

THE IMPACT OF PEACEKEEPING ON THE FAMILY: A CASE STUDY OF THE NIGERIAN ARMY

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ABSTRACT

The study on the 'Impact of Peacekeeping on the Family' exposes the vacuum created in families of peacekeepers and the peacekeepers while maintaining peace. The objective of the study is to examine the nature of stress of a peacekeeper and the impact of his/her absence on the family when on missions so as to bring to the relevant authorities means of alleviating the impact on both parties. Data were gathered basically through primary method of data gathering. Specifically, questionnaires were distributed to categories of people in Kaduna which afforded the researchers opportunity to interview stake-holders and authorities who confirmed that there is currently no policy to cater for the family of the peacekeeper in the Nigerian Army. To advance balanced analysis, secondary data were also elicited to support the primary data. Quantitative method of data analysis was employed through the use of simple tables showing the frequencies and percentages of respondents' reactions to the questions on the subject. The outcome of the study is expected to benefit the Nigerian Army and other stakeholders such as doctors, psychologists, Social welfare departments etc. The work is limited to families of and personnel of the Nigerian Army who participated in peacekeeping within Kaduna Military Units. The study covered peacekeeping operations undertaken by Nigerian Army Personnel in the period 1990-2013 in: Liberia, (1990 – 1998) Sierra Leone (1997 – 2000), Ivory Coast (2000 – 2004) and Mali (2013). It went further to investigate whether by 2020 the Nigerian Army has a mechanism in place to cater for the family of the peacekeeper. The findings are that there is not a policy in place neither for personnel nor family of the peacekeeper. Further to that, given the nature of the institution in which the research was conducted, every Nigerian Army peacekeeper operates under the same rules of engagement of the Nigerian Army hence what affects one, affects all. The findings point to the fact that there is a need to put in place a robust policy that would cater for both the peacekeeper and his/her family left behind. This is seen as the proper way to eliminate or at least reduce the negative impact of peacekeeping on both the peacekeeper and the family.

Key words: Peacekeeping, Peacekeeping Operations, Family, Nigerian Army, Policy

INTRODUCTION

The formation of a social unit referred to as the family has helped man in his survival and conquest. The discovery of resources and the competition for them resulted in the formation of clans, tribal groups, communities, nations and sovereign states following the 1648 Treaty of Westphalia (Weber, 2005). Conflicts and violence have been an intricate nature of man in the conduct of his affairs. These sometimes escalate into wars. The early 20th century witnessed the First World War leading to the formation of the League of Nations. The League of Nations could not prevent the Second World War thus the birth of the United Nations Organisation (UNO) and the subsequent formation of the regional organisations. The duty of the UNO commonly known as the UN is to prevent, mediate, manage and resolve conflicts and peacekeeping is one of the tools used to achieve these. The UN gives the Security Council (SC) the power and responsibility to take collective action to maintain international peace and security. The SC therefore authorises peacekeeping operations. Peacekeeping is not specifically mentioned in the UN Charter. Chapter 6 of the Charter however, deals with specific settlement of disputes while Chapter 7 deals with actions that threaten peace or breach of peace and acts of aggression. Member states voluntarily provide the peacekeeping operators usually referred to as Blue Berets or Blue Helmets. Where UN's direct involvement is not considered, regional, continental or other international organisations are mandated to carry on with peacekeeping and such organisations include: EU, AU, NATO, ECOWAS among others (Ikejiani-Clark 2009:567), Nigeria has participated in many Peace Support Operations. The table showing Nigeria's personnel contribution to UN peacekeeping operation in the period 2007 – 2015 is shown in Appendix D.

Article 1 of the UN Charter provides the purposes of the United Nations as: in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion. In carrying out peacekeeping, the use of force must be avoided except in self-defence. Impartiality is also expected in the conduct of peacekeeping. From the late 1980s until 1994, the number of peacekeeping operations undertaken worldwide increased dramatically. At the beginning of 1988, as the Cold War was coming to an end, there were only five operations active in the field: three in the Middle East, a small observer mission in Kashmir, and UN Peacekeeping Force in Cyprus (UNFICYP). Between 1988 and 1996, 29 operations were mounted, compared to the establishment of only 13 operations undertaken between 1948 and 1987 and none in the decade between 1979 and 1988. This significant increase in the number of

peacekeeping operations has been accompanied by a fundamental change in their nature, or more specifically, in their function and composition. The single function associated with traditional operations has evolved into a multiplicity of tasks (Hansen, et al, 2004:3). The table in Appendix C clearly shows the growth and development in peace keeping.

Post-Cold War peacekeeping operations became more diverse and complex: peacekeepers were drawn from a wider variety of occupations (military, civilian police and diplomats), nations and cultures. Contemporary peacekeeping can now be appropriately characterised as *multilateral*, *multidimensional*, *multinational* and *multicultural*. The terms multinational and multicultural suggest that both the military and the civilian components of the peacekeeping force are drawn from a diverse range of nations or agencies. Each of these will bring to the operation its own unique political and cultural background, its own varied understanding of the conflict situation and its own diverse approaches and techniques for conflict resolution. The first such multidimensional operation, established at the end of the Cold War (February 1989), was the United Nations Transition Assistance Group (UNTAG) in Namibia. It was followed in 1992, by the launching of the large-scale operations in Cambodia, Somalia and in former Yugoslavia, (Hansen et al, 2004:4).

The operations are multi-dimensional, incorporating military, civilian police and other civilian components, all of which fulfil their distinct functions. The main functions of the military components include: the monitoring and verification of cease-fires, cantonment, disarmament and demobilisation of combatants, overseeing the withdrawal of foreign forces, mine-awareness education and mine-clearance, provision of security for UN and other international activities in support of the peace process. The civilian police component has as its functions; crowd control, establishment and maintenance of a judicial system, law enforcement, monitoring, training and advising local law enforcement authorities on organisational, administrative and human rights issues. The civilian components execute functions on the basis of groupings such as: political, electoral, human rights or humanitarian. The function of the political group includes: political guidance of the overall peace process, assistance in the rehabilitation of existing political institutions and promotion of national reconciliation while the group help in monitoring and verification of all aspects and stages of the electoral process; co-ordination of technical assistance and education of the public about electoral processes and provision of help in the development of grass-root democratic institutions.

The functions of the Human Rights Group include: monitoring of human rights, investigation of specific cases of alleged human rights violations and promotion of human rights. The Humanitarian Elements function in the areas of delivery of humanitarian aid (food and other emergency relief supplies), implementation of refugee repatriation programmes, resettlement of displaced persons and reintegration of ex-combatants. Peace Support Operations (PSOs) now involve other related peace issues as: Peace-making, Peace Enforcement, Peace Building, Peace Education, Conflict Prevention, Confidence Building, Election Monitoring and Observer Mission (Hansen et al, 2004:5).

Nigeria as a member of the UN has participated in many peacekeeping missions. The principle of Collective Security enjoins all member states to join in the effort to ensure global peace and security. The AU and ECOWAS have responded to this global challenge and Nigeria is a strong member of both bodies. The Nigerian Armed Forces and Police have contributed men to participate in peacekeeping. The first participation was in the Congo from 1960 to 1964 while the latest addition was that in Mali in 2013. The most outstanding contribution of Nigeria to peacekeeping has been the ones in Liberia and Sierra Leone and the personnel for the peacekeeping operations are trained at the Nigerian Army Peacekeeping Centre, Jaji, Kaduna State.

There have been calls for Nigeria's disengagement in these international engagements. Okpokopo (1999), is however of the opinion that the enormous domestic challenges faced by the nation are not enough for Nigeria to stand aloof from the fight for global security.

RESEARCH PROBLEM

Studies have shown that the absence of a peacekeeper from the family creates a major concern for the family. Military personnel who returned from peacekeeping mission find it difficult to maintain cordial relationships with their spouses. The longer a peacekeeper stays at a mission without the opportunity of seeing his family, the greater the chances of developing psychological problems. Thus the absence of a father is both a public health issue as well as a critical social issue. Children for instance express their emotional problems through depression, indiscipline and rebellion especially the adolescent. The emotional stress created for the peacekeeper manifests in many ways also, including engagement in unhealthy sexual habits which exposes them to sexually transmitted diseases or even addiction to drugs.

Poor communication or the lack of it between the peacekeeper and the family also creates a lot of stress and impacts the family. While peacekeeping is in itself desirable, a situation where the peacekeeper goes in the quest for peace for other families and communities at the expense of his/her family peace is counterproductive. The study thus seeks to examine the social institutions put in place to ameliorate the impact of the absence of the Nigerian Army peacekeeper from the family; more so as it does not appear that the Nigerian Army has in place a clear cut policy for the peacekeepers' family.

With the questions below, the researcher intends to bring to fore, the need for proper policy document on the impact of peacekeeping on both the peacekeeper and the family.

1. Why is the presence of both parents in a family important?
2. How does the absence of one of the parents affect the family?
3. What effect does the absence of the Nigerian Military Personnel involved in peacekeeping have on his family?
4. How does the absence of regular communication affect the Nigerian Army peacekeeper and his family?
5. Is there a mechanism in place by the Nigerian Army to take care of the family of the peacekeeper?

AIMS OF THE STUDY

The objectives are to:

- i. Examine the importance of the presence of both parents in the family. Assess how the absence of one of the parents affects the family.
- ii. Analyse the effect of the absence of the Nigerian military personnel involved in peacekeeping on his family.
- iii. Evaluate the effect of irregular communication between the peacekeeper and his/her family.
- iv. Identify whether there is a mechanism in place by the Nigerian Army to take care of the family in the absence of the peacekeeper.

ASSUMPTIONS

It is assumed that:

1. Apart from the problems occasioned by irregular communication, the peacekeeper and his/her family experience a lot of psychological, mental and emotional stress as a result of the absence of the peacekeeper.
2. There is no mechanism in place by way of a specific policy by the Nigerian Army to address the stressful factors associated with the absence of a peacekeeper from his family.

METHODOLOGY

The study was conducted among the Nigerian Army personnel stationed in the 2 Infantry Battalion, Ribadu Cantonment, Kaduna and the Nigerian Army peacekeeping centre (NAPC), Jaji, both in Kaduna state. This work depended on both primary and secondary data collected for analysis. Primary data were collected from questionnaires administered to soldiers of the 2 Infantry Battalion and the Nigerian Army Peacekeeping Centre who had gone on peacekeeping missions to different places like Mali, Liberia and Ivory Coast amongst others at different times. In all, fifty questionnaires comprised of fifteen questions were administered (See Appendix B). The reason for this selection is because the military personnel at the Centre in Jaji are not only experienced in peacekeeping operations but are now involved in the preparation and training of peacekeepers. Thirty questionnaires were therefore administered there and twenty at Ribadu Cantonment.

On ethical consideration, respondents were duly informed that confidentiality would be upheld and therefore identity was not disclosed in the questionnaire. In the same vein, the actual names of those interviewed were not disclosed. The other primary data used in this work were from the interviews of family members of peacekeepers. The information is considered authentic and reliable coming from family members who were directly affected. Secondary data were obtained from books, journals, magazines and past dissertations/theses on the subject matter. The internet was a major source of information gathering. The quantitative method of data analysis was employed. Simple tables were made showing the frequencies and percentages of the respondents' reactions to the questions on the subject.

There were initial problems with getting direct access to the respondents. When a civilian enters the domain of the military, they must ascertain that he is a friend and not a foe before he can get any cooperation. It was not surprising therefore, when the researcher first visited the 2 Battalion, she was referred to the Garrison. On getting there she was referred back to the 2 Battalion where the questionnaires were administered. Gaining entry into the Peacekeeping Centre in Jaji was particularly problematic, as the gate guards were uncooperative. It took the intervention of one Mrs. Eva Smith, a staff at the Peacekeeping Centre to help the researcher gain access. The visit to the 1 Division Kawo, Kaduna, had to be repeated three times on different dates on account of the same challenge of access. It also took the intervention of one Mrs. Christy Ameh to gain entry into the 1 Division of the Nigerian Army after several attempts.

CONCEPTUAL CLARIFICATION

Peacekeeping

Lester Bowles Pearson, a Canadian Diplomat coined the term peacekeeping in 1957 to describe the proposed UN mission that supervised the 1957 truce at the Suez Canal as a result of the 1956 Arab-Israeli war. This was used to distinguish the large contingent of 3600 personnel used in this case as opposed to the individual observer missions deployed in 1948 by the United Nations Truce Supervision Organisation (UNTSO) (Ikejiani-Clark, 2009:566). The concept is thus based on the need for intervention in crises ridden Nations to prevent conflicts and reduce the incidence of wars in the international system. The United Nations therefore employs peacekeeping for the maintenance of world

peace. Peacekeeping now involves peacemaking, peace building and peace enforcement. Thus peacekeepers carry out the duty of maintaining ceasefires and separating the two sides, protecting humanitarian operations and putting a peace agreement into effect.

In Featherstone's (1994) opinion, peacekeeping era can be divided into three periods: namely the Pre-Cold War, Cold War and Post-Cold War. Traditionally, peacekeeping has been defined as a process where a group of lightly armed military personnel stood between two sides in a conflict, in which parties had agreed to stop fighting. The normal requirements are neutrality, minimum use of force and the agreement of the two sides. Since peacekeeping was first employed, types of conflicts have changed. In the past, conflicts that required peacekeeping operations were usually between two countries (interstate). However, now they often involve two or more groups in the same country (intra-state). Also, civilians are targeted along with proper military forces and the groups involved do not always follow the laws of conflicts.

Peacekeeping creates time and breathing space for diplomatic efforts to address the underlying causes of conflict. Peacekeeping are more of a diplomatic rather than a military solution. This is regarded as the first generation type of peacekeeping. In view of international influences in modern conflicts, cross-border involvement in peacekeeping has assumed a more complex structure. The other aspects of the UN peacekeeping operations include, the military, civilian, police, political, civil affairs, rule of law and elections monitoring, human rights, humanitarian, reconstruction, public information and gender affairs. Following the new developments in the character and structure of conflicts, the traditional peacekeeping has given way to new trends such as: peacekeeping without consent of all sides, peacekeepers coordinating more with humanitarian agencies, Involvement of Non-governmental organizations, multiplicity of tasks, being long-term or complex with such roles as: maintenance of peace, peace consolidation, reconstruction, intervention and humanitarian support. The UN has ceded part of its peacekeeping role to other Regional peacekeeping forces like North Atlantic Treaty Organization (NATO), the European Union (EU), and the Organization for Security and Cooperation in Europe (OSCE) and the African Union (AU).

Family

The family is a unit made up of people who are related to each other through consanguinity or affinity. It is an inclusive term for members of a household; parents, children, servants and other relations. Sometimes, the family is used to describe members of a common stock or common ancestry. Specifically, a family in its nuclear sense is made up of: father, mother, son, daughter, brother, sister, grandfather, grandmother and cousins. Cousins here will mean persons who share the same grandparents and may be referred to as the extended family. Family used in the inclusive sense can be extended to community, nationhood and even humanity thus the use of the term, human family (Haris, 1983:30).

According to Haris (1983:30) writing on family, the household, meaning co-residence can also be described as family. In the final analysis, all these people will be impacted either positively or negatively by the participation of one of their own in peacekeeping. The parents and children constitute the family in the expression of Achollam – Ayayo (1997:65) who holds that the size of the family is shrinking: from the traditional extended family concept to one in which only the parents and their children constitute the family in the modern sense of the word. Thus the definition of family differs from one person to the other and society or community depending on the context within which it is viewed. The traditional definition is different from the modern definition for reasons such as modernisation, urbanisation, detribalisation, socio-cultural and socio-economic reasons.

LITERATURE REVIEW

A look at the extant literature on the way peacekeeping affects the family generally is explored. Since every peacekeeper evolves from a family, the negative effect on the psyche of the peacekeeper and family in relation to the general society from the peacekeeping environment are reviewed with particular reference to the social and economic concerns.

The Nigerian Participation and the Family

Ogunwale (2013) stated that the Nigerian Inspector General of Police recognised that the conduct of the Police Officers going for peacekeeping will positively and negatively affect their families, the police and the nation in general. He however failed to state precisely the positive and negative impact. He conclusively urged the peacekeepers to “conduct themselves with the highest degree of discipline and professionalism and shun all forms of vices, stressing that they must respect the laws and customs of their host country.” According to him, the Nigerian Police was not only in Mali but also in Cote d’Ivoire, Democratic Republic of Congo, East Timor, Guinea Bissau, Haiti, Liberia, Somalia, South Sudan and Sudan. It goes without saying that they are going into foreign territory with cultures and a variety of other factors quite different from what obtains in Nigeria. The above observation by the Inspector General of police on the impact of peacekeeping on the family is in line with this work.

Studying the effect of logistical support of the ECOMOG mission on Nigerian soldiers, Laoye (1996) noted, that the quality and quantity of support impacted greatly on the efficacy and effectiveness of the soldiers. The longer a soldier stayed at the mission without the opportunity of seeing his family, the greater the chances of developing various psychological problems. In his assessment and management of dimensions of stress among some categories of Nigerian Armed personnel, Osa-Afiana (2010:6) observed that military personnel that have returned from war or peacekeeping missions often exhibit several psychological problems such as inability to sleep, nightmares, flashbacks of war situations, difficulty with concentration, serious irritability and anger outbursts. They also exhibit high levels of absenteeism and are more often absent without official leave (AWOL). They often have difficulty with establishing and maintaining social relationship with others in the society. In cases of those who are married, cordial relationships between the spouses may be jeopardised after these missions. In Osa-Afiana's judgement, these military personnel exhibit myriad psychological problems as a result of the stress their experiences impose on them. This position justifies the assumption of this research and the whole impact, whether positive or negative is squarely placed on the family.

Nature of Peacekeeping Environment

The people of the host environment are generally suspicious. Having been divided by conflict and war, a peacekeeper is suspect. He is often suspected to be in support of one side or the other. In the view of Richard (1995) it is a common feature for crisis states in Africa to suffer from weakness of the state along with traditional sources of authority within the civil society. Emergence of war lords and juvenile fighters is very common. It is therefore expected that there will be a high rate of suffering with children rendered orphans and turned soldiers, loss of life and property, a high rate of displaced persons thus, the need to examine the impact of peacekeeping on the family. Basic infrastructure would have been totally destroyed with economic and political structures completely eroded. This makes peacekeeping even more desired to prevent further deterioration on the environment. Peacekeeping becomes even more necessary when the plight of women and children are taken into consideration. Article 25 of the Universal Declaration of Human Rights, recognises that women and children are entitled to special care and assistance, and that all children have the right to special protection. During flight from areas of conflict, families and children get exposed to physical dangers including sudden attacks, shelling and landmines. They walk for days with little or no food, are prone to illness and may even die following acute under-nourishment. Sexual and physical abuses are rampant. In the view of Sommers (2007), these are areas that require special attention. He observes that in Liberia, children and women faced heightened risks of rape, sexual humiliation, prostitution and other forms of gender based violence. As a result of hunger and starvation, girls exchanged traumatic sexual experiences for food or regular meals for protection for their families. Peacekeepers are often exposed to untold dangers that can lead to death. When a peacekeeper dies, the impact of the loss on the family can only be imagined. Sometimes the body is not found and this portends greater pain and misery for the family. Mohammed (2013), reported that "Unarmed soldiers continue to suffer attacks from unknown gunmen in Darfur, a Western Sudan Region where insurgent groups have been fighting for a decade and where tribal violence forced over 30,000 civilians to flee their villages".

Yakubu (2008:61), noted that apart from being killed, a peacekeeper may be wounded and his gun taken from him by parties in the conflict. He gives an example of an incident on Wednesday 21st May 2008, at the West Darfur, El Geneina, when Nigerian peacekeepers were ambushed and their weapons taken from them making them "unwilling contributors to the proliferation of small arms and light weapons in the PSO". Yakubu (2008) further asserts that when the peacekeeper loses his weapon, this "will result in a board of inquiry and later to a Court Marshall where the appropriate punishment will be given. In most cases, the offender is sentenced to jail or dismissed from service". The impact of this on the family is quite grievous. The jail term or dismissal means loss of livelihood and support for the family apart from the peacekeeper who not only becomes a burden to the family but could also be emotionally destabilised.

Peacekeepers even while on mission continue to be bread winners of their families. Jokotola (2008:27-28), writing on the Nigerian experience in Liberia tells of poor logistics, inadequate finances and lack of intelligence. Troops he noted are usually not paid and sometimes until after six (6) months after arrival to the mission area, with soldiers taking loans and "forced to buy consumables on credit". This financial problem created for the soldier translates directly to the family. Jokotola's analysis on ECOMOG operations in Liberia and Sierra Leone drives home the impact of the problems on the family and the need for this to be addressed effectively.

Impact of Peacekeeping on Children

A parent whose partner has gone on peacekeeping needs support, because the role as a single parent is crucial to the upholding of the family. The added responsibility of playing a dual role creates emotional stress both on the single parent and the children. Ablow (2012), having talked to so many children in his psychiatry practice of over 20 years, holds that children harbour unresolved and often unaddressed concerns when raised by one parent. Some of those concerns include the fear of the well-being of the parent with whom they are not living. These children develop a

manipulative personality style later in life from fear of deep concerns about either expressing loving positive feelings about one parent to the exclusion of the other.

Fontana (1995) posits that boys and girls develop negative emotions, stressful and numerous problems before and after the mission. Moreover, the reinstatement of normal family life can be difficult. In support of this position Eochus and McCormick (1999), conducting a research on the impact of peacekeeping on children identified both the positive and the negative impacts. A typical negative impact is the change of behaviour observed in children especially the adolescent ones. They exhibit a total inability of controlling emotions which is sometimes followed by depression. In school many of them become rebellious and undisciplined. The feeling of being abandoned and neglected especially for teenagers makes them feel desperate. The researchers further added that a positive impact is the fact that children become independent. The position of this work is that such independence may not be a positive impact after all since such independence culminates in taking decisions and carrying out acts, duties and responsibilities which otherwise should have been the preserve of the adults. Decisions which result most times in delinquent behaviours leading to decadence and further stress for the family and a burden on the general society and indeed the government. Moelker and Kloet (2003), lending a voice to the debate argue that a positive impact is observed when children become more independent, physically, emotionally and spiritually. It is agreed that when there are problems, people's mental, emotional and even spiritual states are more alert. However, with children, there is a need for proper guidance and direction. A single parent at the moment of absence of a partner needs emotional support too and children may not be in the best position to give such support. The single parent's attention is divided in view of the added responsibilities that must be borne to fill the gap created by the absent partner. Lobnikar et al (2011:444-462) suggest the organising of workshops and seminars for those who have participated in missions and those yet to participate for shared ideas and experiences for the benefit of the family. They suggest the need for counselling and use of psychologists to handle marital problems within the family arising from participation of a partner at peacekeeping. Their research showed the need for solving problems through professional services and spiritual help.

The Economic Impact of Peacekeeping on the Family

The economic outlook of the impact of peacekeeping on the family can only be appreciated from the experience of those directly involved. It is true that these peacekeepers are paid for peacekeeping. The modalities for payment as regards how much, where and when payment is to be made is as decided by the authorities involved. Nevertheless, the money when paid, if used judiciously will impact positively on their families. The report by Attah (2013) quotes the then Chief of Army Staff, Lieutenant General Azubike Ihejirika at the Nigerian Army Peacekeeping Centre (NAPKC) Jaji, Kaduna as saying that the welfare of soldiers is not an issue, confirming that adequate provisions have been made for the welfare of soldiers. "So before soldiers move for a mission, they open accounts in which a certain percentage of their allowances are paid while they are given some stipend". Therefore, there are financial gains attached to peacekeeping which will have a positive impact not only on the peacekeeper but on the family. However, in 2008, a military Court Marshal in Akure, Ondo State, sentenced 27 soldiers who served in UNMIL, to life imprisonment for organising a public protest over non-payment of their entitlements (Onworah 2013). This experience will definitely have a negative impact on all the families related thereto and the economic impact will also be negative.

The contributions of Nigeria to peacekeeping in terms of men and logistics have been immense. In 1962, Nigeria's participation despite her contributions did not yield any politico – economic dividends. Other countries use the opportunity to build their industrial complex. America for instance supplies military kits produced by U.S. textile factories and supply the weapons used by peacekeepers. In other countries, packaged foods used by the peacekeepers are produced by companies in these countries. If Nigeria had produced the kits used by its 16 battalions that were at ECOMOG, Nigerian textile industry would have benefited. The U.S.A and Britain benefited immensely in the post conflict reconstruction contracts in Liberia and Sierra Leone, while Nigeria was left with little or no benefits. Peacekeeping here has negative impact on the Nation and by extension on the family (Onworah 2013).

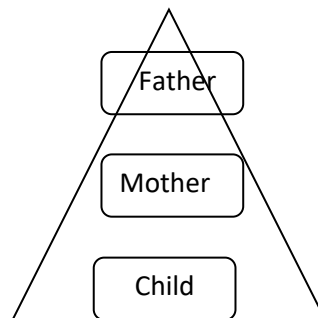
THEORETICAL FRAMEWORK

Theories are important in all disciplines as tools essentially meant for understanding phenomena. They act as guides to any research work and in the social sciences are for recommendations and actions, (Lord-Mallam, 2012:8). Peacekeeping is no doubt an action which originates at the behest of the state. It is however based on a situation which is an offshoot of a conflict and sometimes war. In view of the multi-factorial nature of peacekeeping, researchers have developed frameworks in theorising peacekeeping. They seem to suggest that there is no concrete basic theoretical framework for peacekeeping. The impact of peacekeeping on the family has both positive and negative results. The excruciating suffering and pain inflicted on families during wars and the special vulnerability of children and women makes it imperative for lineage on a psychological theory as the bases of this research work. Children, parents and family members are psychologically affected as a direct consequence of attendance at peacekeeping by a family member. Thus the Bowen's Family System Theory, which is basically a psychological theory, is used in the analysis of this work.

Murray Bowen-Bowen's Family System Theory

Murray Bowen (1913-1990), in the 1950's postulated the Family Systems Theory now known as the Bowen's theory. He was a trained psychiatrist, practiced as a psychoanalyst, carried out investigations into schizophrenics and developed this theory at his Georgetown Family Centre. He delved into severe and less emotional problems that were brought about by absence of a family member as it happens during peacekeeping. He observed that anxiety is normally generated where there is closeness or a great distance in relationship. The Bowen's Family System Theory addresses the issues of emotions and stresses within the family (Brown 1999:94). Bowen's theory views the family as an emotional unit, using systems thinking to describe the complex interactions in the units. It is in the nature of a family that its members are intensely connected emotionally. Family members affect each other's thoughts, feelings and actions. They solicit each other's attention, approval and support. They react to each other's needs, expectations and distress. This connectedness makes the functioning of the family members interdependent. A change in one person's functioning is automatically reciprocated by the change in the functioning of others. One of the major difficulties that confront families is the absence of the family member whether on a partial or permanent basis. This approach holds that individual members form the elements that make up the family institution. Together, these individuals make the family a living system, influencing, organising and creating its image, roles and interaction with other systems such as the neighbourhood, schools, health and social services; (Treacher and Carpenter 1948). It is on this basis that Chilman et al (1988) centre their definition of family on committed relationships which give the family members a sense of identity. Payne, S. et al (2000) therefore hold that the family is the primary means by which the behaviour and experiences of members are shaped and conclude that a current and widely accepted way of construing the family is as a system. Viewed from this premise, the work on family as a system comes from family therapy; therefore the dominant models tend to be clinically rather than empirically derived.

It is worth noting also that the Family System Theory was developed from General System's theory. Constantine (1986), defined any system as a bounded set of interrelated elements exhibiting coherent behaviour as a trait. Systems have a number or small groups termed subgroups which can change over time. Confucius (1997:28-29), also wrote that the family is a basic structure just as every other system has a structure. It holds, that the father, mother, and child within the household form a triangle where according to Louise de Bonald (1953), the father is "active and strong", the child is "passive and weak" and the mother is the "medium term between the two extremes."



The family therefore, is a system since it has structure (it is a group of individuals), is functioning (there is a pattern of relationships among them), has boundaries (which define who is inside and who is outside) and roles for its members. Apart from explaining the assumptions in this work, this theory addresses the research problems and answers the questions posed in the work. It is clear that the absence of a family member affects the whole family which operates as a system as in the case of peacekeepers. The issue of weakness of the family as a unit is increased both in the children and the single parent. All these make this theory very relevant and applicable to this work. .

The Family Unit in the International System

Ancient Philosophers ranging from Aristotle, Socrates, and Thomas Hobbes to modern ones like Jules Evans have discussed glowingly about the family and the benefits of stabilising the family. Aristotle described personal and domestic relationships in terms of different forms of government while Louise de Bonald (1993) sees the family as a miniature state. The breakdown of the family system and values has been the major fundamental cause of the absence of peace in the international system. According to Umar (2012), the local contents of the insecurity challenge in Nigeria can easily be tackled through a return to the fast disappearing moral values of the Nigerian society using traditional rulers, religious leaders and community leaders and leaning heavily on the extended family "which is the foundation of Africa's family system".

In the days of Greek city-States, each household had to build its own defence, and each family head attempted to organise his family to have a strong economic base. Defence was essentially based on the economic strength of the family while peacekeeping is about defence and protection (Alozieuwa 2011:548). The human family uses peacekeeping as a strategy for its protection and survival. It is the opinion of Oni (2002), that the real peacekeeping is in "winning the

heart and minds” of the conflicting parties. All PSOs have at their root the aspiration to improve the lot of those who are suffering in a crisis zone. More specifically, humanitarian operations are conducted to alleviate human suffering (Eric 2004). They may be conducted independently or as an element of a PSO. Humanitarian operations conducted by military forces may precede or accompany humanitarian activities provided by specialised civilian organisations. Alabi (2010) concludes that the primary responsibility for the provision of humanitarian aid and assistance rests with specialised civilian, national, international, government and Non-governmental organisations and agencies. As expressed by Aindigh (2008), NGOs are often involved in PSO and their aims are mainly humanitarian with values and principles that deal with; working with full participation of the community, assisting people irrespective of race, paying special attention to religion and to the needs of women. Aindigh also observes that they are actively involved in the following operational areas, covering a wide variety of humanitarian emergencies which require NGOs to run such programmes that reflect the needed diversity; Famine early warning, Food supply and distribution, Emergency feeding, Water sanitation, Public health programme (immunization, disease monitoring and control), Curative health programmes (clinics, inpatient service etc.), Human rights monitoring and reporting, Conflict early warning, Conflict prevention, Peace building and conflict resolution, Family tracing and the reunification of separated children, Psychosocial care, The rehabilitation of agriculture (seeds and tools), Income generation (cash grant and loans), Education activities (schools, books, building and teachers training).

The NGOs work assiduously with the UN for their social and economic developments around the world. In 2001, the theme for the International Day of Families was: Families and volunteers: Building Social Cohesion. This was an occasion to popularise the family as a basic unit of society in the peacekeeping arena. However, Aindigh (2008: 107) asserts and which assertion this work concurs that one of the weaknesses of the NGOs includes being “seen to be involved in fashionable programmes particularly when donors are eager to fund them”. According to him, “in some emergencies, particular types of programs can become fashionable and there can be a rush to become involved with them to the detriment of more common placed perhaps more fundamental needs”. What can be more fundamental to the world than family units being more cohesive especially at times of peacekeeping operations? Article 16 (3) of the universal Declaration of Human Rights states that the family is the natural and Fundamental group unit of society and is entitled to protection by the society and the State. The peacekeeping arena or environment is usually characterised by issues of family separation especially in refugee camps and where displaced persons abound. Efforts to make sure that families are reunited must be made in line with the above declaration. Reunification of families is paramount for the mental, psychological and emotional health of families separated due to conflicts and violence.

Nigeria’s Policy on Peacekeeping

The issue of Policy is of paramount importance to every institution and the Army cannot be an exception. A policy is a statement of action to direct the cause of events. In this case it should guide the actions of the NA, peacekeepers and the family. It should set out in clear terms the expectations of all involved, making clear what is to be done, by who, when and how and for whom at all material times. The policy should be in simple uncomplicated statements or sentences to make for easy understanding and accessible to those involved. The policy should set out roles and responsibilities. A glimpse of the position of the Army as regards the family in general and the family of the peacekeeper in particular can at best be seen from laws, rules and regulations contained in various documents and laid down practices among groups within the Army which has now become the norm or unofficial policy. Such laws, rules and regulations are found in the Armed forces Act Cap A20, the laws of the Federation of Nigeria, 2004, the Harmonised Terms and Conditioning of Service for Soldiers/Ratings/Airmen 2012 (Revised), and the Unit Operating Order used for both internal and external operations.

Given the dynamics of International Relations and its unpredictability, conflicts are bound to arise and pose real challenges to mankind. This implies that intervention to avert or mitigate violent conflicts where they occur must be uppermost in the minds of all law abiding states in the International System. For Nigeria to ensure this, the Armed Forces of Nigeria (AFN) in 2013 produced a Peace Support Operations (PSO) doctrine from a 2 day International Seminar on PSO organised by the Ministry of Defence (MOD). In the draft instrument, it is expected that the Federal Government of Nigeria would draw up a National Policy on PSO addressing issues such as:

1. The process for PSO authorisation.
2. Level of troops’ commitment and funding
3. Management of reimbursement
4. Participation of other government agencies and agencies and the private sector.

The seminar observed that despite the active involvement of Nigeria in PSOs, there is no policy in place neither for personnel nor family of the peacekeeper and hence the need for a National Policy on PSO that would assist its work in PSOs such as:

- Get Peacekeepers to understand their roles during missions.
- Avoid conflict of interest or conflict in the chain of command.

- Proffer ways on how PSOs shall be sustained and how the experience can be documented and used to enrich future PSOs.
- Outline what political, economic and social significance PSOs can serve for Nigeria.

In all, this policy would be an expression of Nigeria's will and ability to provide security resources and show of solidarity for collective international security as stated as the main reason for the establishment of the United Nations Organisation (UNO). It is worthy of note that the proposed policy when implemented will cover the peacekeeper alone. There is therefore the need to include peacekeepers families who are affected by peacekeeping operations in the drafting of a policy on PSOs as a whole; for instance, social institutions to ameliorate the impact of peacekeeping on the family can be considered in drafting the policy.

Nigerian Army Policy on the Family

As discussed above, it has been confirmed that there is no specific Nigerian Army policy on the family as at March 2020 which would have encompassed the peacekeepers family also (National PSO Draft Document, 2013). Various attempts were made culminating in the draft instrument of 2013 on the subject. Investigation at the NDA Library, Afaka Kaduna and the post graduate Library, Kawo, Kaduna yielded no positive result. The Kaduna State and Central Libraries, as well as the Peacekeeping Centre Jaji, the centre for Peacekeeping National Defence College (NDC) Abuja and internet surfing did not also yield any positive result. We visited the 1st Mechanised Division Library and spoke with one Colonel Obot, who was then on break from his peacekeeping mission in the Democratic Republic of Congo, and Major D. D. Dilli (S.O.2, Education) . Both officers were of the opinion that to the best of their knowledge there was no policy on the family in the Nigerian Army captured in any one document. Lt. Col Agbor (Ph.D) an authority in Nigerian Military history was emphatic that there is no policy on the Nigerian Army family. He however observed that, commanders of the different operational units emphasise to their officers and men, the importance of making adequate provisions for their wives and family before leaving on missions. The peacekeepers are warned of the dangers of leaving their families without financial provisions. They are often mandatorily asked to write cheques or give cash, knowing they will be away for a period lasting sometimes from six months to one year or more. This is not stated as a policy even in the Unit Operating Order or in the Standard Operation Procedure (SOP). This does not mean that the family is not respected or revered in the Nigerian Army. On the contrary, soldiers are prepared right from when they join the military to respect the family. Efeovbokhan (2003: 49) noted also that every soldier has an implied understanding from a moral duty owed him, by the Army for his responsibility, duty and sacrifice, that in the event of his death, it is presumed that his family will be properly cared for in accordance with the statute books. It is this confidence that motivates him to aspire to the highest level of attainment and pride in his job. It follows that the statute books make some provisions for the family.

Although the Conditions of Service (TACOS) and the laws (Armed Forces Act Cap A 20, Laws of the Federation of Nigeria 2004) make provisions for the family, a comprehensive policy on the family of the Nigerian Army and by extension the peacekeeper needs to be put in place. The Armed Forces Act provides for the command, maintenance and administration of the Armed Forces of the Federation. That is to say, it makes provision for the Army, Navy and Air force. Any reference to the family is embedded in this law which is not easily accessible. It therefore applies not only to families of peacekeepers in the NA but to all families within the Armed Forces. As a result of this absence of a specific policy, wives of Army officers got together and formed the Army Officers Wives Association (AWA) now called NAOWA-Nigeria Army Officer's Wives Association. The Nigerian Soldier's wives Association (NASWA) was also formed for wives of other ranks. These Associations provide a stabilising effect on families whose bread winners are absent on such occasions as at peacekeeping since such absence affect the health of mothers and children, Babangida (1990: 130). The associations help to lighten the burden of the single parent, who manages the family alone in the absence of a breadwinner.

There are aspects of the family and marriage which are provided for in the Harmonised Terms and Conditions of Services for Soldiers, Ratings and Airmen. TACOS makes a lot of provisions intended to keep a harmonious family in place even in the absence of the peacekeeper. This is done for the Army in general though by implication it is of immense benefit to the family of the peacekeeper. Chapter 17 of TACOS provides that no soldier/rating or airman shall marry a foreigner. The exclusion of marriage to a foreigner in Chapter 17, the training of the children of soldiers under the age of 18 years by the respective services and the payments of maintenance allowance to the family before the payment of gratuity in Chapter 14, the exclusion of homosexuality and lesbianism in Chapter 18 are all very positive impact on the family for every NA peacekeeper. Amorous relationship with spouse of a fellow soldier is also forbidden in Chapter 18. This is directly intended to protect the peacekeeper's family. Under the general provisions in Chapter one, the family is recognised and specifically provided for. It states: "A soldier, rating or airman's family shall be his wife under the marriage Act, Islamic law or Native law and custom and children under 18 years subject to a maximum of 4 children. However, for record purposes, a serving soldier, rating or airman can register all his wives and children. In the case of a female soldier, rating or air woman, her family shall be her husband under the marriage Act, Islamic Law

and Custom and children under 18 years subject to a maximum of 4 children”. Chapter 14 of TACOS provides for the payment of gratuity to next of kin (NOK) in line with the prevailing United Nations Standard. It also provides for the payment of gratuity and maintenance allowance calculated at 1/3 of the monthly salary.

Despite the fact that these provisions are made in these documents, enforcement has been a major problem considering the response of the respondents in the interviews conducted (see sections 3.6-3.6.4).The lack of accessibility, as well as ignorance of their existence accounts for non-enforceability. As can be seen from the above premise, though references are made to the family in the laws, rules and regulations, a harmonised policy with concise statements on the Army position on particular specific issues regarding the family, needs to be put in place. For example, it should state what a family should do where a peacekeeper does not provide for his family, where a peacekeeper returns from peacekeeping with an abnormal behaviour, where peacekeepers engage in amorous relationships and a clear cut policy for burials.The story of Muhammed (3.6.4) throws more light on this. The Act, Conditions of Service, orders and regulations contain generalised provisions. A policy, even though it will not deviate from existing laws, will provide specific guidelines and ensure compliance. The provisions for the family found in the documents referred to above, do not meet the basic needs of the family in the absence of the peacekeeper. People are not fairly treated and there is no regularity and equality in the execution of the provisions. Enforceability of the laws, rules and regulations are poor and ineffective. A precise policy will make for better regularity and effectiveness.

Peacekeeping and the Family Question in the Nigerian Army

In this chapter the findings from the study are outlined and discussed. The data used for the analysis were obtained through a questionnaire of fifteen questions each. There were fifty questionnaires all together. Thirty were administered to military men at the Nigerian Army Peacekeeping Centre, Jaji, Kaduna State, while twenty were administered to men of the Nigerian Army, 2 Battalion, Ribadu Cantonment, Kaduna.

The questionnaire was framed to obtain information on personal details, as well as issues relating to the aim of the research. Simple tables showing the frequencies and percentages are also presented in this chapter.

7.2 Statistical Analysis of Data – Frequencies and Percentages

The following tables show the respondents’ responses to the questions, the frequencies and the percentages.

1: In what capacity were you involved in peacekeeping?

Table 2.1

Capacity	Frequencies	Percentage
Peacekeeper	37	82.2
Spouse of peacekeeper	4	8.9
Father/mother/sibling of peacekeeper	2	4.4
Others	2	4.4
Total	45	100

Source: Field Survey 2015

The Table above shows that 37 (82.2%) are peacekeepers, 4 (8.9%) are spouses of peacekeepers, 2 (4.4%) of respondents are relations of peacekeepers and 2 (4.4%) of respondents fall under others.

2: How long was the period of the peacekeeping?

Table 2.2

Period	Frequencies	Percentage
6 months – 1 year	41	91.1
1 year – 2 years	2	4.4
3 years and above	2	4.4
Total	45	100

Source: Field Survey 2015

The Table above shows that 41 (91.1%) of the respondents experienced a peacekeeping period of 6 months to 1 year, 2(4.4%) of the respondents experienced 1 year to 2 years and 2 (4.4%) experienced 3 years and above. Most of the peacekeepers were away from their families for a period of 6 months to 1 year. This agrees with the testimony of Jerry the peacekeeper in chapter 3. The absence of a family member for 6 months to one year is enough to create psychological stress on the single parent and the children as opined by Ablow (2012) when he analysed the effect of the

absence of parents from their children and Osa-Afiana (2010) on the assessment and management of stress arising from peacekeeping.

3: What was the means of communication with your family during the period of peacekeeping?

Table 2.3

Means of communication	Frequencies	Percentage
Mails	2	4.4
Telephone	39	86.7
Radio	1	2.2
Any other	3	6.7
Total	45	100

Source: Field Survey 2015

The Table above shows that 2 (4.4%) of the respondents communicated through mails, 39 (86.7%) through telephone 1 (2.2%) through radio and 3 (6.7%) through other means. The use of telephone for communication during the period of peacekeeping appears to be the preferred means since 86.7% of the respondents used telephones. It is the conclusion of this work as stated in our recommendation that this should be promoted and encouraged to keep the family members in constant communication with each other. This is also the opinion of James (2008:100) referred to in our recommendation.

4: How often did you communicate with your family?

Table 2.4

Communication	Frequencies	Percentage
Once a month	32	71.1
Twice a year or more	8	17.8
Once a year	1	2.2
Always	4	8.9
Total	45	100

Source: Field Survey 2015

The above Table shows that 32 (71.1%) of respondents communicated once a month with their family, 8 (17.8%) twice a year or more while 1 (2.2%) communicated once a year and 4 (8.9%) communicated always. There is no gain saying that a regular communication makes for peaceful relations and understanding. That would have been the case with the little fraction of 4 respondents out of 45, a meagre 8.9% which cannot make any remarkable impact.

5: Is the period of communication mentioned above enough to sustain a good family relationship?

Table 2.5

Manner	Frequencies	Percentage
Very good	10	22.2
Good enough	6	13.3
Not good enough	29	64.4
Total	45	100

Source: Field Survey 2015

The Table above shows that 10 (22.2%) were of the view that the period of communication was very good to sustain a good family relationship, 6 (13.3%) felt it was good enough, 29 (64.4%) felt it was not good enough. 71.1% of the respondents communicated once a month and a majority of 64.4% held that it was inadequate and therefore not good enough to maintain family equilibrium and balance. It is communication that makes for the balance of the triangulation and equilibrium in Murray Bowen’s family system theory, the theoretical framework on which this work is based.

6: How did this manner of communication affect the psyche of the family?

Table 2.6

Manner	Frequencies	Percentage
Normal	16	35.6
Abnormal	16	35.6
Traumatic	13	28.8
Total	45	100

Source: Field Survey 2015

The table above shows that while 13 (28.8%) held that the effect of the irregular communication on the psyche of the family was traumatic, 16 (35.6%) were of the opinion that it was normal and abnormal respectively.

7: What role did the Army play during this period of peacekeeping in terms of visits, counselling and finance or material support to the family?

Table 2.7

Nature of role	Frequencies	Percentage
Great assistance	11	24.4
Limited assistance	12	26.7
No assistance	22	48.9
Total	45	100

Source: Field Survey 2015

The Table above shows that 11 (24.4%) felt that the Army showed great assistance during the peacekeeping period, 12 (26.7%) felt they showed limited assistance while 22 (48.9%) felt the Army showed no assistance. This fact, that majority of respondents stated that the Army rendered no assistance to the family while they were at peacekeeping is distressing. The disparity in the frequency shows that there is a major flaw in the system. There is a need to overhaul it to take cognisance of the importance of the family to the Army and the society at large. It is as a result of this kind of disparity that Hamman, and Omojuwa, (2013) opined that peacekeeping operations suffer from poor administration including flawed selection process where competence and capacity are compromised.

8: What nature of support to the family do you think the Army needs to improve on?

Table 2.8.

Nature support	Frequencies	Percentage
Visiting family/regular update on peacekeeper’s activities	26	57.8
Counseling and material support	15	33.3
None of the above	4	8.9
Total	45	100

Source: Field Survey 2015

The Table above shows that 26 (57.8%) expressed the opinion that the Army should improve on visitation and regular updates on activities, 15 (33.3%) felt counselling and material support should be improved on, while 4 (8.9%) said none of the above. Viewing Table 8, majority of the respondents agree that visiting the family and updating the family on the peacekeeping activities along with rendering counselling and material support need to be improved upon to enhance family stability and equilibrium when a family member goes on peacekeeping.

9: Where death occurred how did the Army respond?

Table 2.9

Army Response	Frequencies	Percentage
Good	12	26.7
Bad	17	37.7
Very bad	16	35.6
Total	45	100

Source: Field Survey 2015

The Table above shows that where death occurred to a peacekeeper, 37.7% held the opinion that the Army responded badly while 35.6% said the response was very bad. This supports the testimony of Mohamed, the sibling of a peacekeeper in Chapter 3, who vividly described the loss of his brother at Liberia during peacekeeping and the poor response and total lack of care by the Army. Jokotola (2008:27-28), made the same assertion as regards Nigerian participation at peacekeeping. The department which should be responsible for coordinating issues of death at peacekeeping within the Nigerian Army must be alive to its responsibilities. One should be created in the absence of an existing unit which appears to be the case.

10: How do you expect the Army to address the issue of peacekeeping in relation to the family’s wellbeing?

Table 2.10.

Opinion	Frequencies	Percentage
Establish a better communication with the family	13	28.8
Regular counseling and visitation	6	13.3
All of the above	25	55.6
None of the above	1	2.2
Total	45	100

Source: Field Survey 2015

The Table above shows that 13 (28.8%) of the respondents felt that the NA should address the issue of establishing better communication with the family, 6 (13.3%) opted for regular communication and visitation, 25 (55.6%) said all of the above while 1 (2.2%) said none of the above. The conclusion is to the effect that all the respondents agreed that there is a need to establish better communication with the family, hold regular counselling and visiting of the family during peacekeeping.

The Five Demographic Questions on Age, Gender, Marital Status, Religion and Rank:

Table 2.11

Age	Frequencies	Percentage
Below 30	4	8.9
Above 30	31	68.9
Above 50	10	22.2
Total	45	100

Source: Field Survey 2015

From the Table, 4 (8.9%) of the respondents were below 30 years of age, 31 (68.9%) were above 30 years and 10 (22.2%) were above 50 years of age.

Table 2.12

Gender	Frequencies	Percentage
Male	42	93.3
Female	3	6.7
Total	45	100

Source: Field Survey 2015

From the Table, 42 (93.3%) of the respondents were males and 3 (6.7%) were females.

Table 2.13

Marital Status	Frequencies	Percentage
Married	42	93.3
Single	3	6.7
Total	45	100

Source: Field Survey 2015

From the table 42 (93.4%) of the respondents were married while 3 (6.7%) of the respondents were single.

Table 2.14

Religion	Frequencies	Percentage
Christian	29	64.4
Muslim	16	35.6
Other	0	0
Total	45	100

Source: Field Survey 2015

From the Table, 29 (64.4%) of the respondents were Christians while 16 (35.6%) were Muslims and none belonged to other religions.

Table 2.15

Army Rank	Frequencies	Percentage
Officer Cadre	5	11.7
Other Rank	40	88.9
Total	45	100

Source: Field Survey 2015

From the Table, 5 (11.7%) were of the Rank of Officers while 40 (88.9%) were of the other ranks. It is important to note that demographically, 93.3% of respondents were males and the 93.3% were married. This suggests that the fathers' absence in the family was prevalent and father absence can really affect the children as mentioned earlier in the analysis of Blankenhorn (1995). President Barak Obama of the United States of America in a speech on father's day, in 2008, lamented on the impact of the absence of fathers from the home. He observed that too many fathers were missing from too many lives and too many homes thus the foundations of families were weaker as a result (Clay, 2013). Again 68.9% of the respondents were above the age of 30 years but below 50 years. This clearly shows that most of them were young fathers, leaving young families behind with probably very young children. The testimony of Jerry the peacekeeper supports this assertion. The young families really need support from the Army and government whom they abandon their families to serve. The fact that 88.9% of the respondents were of the other ranks, meant that those who took instructions were in the majority as opposed to the Officers. They were not likely to complain but rather bottle up their stresses which as earlier stated manifested in addiction to drugs, alcohol, sexual perversions and other vices or indulgences which are detrimental to family health and wellbeing.

OUTLINE AND DISCUSSIONS ON KEY FINDINGS

The major findings from this work include among others as follows:

- a. Most of the peacekeepers were away from their families for more than six months. This length of period of absence was enough to create mental, psychological and emotional stress within the family.
- b. The major means of communication between the peacekeeper and the family was through the telephone. This was the preferred means of communication which helped the peacekeepers to keep in touch with their families. However most of them could only communicate once a month which was inadequate for a regular healthy family relationship.
- c. Most of the peacekeepers, that is to say 82% of the respondents, were spouses which effect impacted greatly on the family. Many of the peacekeepers were between the ages of 30 (Thirty) and 50 (fifty) which means they were mostly middle aged parents with growing and upcoming families. Majority of them were males and married, 93% in all which showed that there were more absent fathers from their families on account of peacekeeping. The story of Jerry in Chapter 3 also confirms these findings.
- d. In order for a better family wellbeing, 56% (fifty six per cent) of the peacekeepers were of the opinion that the establishment of better communication between the peacekeeper and the family in addition to regular counselling and visitation was highly desirable. This was necessary to keep the family abreast with the real time condition of the peacekeeper while on mission.
- e. On occasions where a peacekeeper died, it was found from the data that the Nigerian Army's response was not good enough. This supports Jokotola's assertion in Chapter 2 regarding the handling of the dead peacekeepers at the peacekeeping environment and in particular the fact that in the Nigerian Army "there is lack of a clear cut burial policy". Majority of the peacekeepers were of the opinion that there was need for counselling, financial and material support to the family at such a period of loss. This is also evident from the testimony of a sibling of a peacekeeper whose story is in Chapter 3. In his interview, he was categorical that the family was not informed on time about the death of their brother in Liberia. His death benefits were not released and his burial in the Atan Cemetery, Lagos, Lagos State, did not involve the family.
- f. The Nigerian Army does not have a policy on the Nigerian Army family and by extension, a programme that caters for the family of the peacekeeper on mission. This finding is in consonant with the opinion of Col. Obot and Major D.D Dilli of the 1 Division of the Nigerian Army who were of the opinion that there is no laid down policy on the family captured in one document. Lt Col. Agbor (Ph.D – Military History) also supported the above finding.

CONCLUSION

The impact of peacekeeping on the family has been immense. The effects are both positive and negative. However, the negative effects far outweigh the positive. The obvious truth is that there is no deliberate policy to the best of the knowledge of this researcher, stating a laid down rule or procedure for the maintenance of peace and equilibrium in the family when a peacekeeper is on the mission. There is a total failure of the system to address the problems faced by peacekeepers even in the mission. According to Hamman and Omojuwa (2013), Nigeria's participation in peacekeeping

operations also suffered problems in area of administration like medical care, medical evacuation, burial pay and allowance, misappropriation by selling of troop's raw food and materials. This was attributable to poor quality of administration and a flawed selection process where competence and capacity are compromised. Even after the mission, the peacekeeper is left to take care of himself despite the obvious effects of Posttraumatic Stress Disorder (PTSD) occasioned by the peacekeeping. Eventually, the family bears the full brunt of the said disorder and other effects. The study also shows that if structures are put in place the family would be more peaceful while the peacekeeper will be happier and more fulfilled. At the Peacekeeping Centre, Jaji, and the 2 battalion, the resounding echoes that the families need regular visiting and counselling at this moment is clearly obvious from answers to the questionnaire. The respondents also agree that a regular communication with the families would make for greater equilibrium and triangulation. Even though the UN DPKO has established international day for the family, some UN member States are yet to take the issues affecting the family during peacekeeping as a matter of policy realising that the family is a very important unit in the international system.

RECOMMENDATIONS

1. The UN, through the DPKO, should encourage all UN member States who participate in peacekeeping operations to integrate in their national policies the maintenance of peace in families and family welfare at all times especially those participating at peacekeeping.
2. It is recommended that the Army and other Stakeholders in peacekeeping should have recourse to the available information communication technology to reach out to families for counselling or information.
3. In view of the absence of a systematic laid down rule and procedure for peaceful family relations during peacekeeping between family members, a unit within the army should be created where people trained in social work, psychiatric nursing, counselling or psychology, can talk to traumatised parents, children or ex-peacekeepers on phone or through the internet to help them overcome their stresses.
4. Nigeria (and particularly the NA) needs collaboration with other countries such as Canada who have developed a well laid out system, of helping peacekeepers and their families to maintain peace and equilibrium.
5. Also highly recommended is regular counselling before and after peacekeeping for peacekeepers.
6. The Clergy who are recruited into the military as personnel could also have these responsibilities incorporated into their schedule of duties.

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APPENDIX B: QUESTIONNAIRE

Dear Respondents,

Our topic of research is **Impact of Peacekeeping on the Family: A Case Study of the Nigerian Army**. Your responses will provide important information that will help the Army, the government and other stakeholders to appreciate the impact of peacekeeping on the family for better conditions and improvement on the present manner the programme is packaged in relation to the family health and well-being. Your confidentiality is guaranteed so do not write your name on the questionnaire. Only tick in the appropriate box. Thank you.

1. In what capacity were you involved in peacekeeping?

Peacekeeper { } Spouse of peacekeeper { } father/mother/Sibling of peacekeeper { } others { }

2. How long was the period of the peacekeeping?

6 months – 1 year { } 1 year – 2 years { } 3 years and above { }

3. What was the means of communication with your family during the period of peacekeeping?

Mails { } Telephones { } Radio { } any other { }

4. How often did you communicate with your family?

Once a month { } Twice a year or more { } Once a year { }

5. Is the period of communication mentioned above enough to sustain a good family relationship?

Very good { } Good enough { } Not good enough { }

6. How did this manner of communication affect the Psyche of the family?

Normal { } Abnormal { } Traumatic { }

7. What role did the Army play during this period of peacekeeping in terms of visits, counselling and finance or material support to the family?

Great assistance { } Limited assistance { } No assistance { }

8. What nature of support to the family do you think the Army needs to improve on?

Visiting family / regular updates on peacekeeper's activities { } Counselling and material support { } none of the above { }

9. Where death occurred how did the Army respond?

Good { } Bad { } Very bad { }

10. How do you expect the Army to address the issue of peacekeeping in relation to the family's wellbeing?

Establish a better communication with the family { } Regular counselling and visitation { } All of the above { } none of the above { }

Finally, kindly give us some information about yourself. This will help us put your answers in proper perspective. Thank you.

Age – Below 30 { } Above 30 { } Above 50 { }

Gender – Male { } Female { }

Marital status – Married { } Single { }

Religion – Muslim { } Christian { } Others { }

Rank in army – Officer Cadre { } Other Rank { }

APPENDIX C
The Growth of UN Peacekeeping 2007- 2015



MONTHLY SUMMARY OF MILITARY AND POLICE
CONTRIBUTION TO UNITED NATIONS OPERATIONS

Note: the present report is also available at the web address: <http://www.un.org/Depts/dpko/dpko/contributors/index.htm>

MONTH	YEAR	2007	2008	2009	2010	2011	2012	2013	2014	2015
JAN	CATEG									
	Police	9,208	11,254	10,785	12,867	14,377	14,495	12,215	13,180	12,437
	Troops	70,252	76,752	78,027	84,728	82,196	82,539	79,031	83,702	90,264
	UNMEM	2,532	2,877	2,570	2,348	2,264	1,996	1,998	1,857	1,795
	Total	81,992	90,883	91,382	99,943	98,837	99,030	93,244	98,739	104,496
# of missions	15*	17*	16*	15*	13**	15*	14*	15*	16*	
FEB	Police	9,444	11,418	10,629	12,933	14,526	14,477	12,489	13,061	12,532
	Troops	70,715	76,351	77,439	85,265	82,365	82,408	79,047	83,424	90,575
	UNMEM	2,592	2,921	2,537	2,348	2,226	2,041	1,832	1,865	1,821
	Total	82,751	90,690	90,605	100,546	99,117	98,926	93,368	98,350	104,928
	# of missions	15*	17*	16*	15*	13*	15*	14*	15*	16*
MAR	Police	9,596	11,370	10,328	13,054	14,703	14,426	12,551	12,099	13,128
	Troops	70,839	74,788	79,370	86,571	82,279	82,506	78,162	83,841	91,932
	UNMEM	2,636	2,704	2,498	2,314	2,228	2,057	1,828	1,871	1,796
	Total	83,071	88,862	92,196	101,939	99,210	98,989	92,541	97,811	106,854
	# of missions	15*	17*	16*	15*	13*	15*	14*	*15	16*
APR	Police	9,565	11,266	10,298	13,221	14,669	14,340	12,562	11,929	13,185
	Troops	71,027	74,857	79,900	86,357	82,499	82,656	77,974	83,936	92,848
	UNMEM	2,679	2,731	2,457	2,304	2,214	2,036	1,871	1,864	1,772
	Total	83,271	88,654	92,655	101,882	99,382	99,032	92,407	97,729	107,805
	# of missions	15*	17*	16*	15*	13*	16*	14*	*15	16*
MAY	Police	9,541	11,368	10,939	13,415	14,349	14,497	12,460	12,406	13,097
	Troops	71,067	74,348	80,444	86,123	82,446	82,298	76,245	84,782	91,649
	UNMEM	2,704	2,702	2,430	2,329	2,215	2,323	1,846	1,860	1,760
	Total	83,312	88,418	93,813	101,867	99,010	99,118	90,551	99,048	106,506
	# of missions	15*	17*	16*	15*	14*	16*	14*	*16	16*
JUN	Police	9,698	11,583	10,993	13,512	14,206	14,098	12,626	12,202	13,098
	Troops	71,195	74,254	79,944	84,784	83,400	81,443	76,752	84,327	90,802
	UNMEM	2,723	2,680	2,279	2,349	2,226	2,316	1,838	1,836	1,759
	Total	83,616	88,517	93,216	100,645	99,832	97,857	91,216	98,365	105,659
	# of missions	15*	17*	15*	15*	14*	16*	14*	*16	16*
JUL	Police	9,602	11,517	11,482	13,648	13,627	13,553	13,216	11,424	13,334
	Troops	71,428	74,535	79,746	83,899	83,372	81,247	82,551	83,595	91,151
	UNMEM	2,753	2,582	2,302	2,332	1,830	2,139	1,835	1,805	1,801
	Total	83,783	88,634	93,530	99,879	98,829	96,939	97,602	96,824	106,286
	# of missions	15*	17*	15*	15*	14*	16*	15*	*16	16*
AUG	Police	9,380	11,519	12,212	13,970	14,062	13,493	12,936	11,465	13,563
	Troops	71,292	74,517	80,907	83,635	81,680	81,215	82,395	84,743	91,132
	UNMEM	2,656	2,540	2,300	2,321	2,179	2,014	1,844	1,739	1,811
	Total	83,328	88,576	95,419	99,926	97,921	96,722	97,175	97,947	106,506
	# of missions	15*	16*	15*	15*	15*	16*	15*	*16	16*
SEP	Police	9,537	11,529	12,222	13,975	14,310	13,550	12,709	12,516	13,606
	Troops	71,185	74,656	81,595	83,680	81,538	81,623	82,563	89,911	90,066
	UNMEM	2,723	2,569	2,258	2,306	2,134	2,026	1,890	1,757	1,808
	Total	83,445	88,754	96,075	99,961	97,982	97,199	97,162	104,184	105,480
	# of missions	16*	16*	15*	15*	15*	15*	15*	*16	16*
OCT	Police	9,414	12,125	12,645	14,037	14,308	13,635	12,811	12,331	13,915
	Troops	70,580	75,512	82,658	83,118	82,354	81,671	83,611	89,839	90,116
	UNMEM	2,707	2,606	2,266	2,353	1,985	2,000	1,889	1,782	1,828
	Total	82,701	90,243	97,569	99,508	98,647	97,306	98,311	103,952	105,859
	# of missions	16*	16*	15*	15*	15*	15*	15*	*16	*16
NOV	Police	9,658	11,675	12,700	13,931	14,308	12,641	12,917	12,430	13,916
	Troops	70,619	75,565	83,064	82,973	82,354	80,913	83,500	90,141	90,796
	UNMEM	2,729	2,605	2,350	2,341	1,985	2,002	1,850	1,749	1,824
	Total	83,006	89,845	98,114	99,245	98,647	95,556	98,267	104,320	106,536
	# of missions	17*	16*	15*	15*	15*	15*	15*	16*	16*
DEC	Police	11,077	11,511	12,794	14,322	14,303	12,369	13,057	12,442	13,858
	Troops	70,508	77,571	83,089	82,014	82,729	79,750	83,279	89,846	91,383
	UNMEM	2,724	2,630	2,314	2,302	1,984	1,971	1,864	1,774	1,847
	Total	84,309	91,712	98,197	98,638	99,016	94,090	98,200	104,062	107,088
	# of missions	17*	16*	15*	15*	15*	14*	15*	16*	16*

* Peacekeeping missions only

Lt Col William Agyapong and Lt Col Carlos Alberto Vaz FGS/OMA/DPKO/UNHQ/NY

Culled from United Nations(UN) website: www.un.org/en/peacekeeping/documents/yearly.pdf

**APPENDIX D
CONTRIBUTION OF UNIFORMED PERSONNEL FROM NIGERIA TO UNITED NATIONS
PEACEKEEPING OPERATIONS (2007 – 2015)**

YEAR	MILITARY EXPERTS	TROOP CONTRIBUTION	POLICE CONTRIBUTION	TOTAL	MISSIONS	COUNTRIES
2007	1971	88	442	2501	UNAMID	DARFUR
2008	4656	95	631	5382	UNAMID	DARFUR
2009	4985	79	850	5914	UNAMID	DARFUR
2010	4488	78	842	5740	MINUSCO, UNAMID	CONGO, DARFUR
2011	4886	79	777	5742	UNISFA, UNIMIS, MINUSCO, UNAMID	ABYEI, SOUTH SUDAN, CONGO, DARFUR
2012	4924	71	627	5622	UNISFA, UNIMIS, MINUSCO, UNAMID	ABYEI, SOUTH SUDAN, CONGO, DARFUR
2013	4309	56	585	4949	MINUSMA, UNISFA, UNIMIS, MINUSCO, UNAMID	MALI, ABYEI, SOUTH SUDAN, CONGO, DARFUR
2014	3316	49	487	3851	MINUSCA, MINUSMA, UNISFA, UNIMIS, MINUSCO, UNAMID	CENTRAL AFRICAN REPUBLIC (C.A.R),MALI, ABYEI, SOUTH SUDAN, CONGO, DARFUR
2015	2520	40	408	2968	MINUSCA, MINUSMA, UNISFA, UNIMIS, MINUSCO, UNAMID	CENTRAL AFRICAN REPUBLIC (C.A.R),MALI, ABYEI, SOUTH SUDAN, CONGO, DARFUR

Data Compiled from UN websites www.un.org/en/peacekeeping/resources/statistics/contributors.shtml and [www.un.org/en/peacekeeping/documents/operations list.pdf](http://www.un.org/en/peacekeeping/documents/operations_list.pdf)