

THE MOSAIC LAW AND CONFLICT RESOLUTION

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ABSTRACT: *This paper aims at making contributions in finding solutions to the problems, which conflict leaves behind wherever and whenever it happens. Disagreements or controversies between opposing parties that lead to conflicts in all aspects of life when not well managed have left tales of woes that are akin to reminiscence of after war effects in areas where they happened. The all-knowing God, who knew ahead of time what might happen to the fledgling nation of Israel as she entered into her Land of Promise, provided the Mosaic Laws that would checkmate misdemeanours of the people in their inter-relationship with each other and God Himself. This is purely a library research. Several books were consulted, which made it easy to crystallize a message for application. It is expected that any people that apply the message of the Mosaic Law in their daily living are likely to avoid conflicts that have devastating effects on them. Although the laws were given to Israel to govern her life in the land of promise for blessing instead of cursing, there was an attendant purpose in the giving of the Mosaic Law to Israel—a purpose that still stands today. Simply put, its proper use is to show man his total helpless and hopeless condition before a righteous and just God. The thesis of this paper is therefore to encourage people to employ the tenets of the Mosaic Law and to avoid or ameliorate the problem(s) caused by conflicts.*

KEYWORDS: Mosaic Law; Conflict Resolution

INTRODUCTION

The thesis of this paper is to employ the tenets of the Mosaic Law and to apply it in conflict resolution. To achieve this objective, I shall give a synopsis of what the Mosaic Law entails—its stipulations with reference to God, on one hand, and its relationship among people in the fledgling nation of Israel, on the other hand. Thereafter I shall apply the lessons derived from the discussion in conflict resolution, with particular focus on the Niger-Delta crisis.

THE MOSAIC LAW

The Mosaic Law is the law, which God gave to the Israelites through Moses, according to the Old Testament. The Law begins with the Ten Commandments and includes the many rules of religious observance given in the first five books of the Hebrew Bible, called the Pentateuch. Soon after the exodus from Egypt, the Israelites began a 40-year journey to Canaan by traveling into the Sinai Desert. There, God revealed the Ten Commandments, the basic rules and principles that have guided Jewish life into contemporary times. Numerous rules and regulations

follow these Ten Commandments, extending into every area of life. They cover civil and criminal matters, how to worship God, what to eat and refrain from eating, how and when to rest, how to maintain the welfare of the community, and a host of other matters. Historians believe these rules and regulations emerged over many centuries and represent different schools of thought. But at the time these rules became codified into law, perhaps around the 4th century B. C. Jews saw these rules as authoritative divine teaching that originated from God's revelation to Moses.

Mosaic Law versus Ancient Near East (ANE) Codes

It is worth to note that some of the Ten Commandments are parallels of the law codes in the Ancient Near East (ANE). In deed some of ANE categories are embedded in the Mosaic Law. Because the fledgling nation of Israel had many things in common with their neighbouring countries of the ANE, it is therefore no wonder that God would not just ostracize them from those of their neighbours but to give them moral codes preferred to the existing ones of the ANE. For example, the dehumanization of some ANE codes was refined in the context of Mosaic Law. This is an incremental "humanizing" steps rather than a total overhaul of ANE cultural ones.

Rather than attempt to morally justify all aspects of the Sinaitic legal code, we can affirm that God begins with an ancient people who have imbibed dehumanizing customs and social structures from their ANE context. Yet this God desires to draw them in and show them a better way, "If human beings are to be treated as real human beings who possess the power of choice, then the "better way" must come gradually; otherwise, they will exercise their freedom of choice and turn away from what they do not understand" (Thompson, 1988: 33).

Mosaic Law and Judaism

In Judaism, the first five books of the Hebrew Bible are called the תורה *Torah*, or "the Law." It is the embodiment of these laws of Moses which the Judaisers expanded into religious law, including biblical law, all totalling 613 מצוות, *mitzyoth* i.e. the commandments. A term which describes the *Mitzyoth*, Talmudic and Rabbinic law as well as customs and traditions of the Jews is known in the Hebrew as הלכה, *Halakhah*. Lieberman comments that:

Judaism classically draws no distinction in its laws between religious and ostensibly non-religious life. Hence, *Halakhah* guides not only religious practices and beliefs, but numerous aspects of day-to-day life. *Halakhah* is often translated as "Jewish Law", although a more literal translation might be "the path" or "the way of walking". The word is derived from the Hebrew root that means to go or to walk (Lieberman, 1950, retrieved May 5th 2009 from the World Wide Web: <http://en.wikipedia.org/wiki>).

Broadly speaking, the *Halakhah* comprises the practical application of the commandments (each one known as a *mitzvah*) in the Torah, as developed in subsequent rabbinic literature. "The *Halakhah* includes the order of rituals and prayers, tithes, offerings and other commandments, laws of purity and impurity, Sabbath and festivals, marital relations, civil and criminal laws" (Kafang, 2001: 91).

Historically, *Halakhah* served many Jewish communities as an enforceable avenue of civil and religious law. In the modern era, Jewish citizens may be bound to *Halakhah* only by their voluntary consent. Under contemporary Israeli law, however, certain areas of Israeli family and personal status law are governed by rabbinic interpretations of *Halakhah*. In this paper, I shall limit my discussions to the Decalogue as presented by Moses in Exodus of the Old Testament of the Bible.

The Nature and Content of the Mosaic Law

It is common to divide the Mosaic Law into three parts as illustrated below, but though this is helpful for analysis and the study of the Mosaic Law and the way it functions in the area of conflict resolution, such a division is never stated as such in Scripture; rather, it is seen as a unit.

1. *Part 1: The Moral Law or the Ten Commandments*—this part of the Law governed the moral life giving guidance to Israel in principles of right and wrong in relation to God and man (Exodus 20:1-17). On a careful observation, 40% of the Ten Commandments pertained to God, while the remaining 60% concerned man.
2. *Part 2: The Judgments, or the Social Law*—this part of the Law governed Israel in her secular, social, political, and economic life (Exodus 21:1–23:13).
3. *Part 3: The Ordinances or the Ceremonial Law*—this was the religious portion of the Law which guided and provided for Israel in her liturgy (worship), spiritual relationship and fellowship with God. It included the priesthood, tabernacle and sacrifices (Exodus 25:1-31 and most of the parts of Leviticus).

Chronologically, a synopsis of the Ten Commandments as presented by Moses in Exodus 20:1-17 is as follow:

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|---|---|------------|---|-----|--|------------|---|-----|--|
| <ol style="list-style-type: none"> 1. You shall have no other gods before me ... Exodus 20:3. 2. You shall not make for yourself an idol ... Exodus 20:4. 3. You shall not misuse the name of the LORD your God ... Exo. 20:7. 4. Remember the Sabbath day by keeping it holy ... Exodus 20:8. -- -- -- -- -- -- -- -- -- -- 5. Honour your father and your mother ... Exodus 20:12. 6. You shall not murder ... Exodus 20:13 7. You shall not commit adultery ... Exodus 20:14. 8. You shall not steal ... Exodus 20:15. 9. You shall not give false testimony ... Exodus 20:16 10. You shall not covet ... Exodus 20:17. | <table border="0"> <tr> <td style="vertical-align: middle;">Pertain to</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="vertical-align: middle;">GOD</td> <td></td> </tr> <tr> <td style="vertical-align: middle;">Pertain to</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="vertical-align: middle;">MAN</td> <td></td> </tr> </table> | Pertain to | } | GOD | | Pertain to | } | MAN | |
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| MAN | | | | | | | | | |

The Meaning of the Term “Law”

In the Old Testament, the word “law” is used to translate the Hebrew word, torah, “instruction.” The Hebrew word for “law” probably comes from the causative form of the verb, ירא *yara*, “to throw,” “to shoot (arrows).” In the Hiphil stem, the verb, תרה *Torah* means “to point, guide, instruct, and teach.” Hence, the law is that which provides authoritative guidance (Vine, 1985: CD-ROM).

In the New Testament, the Greek word used for law is *nomos*. *Nomos* means “that which is assigned,” hence, “usage, custom,” and then “law,” or “a rule governing one’s actions” (Vine, 1985: CD-ROM). One of the profound emphases of the New Testament, especially the epistles of Paul, is that Christians are no longer under the rule of the Mosaic Law. This truth is stated in no uncertain terms and in various ways (cf. Romans 6:14; 7:1-14; Galatians 3:10-13, 24-25; 4:21; 5:1, 13; 2 Corinthians 3:7-18), but in spite of this, there have always been those who insist that the spirit of the Mosaic Law, i.e. of the Ten Commandments, is still in force for the Christian. In regard to the relation of Christian ethics to the Mosaic Law, Aldrich writes that, “There are Christian teachers of repute who consider the Mosaic Law to be the present-day rule of life for the Christian” (Aldrich, 1959: 56).

Let readers know that God’s law is His system of rules by which He shows and instructs in His will and administers the affairs of the world. Hence, it is here reiterated that the spirit of the Mosaic Law is still applicable in relation to the New Testament believer, particularly, in the area of conflict resolution. It should be stressed that the moral principles embodied in the Mosaic Law given at Mount Sinai were merely the codified expression of the eternal moral law of God as it was given to Israel to govern her life as a nation in order to experience God’s blessing under the Abrahamic covenant.

Purpose and Function of the Mosaic Law in the Old Testament Corpus

What then is the purpose of the Law? Though given to Israel to govern her life in the land of promise for blessing instead of cursing, there was an attendant purpose in the giving of the Mosaic Law to Israel—a purpose that still stands today. Simply put, its proper use is to show man his total helpless and hopeless condition before a righteous and just God—(1) in a general sense, it was given to provide a standard of righteousness (Deuteronomy 4:8; Psalm 19:7-9); (2) the Law was given to identify sin and reveal man’s sin and bankrupt condition as guilty before God (Rom. 3:19f; 7:7-8; 5:20; Gal. 3:19); (3) the Law was given to direct man to faith, i.e., to exclude the works of the Law (or any system of works) as a system of merit for either salvation or sanctification and thereby lead him to Christ as the only means of righteousness (Galatians 3:19-20, 20-24; 1 Timothy 1:8-9; Romans 3:21-24).

Justice/righteousness are the underlining principle of Old Testament ethics. The Hebrew word, *משפט* *mispāt* (“legal judgment, justice”) and *צדקה* *sedāqah* (“righteousness”) are often used interchangeably and in parallelism, for example, in Genesis 18:19, 25. In relation to human action, *mispāt* is commonly understood to mean a mode of action that refers to a specific legal judgment rather than an abstract but most often refers to a quality or condition of a person in a specific relation to another person (Alexander and Baker, 2003). While giving the meaning of righteousness in Isaiah 1:21-31, Yilpet writes that:

There is disorder and chaos in the community or society when we do not deal fairly with one another. Rebellion and disobedience to the moral teaching of God’s law can create this state of disorder, disharmony, restlessness and chaos. Failure to practice justice results in lack of social order, harmony and peace that is needed in the community. Since justice is the means to

establishing order and harmony, injustice, then produces a disregard for order. This disregard for order in society results to anarchy—an anarchy in which those with power no longer feel any respect for claims of others—especially of those such as the orphans, widows *and the minority ethnic groups in a nation*. This leads to distress and anguish for the oppressed and it involves ethical and criminal liability on the part of authorities (Yilpet, 2001: 28-38) (italics mine).

Conflicts in the Niger-Delta of Nigeria have a lot of bearing to issues of justice and righteousness.

The defiance of government, oil companies, and militants of the communities, indeed, all stakeholders of the oil industries in Nigeria to imbibe and apply the spirit of the Mosaic Law in equity distribution had orchestrated disorderliness and a state of anarchy in the Niger-Delta and Nigeria in general. Thus, Yilpet (2001) was right when he said that the antonyms for a state of “righteousness” are such things as oppression, bribery, corruption, violence and bloodshed.

CONFLICT

By definition, conflict is a struggle or clash between opposing forces; battle, a state of opposition between ideas, interest, etc. It is a disagreement or controversy (Lewis, 1990). It is an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings toward each other (Fisher, 1990). The incompatibility or difference may exist in reality or may only be perceived by the parties involved. Nonetheless, the opposing actions and the hostile emotions are very real hallmarks of human conflict. Conflict has the potential for either a great deal of destruction or much creativity and positive social change (Kriesberg, 1998: 46). Therefore, it is essential to understand the basic processes of conflict so that we can work to maximize productive outcomes and minimize destructive ones.

Conflict occurs between people in all kinds of human relationships and in all social settings. It is by itself neither good nor bad. However, the manner in which conflict is handled determines whether it is constructive or destructive (Deutsch & Coleman, 2000: 49).

According to the Wikipedia on line, Conflict resolution is a range of processes aimed at alleviating or eliminating sources of conflict. The term "conflict resolution" is sometimes used interchangeably with the term dispute resolution or alternative dispute resolution. Processes of conflict resolution generally include negotiation, mediation and diplomacy. The processes of arbitration, litigation, and formal complaint processes such as *ombudsman* processes, are usually described with the term dispute resolution, although some refer to them as "conflict resolution." Processes of mediation and arbitration are often referred to as alternative dispute resolution.

Sources of Conflict:

Early reviews in the field of conflict resolution identified a large number of schemes for describing sources or types of conflict (Fink, 1968; Mack & Snyder, 1958). One of the early

theorists on conflict, Katz (1965), created a typology that distinguishes three main sources of conflict, namely; economic, value, and power.

Economic conflict -- involves competing motives to attain scarce resources. Each party wants to get the most that it can, and the behavior and emotions of each party are directed toward maximizing its gain. Union and management conflict often has as one of its sources the incompatible goals of how to slice up the “economic pie”.

Value conflict -- involves incompatibility in ways of life, ideologies – the preferences, principles and practices that people believe in. International conflict (e.g., the Cold War) often has a strong value component, wherein each side asserts the rightness and superiority of its way of life and its political-economic system.

Power conflict -- occurs when each party wishes to maintain or maximize the amount of influence that it exerts in the relationship and the social setting. It is impossible for one party to be stronger without the other being weaker, at least in terms of direct influence over each other. Thus, a power struggle ensues which usually ends in a victory and defeat or in a “stand-off” with a continuing state of tension. Power conflicts can occur between individuals, groups or nations, whenever one or both parties choose to take a power approach to the relationship. Power also enters into all conflict since the parties are attempting to control each other.

It must be noted that most conflicts are not of a pure type, but involve a mixture of sources. For example, union-management conflict typically involves economic competition, but may also take the form of a power struggle and often involves different ideologies or political values. The more sources that are involved, the more intense and intractable the conflict usually is.

Another important source of conflict is ineffective communication. Miscommunication and misunderstanding can create conflict even where there are no basic incompatibilities. In addition, parties may have different perceptions as to what are the facts in a situation, and until they share information and clarify their perceptions, resolution is impossible. Self-centeredness, selective perception, emotional bias, prejudices, etc., are all forces that lead us to perceive situations very differently from the other party. The lack of skill in communicating what we really mean in a clear and respectful fashion often results in confusion, hurt and anger, all of which simply feed the conflict process. Whether the conflict has objective sources, or it is due only to perceptual or communication problems, it is experienced as very real by the parties involved.

Escalation of Conflict:

A final source of conflict is more additional than basic, that is, it comes in after the conflict has started. Conflicts have a definite tendency to escalate, i.e., to become more intense and hostile, and to develop more issues, i.e., what the parties say the conflict is about. Therefore, escalating conflicts become more difficult to manage. The process of escalation feeds on fear and defensiveness. Threat leads to counter-threat, usually with higher stakes at each go-round. Selective and distorted perception justifies a competitive and cautious approach as opposed to a trusting and cooperative one. Through Deutsch's crude law of social relations (1973), competition breeds competition, rather than cooperation. The self-fulfilling prophecy comes into play. Each party believes in the evil intentions of the other and the inevitability of disagreement,

and therefore takes precautionary actions which signal mistrust and competitiveness (Shepard & Mouton, 1964). When the other party then responds with a counteraction, this is perceived as justifying the initial precautionary measure, and a new spiral of action and counteraction begins.

Through the norm of reciprocity, stronger attempts to control are met not only with stronger resistance, but more contentious attempts to gain the upper hand. With each succeeding spiral of conflict, polarization grows and the parties become more adamant and intransigent in their approach to the situation. Even though the intensity of the conflict may moderate for periods of time, the issues remain, and a triggering event induces conflictual behavior with negative consequences, and the conflict has moved one more step up the escalation staircase. When parties become “locked in” to a conflict they are usually unable to get out by themselves, and the intervention of a third party in the role of arbitrator, mediator or consultant may be required (Fisher, 1997).

Human Governments

Human government with their repressive policies, always act to own advantage, have been catalysts that fuelled tribal conflicts worldwide, but most especially in the developing countries of Africa. Osuigwe denounces this appalling state as he writes that:

Ethnic strife has been a recurring decimal in the African Continent, especially South of the Sahara. It has reached the point where there is “an environment of mistrust and every kind of ill - health and death for innumerable numbers of people. Three examples will suffice: As a result of genocide in Rwanda in 1994, more than 3,000,000 women became widows. This is in addition of the more than one million souls that perished in the pogrom. In Sudan, there has been a civil war for the past fifteen years. This has resulted in the death of more than 1.3 million people. The Liberian civil war which lasted for seven years, cost the lives of 200,000 people, created 700,000 refugees and internally displaced 1.2 million people, which is 85% of the 2.5 million population. Nigeria has had her own share of ethnic lines; Africans are installmentally committing “collective suicide” and auto emasculation (Osuigwe, 2004: 38).

Indeed, repressive policies of successive governments in Nigeria, particularly, in the period of military dictatorship in the country as regards to fairness and justice in revenue distribution of proceeds from oil and gas exploration and exploitation within the Niger- Delta have generated a lot of conflicts in the area in the past decade. The over-centralization of control over power and revenue; politicization of ethnicity and religion; decline of state-administered security and justice; and the proliferation of non-state armed groups, all heighten the potential for violence in many of the country's 36 states. In the oil-rich Niger Delta, where ethnic leaders are demanding a greater share of oil revenues for the region, armed groups have been waging “war” against an insurgency which has severely sabotaged the oil industry – and enabled massive oil theft.

The antipathy between the Federal Government and the peoples of the Niger-Delta of Nigeria has root in all these sources of conflict. Successive governments of Nigeria have unleashed violence on the people perpetually and the conflicts that evolve are as a result of reactions to the

violation of the rights of the people. But this paper wish to demonstrate that the Mosaic Law could respond to resolve these imbalances perpetuated by the repressive policies already noted by Osuigue in the continent of Africa and Nigeria in particular.

APPLYING THE MOSAIC LAW IN CONFLICT RESOLUTION

Jesus' Response to Each of the Ten Commandments in His Teachings

On a careful observation of the teachings of the Master, Jesus the Lord, what each of the Ten Commandment represents is reflected in the Synoptic Gospels as follow:

1. "Worship the Lord your God, and serve Him only" (Mat. 4:10).
2. "No servant can serve two masters" (Luk. 16:13).
3. "Do not swear at all: either by heaven, for it is God's throne..." (Mat. 5:34).
4. "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath" (Mar. 2:27, 28).
5. "Anyone who loves his father or mother more than me is not worthy of me" (Mat. 10:37).
6. "Anyone who is angry with his brother will be subject to judgment" (Mat. 5:22).
7. "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Mat. 5:28).
8. "If someone wants to sue you and take your tunic, let him have your cloak as well" (Mat. 5:40).
9. "Men will have to give account on the Day of Judgment for every careless word they have spoken" (Mat. 12:36).
10. "Be on your guard against all kinds of greed" (Luk. 12:15).

From the above synthesis of Jesus' teachings, it can be observed that 40% of them agree with those of the Ten Commandments that draw man's attention to the reverence of God the Creator, while 60% of the them also pertain to interpersonal relationship—the manner to live with each other. On a critical analysis of Jesus' teachings in comparison with the Mosaic Law, two paths of distinct lessons can be copiously derived, namely, lessons that lead to the genuine worship of God, and those of man-to-man relationship, all put together, that would orchestrate a peaceful co-existence of peoples in a nation like that of Israel, so that they could evade conflicts.

IMPLICATIONS OF THE RESEARCH

Two major implications are observed from the research, namely;

1. Perpetuators of Conflicts Undermine Mosaic Law (Commandments 1-4). All who are involved in the upheavals that have cumulated to war-like situation in the Niger-Delta and/or elsewhere, have grossly undermined the tenets of reverence for God as provided in the Mosaic Law. "For a long time, the people of Israel did not worship the true God or listen to priests who could teach them about God. They refused to obey God's Law" (2 Chr. 15:3). This is exact attitude displayed by all stake-holders in the conflicts brooding in the Niger-Delta and entire Nigerian State. Many of these stake-holders belong to one religious group or the other where they purport to worship the God of equity, who allows rain, sun-shine and air (Carbon Dioxide and Oxygen mostly), etc, to be enjoyed by all without discrimination. But contrary to their religious beliefs, they fall short in their religious practice and engage in acts that violate the rights of their neighbors. The

problem is not in the inadequacies of the provisions of the Mosaic Law, but it is in the defiant disobedience to the Law. Although Israel as nation was given the Law, yet they disobeyed. The consequence of their disobedience was enormous—they were scattered into exile where they became slaves to their captors. It is however ironical and regrettable when an influential few people in Nigeria have to hold a greater percentage of the populace hostage in their own lands.

2. Proponents of Conflicts Exploit Others to their Own Advantage (Commandments 5-10)

Exploitation of the ethnic groups of the Niger-Delta since the drilling of this “Black Gold” in their areas from its inspection in 1953 at Oloibiri, Rivers State, by the Federal Government of Nigeria and the Oil Companies has been the crux of the matter and the bane of conflicts in the area, which is gross covetousness that the Mosaic Law forbids. The various heinous crimes committed in the region have their roots here. Thomas Aquinas (1997), while describing what pertains to “Covetousness” says that treachery; fraud, falsehood, perjury, restlessness, violence, and insensibility to mercy are daughters of covetousness. Furthermore he says that treachery, fraud and falsehood (lying), greed of filthy lucre, false witnessing, all pertain to the same thing, namely, the deceiving of one’s neighbor, and that all these vices are inhumanity and rapacity. Therefore they should not be reckoned as different daughters of Covetousness. Should the tenets of the Mosaic Law be adopted in equity sharing, perhaps, the blood-letting as a result of the violence associated with the conflicts could have been avoided.

But the tenets of the Mosaic Law was instituted to direct Israel as a nation in all spheres of her life—morally, socially, politically, economically and religiously. The economic provisions in the Law when applied were to govern and protect the economic life of Israel in their land of promise. For example there was the right of property ownership, free enterprise, protection of the poor which guarded against the evils of great concentrations of wealth in the hands of a few with the consequent impoverishment of others. But the poor were provided for in such a way as to avoid the loss of free enterprise and the individual’s initiative by high taxation as well as to avoid making leeches out of men who refused to work. Contrary to this, Nigeria as a State has enacted rules (decrees and then laws) that remove land property ownership from their rightful owners, which is a direct opposition to the provisions in the Mosaic Law.

In the Old Testament, in 1 Kings 21, as far as Jezebel was concerned, Naboth had the effrontery to resist her husband, King Ahab (the Commander-in-Chief of the Armed Forces of Israel), from taking his ancestral land because of the provisions in the Mosaic Law. Although a conflict ensued, which led to Naboth’s death, yet God did not forget to avenge his blood soon enough as Prophet Elijah predicted the awful death of King Ahab and Jezebel, the perpetrators of the crime. Therefore all who frustrate and oppress helpless minority ethnic groups in Nigeria to dispossess them of what nature bequeaths to them should remember how God judged the case of Naboth versus King Ahab and family. God, who declares that all lands belong to Him (Leviticus 25), will surely judge the people correctly.

CONTRIBUTION TO KNOWLEDGE

Defiance to imbibe and apply the tenets of the Mosaic Law as a way of life in the South –South of Nigeria and elsewhere in the entire country has led to restiveness amongst the natives, particularly those that live in the coastal area of Nigeria. There is a lot of degradation of their lands and destruction of aquatic life in the area due to the concomitant hazards of oil and gas exploration and exploitation. A case in point is a major oil spillage in Ogoniland in the Niger-Delta of Nigeria that destroyed the environment in 2009, which orchestrated Bodo community in Gokana Local Government Area of Rivers State to drag the Shell Petroleum Development Company (SPDC) to a London Court thereby demanding for compensation as their means of livelihood has been grossly destroyed. It is also common knowledge in Nigeria that the SPDC is yet to comply to Court's verdict to pay compensations to the Ogoniland community. Numerous similar cases abound in the Niger-Delta region of Nigeria where oil spillages, which the producing companies failed to clean up, had caused untold hardships for the natives. Attempts for these natives to demand for compensation had always met with reprisal attacks by Government agencies. The region is in dire need of a messiah!

It is also common knowledge in Nigeria that the Niger-Delta region contributes not less than 90 % of Nigeria's economy as a result of the income derived from petroleum products, yet there is paucity of Government's developmental programs in the region. What an irony! Suffice it to mention few hardships bedevilling the people in this area: there are no good roads or functional railways in the region as there are in other parts of the country; demand for portable drinking water had sometimes caused untimely for some people in the region for venturing to ask; social amenities are next to nothing; electricity supply is grossly below required consumption demand; air pollution as a result of flaring gas in the area has caused diverse health challenges among indigenes of the region, etc. In fact the neglect of the region by the companies and government is the reason for restiveness of the people.

CONCLUSION

By its very nature, the Mosaic Law was not to be, and could not be, obeyed to the letter by any other people in any other place as a rule of life. However, the spirit of the Law sets forth moral principles which are applicable and would bring blessing to all people anywhere and at any time when applied and used as a standard of right and wrong. If the tenets of the Mosaic Law are applicable to the Nigerian situation; chances are that these conflicts could be resolved or ameliorated. It is therefore recommended that tenets of the Mosaic Law be applied in resolving conflict in Nigeria. Conflict resolution requires effective communication skills, tolerance, and the desire to find creative solutions.

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