in her communication with her husband (Bamidele) about the series of bad dreams the family have been experiencing, attributing it to the fetish nature of Olayotan Abejoye prior to his arrival. Laide, thus, concluded that since Olayotan Abejoye is a traditional ruler in Nigeria and the head of kingmakers, he is then be a pagan, a wizard and one who will bring a lot of calamity to them in the family, this led to several conflict between her and her husband.

Consequently, as postulated by Okeke, Ibenwa and Okeke (2017) spiritual conflict is one of the major causes of conflict between Christianity and ATR because of the unacceptability of rituals, festivals, incantations and communication with the spirits and ancestors has become a major bone of contention between these two religions. The assertion fully reflected in the film “*Abejoye*” by Mike Bamiloye. Hence, traditional institutions of governance which were supposed to be partners with people in the community for conflict prevention, management, resolution and peace-making, became victims of the conflicts themselves. This makes conflict arising from chieftaincy title in this film to be perceived as negative

Research Question Three: What are the conflict resolution strategies geared towards sustainable peace in the film “*Abejoye*” by Mike Bamiloye?

One of the major functions of indigenous political institutions in Yorubaland and in other parts of Nigeria is to resolve conflicts, whether at the urban, village, neighborhood, or household level. Regarding conflict resolution, the film presents more of the vigorous actions taken by *Bamidele's* Pastor and Bamidele's father; *OlayiotanAbejoye* to resolve the wrong notions and other hidden secrets in Bamidele's family for peace to prevail. The conflict resolution strategies as portrayed in *Abejoye* storyline aligns partly, with the notions of Olusola and Arigu, (2013) who noted that since conflict is associated with the intersection of human behaviours, thus, the quest for position, recognition, wealth, chance and opportunity brings struggle. Therefore, the observation of Edebor (2016) who states that Christian films among other film genres, has become a form of medium that promotes conflict resolution and sustainable peace-building strategy as it has become a channel of communication through which spiritual information, teachings or warnings are transmitted to a large group of anonymous and heterogeneous people at the same time.

Consequently, the film “*Abejoye*” by Mike Bamiloye, engaged the use of mediation and persuasion approaches to resolve conflicts that cut across; households, groups and larger communities as portrayed in the major characters in the film series. Typically, mediation approach was used to resolve conflicts in “*Abejoye*” film series by Mike Bamiloye as reflected in the role played by OlayiotanAbejoye being an elderly, respected and experienced third party or mediator; who used all of the highlighted four stages in the mediation approach as proposed by Sande (2016) which follows a sequential processes in conflict resolution between Laide, Bamidele and Dedunke.

Additionally, certain behaviours exhibited by opposing characters in the film series “*Abejoye*” by Mike Bamiloye relates to the postulations of Okeke, Ibenwa and Okeke (2017) who noted that the peak of conflicts occurs in form crises when the parties involved failed to reach a conclusive and harmonious agreement which may lead violence, war and other forms of conflicts. Further, the finding align with the suggestions of Shmueli (2019) who state that in adopting the persuasive skills exhibited in the film “*Abejoye*” by OlayiotanAbejoye who paid close to the dangers of the conflict by highlighting the prospects of peace making and peace building by clearly listing and evaluating the root cause of the conflict. Therefore, the power of persuasion was carefully explored with the use of persuasion skills; such that the parties in the conflict are persuaded to agree to end disputes in order to restore peace in the family and the community at large (Sande 2016; Shmueli, 2019).

Finding also revealed that the power of persuasive skill was explored as OlayiotanAbejoye intervened in the conflict arising from marital infidelity between his son; Bamidele and Dedunke, (Bamidele's secret lover). The duos were persuaded to end the illicit affair which is already causing havoc in the marriage of Bamidele and Laide. Dedunkewas persuaded to forgive and return to her own husband for peace to reign in both families. This was done immediately as a phone call was put across to Damilare, Dedunke's husbands and the differences between them were resolved.

This finding justifies the submission of Koerner and Fitzpatrick (2016) who noted that when

there are individuals coming from different family background and ideology to become partners then conflict is inevitable as marital conflict may ensue. The also affirm that marital conflict may be described as a clash, strife, struggle, quarrel or disagreement between husband and wife, and sometimes with other members of the household, over opposing needs, ideas, beliefs, values or goals.

Again, the role played by Olayiotan Abejoye is in tandem with the observation of Onyekaba (2019) who noted that there is a growing interest in peaceful or harmonious communities in relation to their potential to retain peace; hence, conflict resolution upheld efforts, strategies, and approaches toward crisis prevention and management. Hence, the justification for the inclusion of Goal-16 in the United Nations' Sustainable Development Goals (SDGs) which seeks to promote peaceful and inclusive societies for sustainable development; provide access to justice for all and build effective, accountable and inclusive institutions at all levels (United Nations, 2014).

Conclusion

The film series “*Abejoye*” by Mike Bamiloye revealed a combination of elements of drama, action, and spirituality to engage viewers and deliver its message of hope, conflict resolution, perseverance, sustainable peace and the victory of good over evil. The storyline in “*Abejoye*” is an impactful film series that explores spiritual warfare and the triumph of faith. Lastly, the film series is a testament to Mike Bamiloye's passion for using films as a medium to spread Christian values, and inspire audiences with uplifting stories

Recommendations

Arising from the outcomes of this study, we recommend as follows:

- *Indigenous Christian film writers and producers should intensify more creative works that promote peaceful coexistence and peace building.*
- *The Month Zion Christian Film Ministries should replicate the film concept in other major Nigerian indigenous languages to promote religious tolerance, marital unity and maintenance of close family ties.*

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