

**THE ROLE OF TRADITIONAL RULERS IN MAINTAINING PEACE AND
HARMONY IN NIGERIA**

BY

OMONO SUCCESS

SSC1713196

DEPARTMENT OF PUBLIC ADMINISTRATION

FACULTY OF SOCIAL SCIENCES

UNIVERSITY OF BENIN

BENIN CITY

AUGUST, 2023

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**A RESEARCH PROJECT WRITTEN AND SUBMITTED TO THE DEPARTMENT
OF PUBLIC ADMINISTRATION, FACULTY OF SOCIAL SCIENCES,
UNIVERSITY OF BENIN, IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR DEGREE OF BACHELOR OF SCIENCE IN PUBLIC ADMINISTRATION OF
THE UNIVERSITY OF BENIN, BENIN CITY.**

AUGUST, 2023

DECLARATION

I declare that:

This project work is based on a study undertaken by me in the Department of Public Administration, Faculty of Social Sciences, University of Benin under the supervision of **MRS. E. OGUNS-SAIKI**. This work has not been previously submitted for award of a degree elsewhere.

All ideas and views are product of my personal research effort and all references to works of others have been duly acknowledged.

OMONO Success

Date: _____

CERTIFICATION

We certify that this work was carried out by **OMONO Success** with the Matriculation Number **SSC1713196** of the department of public administration in the University of Benin, and is adequate in the scope and quality in partial fulfillment of the requirements for the award of Bachelor of Science (B.Sc.) Degree in Public Administration.

Mrs. Efeimoeghe Oguns-Saiki
(Project Supervisor)

Prof. Stan O. Aibieyi
(Head of Department)

Date

Date

DEDICATION

This work is dedicated to God Almighty for giving me the strength and grace to complete this work.

ACKNOWLEDGEMENTS

First and foremost, praises and thanks to God Almighty, for His blessings throughout my research work to complete the project successfully.

This study will not be complete without the assistance of persons who have contributed one way or the other to make this dream a reality.

I would like to thank my esteemed and astute supervisor, Mrs. Efeimoghe Oguns-Saiki for giving me the opportunity to do research and providing invaluable guidance throughout this research. Her dynamism, vision, sincerity and motivation have deeply inspired me. She has taught me the methodology to carry out the research and to present the research works as clearly as possible. It was a great privilege and honour to work and study under her guidance. I am extremely grateful for what she has offered me. I would also like to thank her for her friendship, empathy, and great sense of humour.

My unreserved thanks to my parents Mr. & Mrs. S.E. OMONO, who gave their all to give me a meaningful life, good education and have been my source of strength.

To my siblings (Mr. OSAIGBOVO OMONO, MR. BEST OMONO, MRS. MARY PALMER, MR. OSAZUWA WEALTH OMONO) who have always stood by me, and have helped me financially, thank you, I love you all.

To my friends, too many to mention, God bless you all.

ABSTRACT

Traditional rulers hold the key to the success or failure in security administration in Nigeria because they operate at the grassroots of the society and interact closely with people in their daily activities consequent upon which they are highly respected. This study examined the role of traditional rulers in maintaining peace and harmony in Nigeria. Simple random sampling with proportionate representation was used to determine sample size of 100 respondents from the population. Structured questionnaire was used for data collection and this was supplemented with interview of key informants. Data collected was analysed and represented clearly and vividly using frequency tables and percentages. Results showed the roles of traditional rulers in Nigeria which include; to chair meetings of council of elders of the community, give advice to local government officials for development of their locality, make sure law and order prevail in the community, etc. It was recommended that Traditional institutions should be strengthened and used as a means of conflict management and peace-building in the region.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

It is important to concede that the area of the study has attracted the minds of various scholars and researchers. Yet it is the concern of this study to examine and relate such research endeavors on traditional authority to the contemporary security challenges in Nigeria. The exact nature and patterns of governance-cum, socio-economic inter-relationship between the traditional rulers and contemporary security situations will improve our understanding of the criminal justice system specifically in resolving issues of socio-political insecurity and religious conflicts thereby restoring social order, peace, harmony and stability. The general objective of the paper is to examine the role of traditional rulers in security administration from pre 1804 period, 1804-1903, 1903-1960 and 1960 and beyond; identify the structures, institutions as well as social changes on contemporary security in Nigeria. This is done by comparing roles of leadership of traditional rulers. The study will significantly contribute towards research efforts to dispute the claim. The findings of this research hopefully will put the roles and legacies of the traditional rulers into proper perspective to bear on the contemporary security situation/matter in Nigeria.

Security as a basic human need is important to the individual community. According to Alemika (2015) security is a contested concept, it means different things to different people and it also a contested practice, security for a group may constitute insecurity for another group. Therefore, security raises ontological debates about its nature and scope. Is there such a thing as security? There are two perspectives on the ontology or reality of security. The first perspective argues that security depicts a reality, a feeling and a condition. The second perspective conceives security as a label attached to a condition that someone considers

undeniable. Balogun (2004) observed that man's primary and engaging concern has been that of survival and protection; from the vagaries of nature, natural disasters and from the ill-intentions and misdeeds of his fellow man community.

By traditional institutions, it refers to the indigenous political system or arrangements whereby leaders with proven track of records are nominated, appointed and installed in accordance with the provisions of their native laws and customs (Malami, 1978, Orji and Olali, 2010). The essence of the institutions is to preserve the customs, traditions and cultural heritage of the people and manage conflicts and violence arising among or between members of the community by the instrumentality of laws and customs of the people.

Traditional rulers

In our day to day language we often hear the word traditional rulers in our society. The concept refers to the indigenous arrangements whereby leaders or persons by virtue of heredity or people with proven track records are nominated, appointed and installed in line with the provisions of their native laws and customs. The essence of the institution is to preserve the tradition, the customs, cultural heritage of the people and to manage, settle and resolve disputes/conflict arising within or between members of the community by the instrumentality of laws and customs of the people in that particular community or society. Generally, they are seen and referred to as the custodians of their people's norms, cultural values and practices. Adding on conceptual clarifications, Malami (1978:11) has identified three categories of traditional title holders that derive their titles from and through the traditions of the people, although the traditions vary from time, place and depth of cultural roots.

Firstly, those holding literally honorific titles, conferred on them by superior traditional rulers in recognition and appreciation of the service rendered to the society. This category has no

schedules or specific functions seen as a good chain of information and agents of conscientizing or mobilizing people when the need arises. The second category are holders of titles or positions due to recent recognition or creation of such titles.

In contrast to the above, they may have executive functions but restricted by the same laws that created them or gave them recognition. The last category is full time executive traditional title holders who perform executive functions from traditions largely rooted, revered and recognized and exercise their executive functions

Roles of Traditional Rulers in Security Administration in Nigeria.

Traditional rulers hold the key to the success or failure in security administration in Nigeria because they operate at the grassroots of the society and interact closely with people in their daily activities consequent upon which they are highly respected. Abdullahi (2008) noted; Community based approach as opinion leaders“ traditional authority are first stakeholders if they do not back opinion will face problem as they are closer always in contact with people.

1.2 PROBLEM STATEMENT

Despite the predictions in the 1960s that the power of traditional ruler would disappear, they have persisted and flourished in Nigeria. This multiplication of traditional authorities continues to flourish is in sharp contrast to other regions of Africa, where such systems have tended to wither away, especially when not rooted in the long- term social structures of the peoples over whom they were set to rule from the point of view of the colonial authorities, supporting traditional authorities, supporting traditional governance was a convenient and cheap method if both maintaining order and collecting tax with limited resources. Hence there is a need to evaluate the role of traditional rulers in maintaining peace and harmony in Nigeria.

1.3 OBJECTIVES OF THE STUDY

The major objective of the Study is to find out the role of traditional rulers in maintaining peace and harmony in Nigeria.

- 1) To ascertain the meaning/definition of traditional rulers
- (2) To determine the roles and functions of traditional rulers
- (3) To identify the roles traditional ruler's play in maintaining peace and harmony

1.4 RESEARCH QUESTIONS

- (1) who are the traditional rulers?
- (2) what are the roles and functions of traditional rulers in societies?
- (3) what role do traditional rulers play in maintaining peace and harmony?

1.5 SCOPE OF THE STUDY

The research focus on the role if traditional rulers in maintaining peace and harmony in Nigeria. It consists of all the male population in Edo State Nigeria. A 100 male was randomly selected as the sample size for this study.

1.6 SIGNIFICANCE OF THE STUDY

Though there exist previous studies that have been conducted in different countries and states in Nigeria, best to my knowledge, there still exist some gaps in knowledge of the role of traditional rulers in maintaining peace in the Nigerian societies. Previous studies have examined some of the variables in focus singly; it is not enough to draw a general conclusion.

This study sought to close some of these gaps by establishing, empirically, the variables based on Nigerian experience particularly in Edo State and would hopefully aid policy makers and pave way for future researchers.

1.7 LIMITATION OF THE STUDY

As is the case with most social science research, especially exploratory studies, there are several limitations that must be considered when reflecting on the results of this work. Some limitations aroused from the methods used to collect and analyze the data. Other limitations aroused from the fact that this study is based on the work of many others and it is assumed that their findings are strong enough to build upon. For example, this study is based on the belief that Traditional Rulers play a special role in maintaining peace and harmony in the society.

Also, the samples for this study were taken from a limited number of industries and as such the results will have to be replicated by future studies in other organizations to enhance greater generalization. Lastly, a limited number of human resources activities were considered.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

This chapter reviews literature related to the research. It involves a review of existing books, articles, journals and papers which are related to the research and also entails the interrogation of comments, critiques and issues revised by researchers/scholars on and about the Role of Traditional Rulers in Maintaining Peace and Harmony in Nigeria. It also provides information that are central to effective understanding of the issues which necessitate the undertaking of this research, putting into cognizance the views and postulations of people across various fields of studies. Thus, it deals with a balance of arguments for or against quoted comments and eventual position of the researcher.

2.1 THE CONCEPT OF TRADITIONAL RULERS

In our day to day language we often hear the word traditional rulers in our society. The concept refers to the indigenous arrangements whereby leaders or persons by virtue of heredity or people with proven track records are nominated, appointed and installed in line with the provisions of their native laws and customs. The essence of the institution is to preserve the tradition, the customs, cultural heritage of the people and to manage, settle and resolve disputes/conflict arising within or between members of the community by the instrumentality of laws and customs of the people in that particular community or society. Generally, they are seen and referred to as the custodians of their people's norms, cultural values and practices. Adding on conceptual clarifications, Malami (1978:11) has identified three categories of traditional title holders that derive their titles from and through the traditions of the people, although the traditions vary from time, place and depth of cultural roots. Firstly, those holding literally honorific titles, conferred on them by superior traditional

rulers in recognition and appreciation of the service rendered to the society. This category has no schedules or specific functions seen as a good chain of information and agents of conscientizing or mobilizing people when the need arises. The second category are holders of titles or positions due to recent recognition or creation of such titles. In contrast to the above, they may have executive functions but restricted by the same laws that created them or gave them recognition. The last category is full time executive traditional title holders who perform executive functions from traditions largely rooted, revered and recognized and exercise their executive functions.

2.2 THE CONCEPT OF PEACE

Peace is a certain quality of existence which has been sought after, yet seldom found in a long enduring form, since time immemorial. In a behavioral sense, peace is generally understood to be a lack of conflict and freedom from fear of violence between heterogeneous social groups. Throughout history benevolent leaders have often exhibited a certain type of behavioral or political restraint, which in turn has often resulted in the establishment of regional peace or economic growth through various forms of agreements or peace treaties. Such behavioral restraint has often resulted in the de-escalation of conflicts, or in multilateral or bilateral peace talks. The avoidance of war or violent hostility is often the result of compromise, and is often initiated with thoughtful active listening and communication, which may tend to enable a greater genuine mutual understanding.

In a psychological sense, peace is perhaps less well defined but at least of an equal value to, or of a greater value than, "behavioral peace." Peaceful behavior has often been found to have been the result of a certain type of a "peaceful inner disposition" on the part of some. Some have expressed the belief that peace is a certain quality of inner tranquility which does not depend upon the uncertainties of daily life for its existence. The acquisition of such a

"peaceful internal disposition" would seem to possibly be a valuable asset, capable of assisting in the resolution of otherwise seemingly irreconcilable competing interests.

Such individuals are sometimes known to de-escalate conflicts or to improve emotions through compliments or generosity. Small gestures of generosity that are reciprocated may be followed with even more gestures. Benevolent generosity can eventually become a pattern that may become a lasting basis for improved relations. Peace talks often start without preconditions and preconceived notions because they are more than just negotiating opportunities. They place attention on peace itself, over and above what may have been previously perceived as the competing needs or interests of separate individuals or parties, in a way which can sometimes derive unexpected, yet beneficial results. Peace talks are sometimes also uniquely important learning opportunities for the individuals or parties involved.

2.3 THE CONCEPT OF HARMONY

Harmony is when people are all getting along together. Harmony is when people are nice to one another. Harmony is the flow of life. The traditional states of northern Nigeria formed the backbone of the British system of Indirect Rule. From the early colonial period onwards these states and their peoples have been the subject of a number of studies, most of which have been descriptive and historical. Important early overviews include Burdon's Northern Nigeria, Historical Notes on Certain Emirates and Tribes (1909), Temple's The Native Races and their Rulers (1918) and Notes on the Tribes, Provinces, Emirates and States of the Northern Provinces of Nigeria (1919), Meek's The Northern Tribes of Nigeria (1925) and Tribal Studies in Northern Nigeria (1931), and Hogben's The Muhammadan Emirates of Nigeria (1930), revised and updated by Hogben and Kirk-Greene in The Emirates of Northern Nigeria (1966). Basic anthropological information is collected in the volumes produced for the Ethnographic Survey of Africa (e.g. Forde 1950; Gunn 1953; 1956; Gunn & Conant 1960).

These various works draw upon local histories and chronicles and in turn have spawned more detailed histories of individual polities. The most widely known of these have been published by outside scholars and include Last's *The Sokoto Caliphate* (1967) and M.G. Smith's trilogy *Government in Zazzau* (1950), *The Affairs of Daura* (1978), and *Government in Kano* (1997). But the most rapidly expanding and vibrant category of historical literature is that of locally published histories and hagiographies written by Nigerians themselves. Examples are recent works on the Berom chiefship (Nyam & Jacobs 2004; Dung 2005) and on past and present Emirs of Zazzau (Dalhatu & Hassan 2000; Dalhatu 2002).

Many more examples are cited in this report. Studies such as these are important both as sources of information and as active contributions to debate about the contemporary significance of traditional rulers and related institutions. The analytic literature on traditional rulers and institutions is much patchier in coverage and its emphases have changed over time in response to changing political circumstances and the academic fashions related to these. The primary agenda for anthropological analysis during the late colonial period was set by a classic text of the British structural-functionalist school, Fortes and Evans-Pritchard's *African Political Systems* (1940). This edited collection helped to shift the focus of attention to the problem of political order in the absence of powerful rulers, and the role of lineages in both acephalous and centralized polities. This directly mirrored the problems that the British were having in establishing structures of Indirect Rule in Central Nigeria and elsewhere in Africa. Its ethnographic fruits included detailed studies of segmentary lineage organisation among the Tiv of Central Nigeria (Bohannon 1953; Bohannon 1957).

The Emirates of Northern Nigeria were less conducive to this approach. Nadel's study of the Nupe kingdom, *A Black Byzantium* (1942), has been described as 'the most compendious monograph on a complex society ever produced by an anthropologist', anticipating a focus on historical political economy that did not become prominent until the 1970s and 1980s (Hart

1985: 246-247). It was not, however, particularly influential at the time, and Nadel's own contribution to the African Political Systems (1940) attracted little attention. By contrast, Smith's (1956) research in Zaria did feed into the debate on segmentary lineage systems, and his historical study of Zazzau Emirate (1960) is judged to have led 'directly to the postcolonial flood of interest in the history of African states' (Hart 1985: 247).

But its turgid theoretical approach exemplified the difficulty that structural-functionalists had in converting the twists and turns of history into comparative sociology. As it happens, the contingencies of history were already reframing academic interest in traditional rulers and institutions. The politics of the post-war years and the new paradigm of international development ('modernization') had far reaching effects on policy and practice in the British colonies as they hurtled towards independence. In the early 1950s the principle of Indirect Rule was widely challenged and indigenous structures were increasingly sidelined and/or modified to meet the requirements of impending decolonization and self-government.

In Nigeria, the Native Authorities were developed as agencies of democratic local government to be unified into a parliamentary system of government. This new system was designed to meet the aspirations of emerging regional elites and the new political parties that they were joining. In the process the authority of traditional rulers was seriously undermined. The wider literature on traditional rulers and institutions reflected the same set of political processes: "Post-war analyses of chieftaincy structures were initially dominated by the now largely discredited midcentury modernization paradigm. Premised on positivist and evolutionary assumptions, these earlier studies of the nation state project predicted the imminent demise of chieftaincy structures in African politics

Debate about the pros and cons of political modernization in Nigeria continued into the 1970s and beyond. Whereas Sklar (1963) and Dudley (1968), for example, had contended that traditional political authorities were unresponsive to change, Whitaker (1970), Yahya (1980)

and others used evidence from case studies to argue that these traditional structures remained resilient and in many respects compatible with the modern state. Similar arguments were made by scholars working elsewhere in Africa, and called into question the relevance of the modernization approach in this context (Crowder & Ikime 1970).

Modernization as the paradigm of international economic development received something of a battering from neo-Marxist dependency theorists in the 1970s and 1980s. Here is Vaughan again: “The dependency paradigm, which gained currency as a radical alternative to modernization theory, was equally short-sighted. Preoccupied with the advance of global capitalism, the marginality of third world economies, and the role of “comprador” classes in the economies of new states, dependency theorists underestimated the critical role that indigenous structures - most notably chieftaincy institutions - might play in the transformation of African states.

In short, while modernization analyses dismissed indigenous structures as dysfunctional to a Western-style developmental process, the dependency paradigm reduced these institutions to mere reflections of social class. Thus, the dependency paradigm’s instrumentalist Marxist preoccupations ignored the continuing relevance of indigenous structures as modern expressions of communal and class interests.” (Vaughan 2000) In some respects dependency theorists and their intellectual descendants, world systems theorists and the analysts of globalisation, merely picked up where the political modernisers left off. The effect of this was to drive serious discussion about the role of traditional rulers and institutions into an academic backwater from which it struggled to recover for the best part of two decades. When analysts turned to interrogate the legitimacy of failing African states in the 1980s and 1990s, most of them continued to employ notions of governance and civil society that were based on Western models and paid little attention to the possible relevance of traditional political institutions (Vaughan 2000). This was simply modernization in new clothing. Nonetheless, the ongoing

political significance of traditional structures did attract the attention of some political scientists working in Nigeria. Miles (1987), for example, picked up on earlier studies and argued that Hausa chieftaincies in both Nigeria and Niger had been co-opted by the nation state and owed their survival and continuing legitimacy to this source rather than to traditional loyalties. Much wider ranging and influential, though, has been the work of Sklar (e.g. 1993; 1999a; 1999b; 1999/2000; 2003) and in particular his concept of 'mixed government', used to describe the dualism and symbiotic relationship between traditional and state-derived institutions that characterizes government in Nigeria and many other African countries. Like Miles, Sklar argues that 'The durability of traditional authority in Africa cannot be explained away as a relic of colonial rule' (2003). Instead, he emphasizes the role of local initiative: 'African agency in the construction of colonial institutions was largely responsible for the adaptation of traditional authorities to modern systems of government and the legitimacy they continue to enjoy among ordinary people' (2003). Academic debate about the resurgence of traditional political structures in Africa took off in the mid-1990s and has since drawn in historians, anthropologists and others (Rouveroy, Nieuwaal & Dijk (1999); Rouveroy & Nieuwaal (2000); Englebert 2002). In Nigeria perhaps the most detailed recent work has been that of Vaughan (2000) on the twentieth-century history of chieftaincy among the Yoruba. He argues that 'Given the resilience of indigenous political structures and the colossal failure of the Nigerian state, it is essential to re-open the discussion on the role of chieftaincy in colonial and postcolonial Nigerian politics. And he summarizes his main thesis as follows: "The crisis of political legitimacy confronting the Nigerian state is intimately linked to the ambiguous nature of the public sphere and the absence of viable national institutions capable of unifying a deeply fragmented nation state. The narratives of local politics that are the focus of our analysis here will be viewed in the context of a process of state formation that rests on a tenuous interaction between ambiguous "traditional" structures and modern bureaucratic

institutions. The main concern of regional political classes has been to protect their interests by seeking refuge behind traditional structures, themes and symbols that are summoned to validate local aspirations. In this context, state structures are hardly used as effective institutions of administration and governance. Rather, they function largely as mechanisms for allocating patronage and ensuring political domination. Thus, chieftaincy structures - as communal and ethnic-based institutions - partly reinforce a rentier state dominated by ethno-regional commercial and bureaucratic classes.” (2000: 12-13) Vaughan’s (2003, 2005) edited collections have also been important contributions to the wider debate. In Nigeria itself there has been growing interest in these issues, linked to discussion about the future of the constitution and the role of both traditional structures and related concepts of citizenship, in particular ‘indigeneship’ (e.g. Awe 1999; Agbese 2004; Sklar 2004; Rinyom n.d.). To date, however, there have been no studies of these issues in Northern Nigeria that match Vaughan’s detailed historical work on Yoruba chieftaincies. Growing pressure at international level for the promotion of democratization and participatory processes of governance has also seen the increasing involvement of development agencies and NGOs in programmes designed to build upon the political strengths of traditional structures. As Englebert (2002) has noted: “It comes as no surprise, therefore, that fostering the role of traditional authorities has been a common theme among recent donor-sponsored conferences on development and conflict resolution. In March 1995, for example, conference on “Civil Society and National Reconciliation in Mali and Niger,” in the wake of Tuareg unrest, proposed a program of reinforcement of traditional chiefs “towards the enhancement of their capacities in the prevention and management of sub-regional conflict.” A further “Workshop on Increasing the Capacities of Traditional Structures in the Prevention and Management of National and Sub-regional Conflict in West Africa” took place in November 1995 in Niger. In 1997, the Commonwealth Local Government Forum held a conference in Gaborone on traditional leadership and local government [...].

The World Bank has also sponsored research on the possible development benefits of indigenous structures.” Similar initiatives are now beginning in Nigeria.

2.4 THEORETICAL FRAMEWORK

This paper has adopted the following as combined theoretical framework of analysis. The security and defence outfit in Nigeria has been shaped and formed by the colonialists. Of-course, prior to their coming, both the state and the royal institutions had their Dogarai system and this later operated under the Native Authority (NA) in both the colonial and post-colonial eras. It is the aim to protect the people’s lives and properties that those saddled with the management of the political apparatus of the state had to create the security outfit. Thus, the entire Criminal Justice System, or agencies were meant to ensure security for the state, punish offenders, and coerce the ordinary people into compliance with the will of the political authority or the state. The criminal justice system was also meant to define, protect and apprehend suspects or criminals. In the discharge of their duties, they are supposed to be neutral arbiters, apolitical and benevolent seen as friends for development. Instead, they became agents of oppression; exploitation and coercion. This affects the security-public relations. Security agencies are seen by the general public as politically siding with the government of the day as they always maintain the notion that, it is the order from the above, instead of them to serve as a referee between people, people and government instead of serving the interest of the people and the state by making the general public to conform and comply with the aspirations, expectations of the citizenry, they rather protect the dominant ruling class in the society. These in all sense posed a serious challenge to the security administration in the 21st century.

2.4.1 HIERARCHY OF NEEDS THEORY

American psychologist, Abraham Maslow (1948), articulated the hierarchy of needs. To him the survival of the human being whether for the individual or humanity as a whole of the personal or group level is dependent on the fulfillment of certain needs or necessities, at least one of which is fundamental and physiological (biological) such as food, shelter and clothing. Other needs on which survival depends include security, sense or experience of love, care, affection and belonging, self-esteem, respect and self-actualization or the realization of one's potential(s).

Security is a basis (human needs), it is a basic truth for an individual group, society, organism, an organization to survive, certain conditions necessary. Need is therefore an absolute a precondition, pre-requisite for survival and whose death, disintegration, demise, collapse etc. will follow (Muhammad-Baba, 2012). In order to meet the need for survival in the society, people look up to the traditional institutions to provide security for their lives and property.

In Hausaland and most African societies, traditional head is the custodian of all spheres of life. There is well-organized chain of command and authority which ensure that chief or village head is aware of entry and exist of all his subjects even in peace time (Abdullahi, 2005). The people submitted themselves and were absolutely submissive to the authority of the rulers who in turn were expected to rule for the general good and welfare of the community as a whole. They were seen as the symbols of the people's past, present, custodians of their history, upholders and preservers of their security culture and customs, epitome of cultural norms and values of the society such as truth, discipline, courage and responsibility and so on. Maslow (1958) in his theory of motivation on hierarchy of human needs sees security as one of the basic human needs that is very vital to the individual community. Marx Weber a key figure in the discussion of traditional authority, analyzed traditional authority as deriving from traditional ways of divine rights of kings. It is a legitimate decision of power under the traditional authority. The power types derive from the sociological recognition accorded

incumbents who have been involved in struggles for power, influence and authority, that is in order to rule, govern, lead or manage the people in their social, political and economic activities for development. Rational legal authority is rational in terms of whatever the organizational goals of a society are; and which can be achieved through roles played. Through the rational criteria the society allocates or others allocate to themselves, the leadership or authority to certain people to implement the rules and laws for management and control of people for effective leadership and followership.

2.4.2 DEPENDENCY THEORY

Dependency theory in this regard, is apt in trying to explain the challenges militating against the traditional institutions of governance from living up to their expectations. Traditional responsibilities of security administration conflict management and resolution as was obtainable before the advent of colonialism (Abdullahi, 2005). The theory is of the view that Africa and indeed Nigeria's underdevelopment and by extension the failure of institutions like the traditional institutions was as a result of the integration and incorporation of the continent and indeed the country into the periphery of global capitalist system to play subservient role to international capital. The theory argues that the issue that bother on the failure of Africa as a continent and Nigeria as a country can only be explained within the context of bourgeoisie hangover of colonialism and imperialism. An extrapolation of classical Marxist theory, dependency theory is exposed in the works of Lenin, Luxemburg in 1910's and 1920's and later developed by American and African scholars like Gunder, Frank, Samir Amen, Fanon, Rodney among others. Lenin and Luxemburg have argued that, what today is known as underdeveloped countries can only be explained within the framework of the influences on production relations and capital formation process in the so-called „advanced world“. This theory was propounded by Third World Scholars and put together in the Sixties by eminent

writers such as Luxemburg (1964), Frank (1969), Santo (1970), Cock Roft et al (1972), Rodney (1972), Amen (1976), Cardoso and Far Letto (1979), Offong (1980), Ake (1981), Ndoh (1995) and the like. Indeed, traditional rulers constituted the early opposition to the colonization of Nigeria during the period of legitimate trade of which followed the abolition of Atlantic slave trade. They saw the desire of the Europeans to take over the control of the commerce in their domains as an affront against traditions and as the custodians of peoples' custom, they rose to the occasion by challenging the European domination and control. Example of traditional rulers abound in this regards, they included Caliph Attahiru I of Sokoto Caliphate, Kosoko of Lagos, Jaja of Opobo and Nana Olomo of Itsekiri in the oil Rivers as well as Satiru Revolt by Satirawa in 1906 in Sokoto Sultanate. All these leaders were captured and deported to enable the Europeans control the commerce of the areas under them and puppets were appointed in their positions. This disposition and enthronement of traditional rulers by the European officials during the period was to have disastrous impact on traditional chieftaincy institutions in Nigeria.

2.5 COLONIAL BASIS OF TRADITIONAL RULERS (1903 – 1960)

The year 1903 witnessed the subjugation of Nigeria by the British imperialist. This marked a shift of power control from the Fulani ruling class to the British Colonial officers. In buttressing this Fredrick Lugard (1903) had this to say; The Fulani in old times under Danfodiyo conquered this country they took the right to rule over it, to levy taxes, to depose kings and to create kings. They in turn have by defeat now lost their rule which has come into the hands of the British. All these things which I have said, the Fulani by conquest took the right to do has now passed to the British. Every Sultan and the Emirs and the principal officers of the state will be appointed by the High Commissioner throughout the country. By this, the 1804 Jihadists lost virtually all their powers except that their subjects (people)

strongly revered them due to their survival on their thrones instead of total annihilation and have been agitating to return the lost glory. The title of the Sultan of Sokoto replaced the Caliph Amir al-Muminin and the name of the Caliphate changed to the Sultanate. In his letter Lugard claimed; I have found it necessary to depose both these Emirs and to replace troops near their respective cities to keep peace and protect the people. Lugard went on to advance in his so-called liberation mission and this time to London: “those in London who did not support war in Northern Nigeria are ignorant of the situations. They did not know how corrupt the foreign Fulani became. They bought and sold their own citizens into slavery. They took bribe, they oppressed their people, and they mutilated their citizens. In Bida, Kontagora and other places, where the British forces seized power, those evils have already been stopped. Similarly, they will be stopped in Kano and Sokoto; once these places were occupied by the British”. After the conquest, the general pattern of authority has changed with Lugard (Governor-General) on top of the hierarchy, then the Resident, the Assistant Resident and followed by the Sultan of Sokoto below the ladder. Likewise, the installed Sultan was nothing but a titular head as Tibenderana (1976) once observed: ... whatever, political power Attahiru II the installed Sarkin Musulmi had to exercise was to be limited to the Sokoto emirate, as he no longer had any means to enforce command as Sarkin Musulmi Attahiru’s position was to be honored rather than functional. In this arrangement all emirs were answerable to the Resident through his Assistant who was in-charge of the Emirates for the maintenance of law and order as well as exchange of government policies in the emirates. Because of this, they had no specific or functional power or authority of any kind. This indicated the seizure of all powers of the Sokoto Caliphate by the British. Again:the authority and power to rule over the land which you have inherited from your ancestors the Fulani acquired by the edge of the sword are now acquired entirely in the government of His majesty. This made Lugard to assume the position hitherto exemplified by the Caliph. The power of the Caliph as head of

spiritual and temporal affairs was settled by the British. In addition, direct loyalty to the British was a must for retention of office. The chieftaincy of colonial parlance was to designate these African administrative authorities recognized by the colonial government. For the Sokoto Caliphate which had a centralized form of authority, they manifested a different variety of chieftaincy. They manifested a mixed socio-cultural values of the conquered Fulani Jihadists. There was also the Hausa traditional system as well as that of the basic principles of the Qurʾan transformed and established within the period of the Caliphate. The Caliphate lost most of its traditional values in the wake of the colonial administration. Crowder argues: ... whatever or whether they had fulfilled all the traditional pre-requisite for assumption of office that which would have allowed them to rule in pre-colonial times their rights to rule was determined by the colonial authorities. The implication of these new roles is that rather than serve as custodians and upholders of the values of the Caliphate from which they had managed, the colonial institution could only do these: to serve the whims and caprices of the colonial administration. This explains why the colonial administration left the actual collection of taxes to the Sultanate. The village heads were appointed to collect taxes from the community within which they operated. The British officers had the task of supervision with the aid of Dogarai (local policemen) and others who were messengers of the Sultan. The imposition of taxation brought about disagreement between the people and the Sultanate. The Sultan and Emirs were in dilemma because it was assumed that emirs were the people who assessed and imposed the taxes on their people. Malami observed: ... with their policy of British colonial administration the chiefs were no more looked upon as custodians of culture and tradition and they have to serve the interest of the British government which had domineering and exploitative nature. The traditional political setting in this institution was distorted giving way to British form of government/administration. The position given to the

Caliphate at the expense of their traditional institutions made many of them to become more powerful than was possible for them in the traditional setting.

It was explicitly stated that in the colonial administration in Nigeria, the British created traditional rulers more to be delegates of the colonial governors (District Officers). Lugard had this to say to his representative in Northern Nigeria: “they would do everything within their competence to make the colonial administration to look into the eyes of Northerners as though they are not the former operators of the abolished traditional authority. He further added to Resident that the British established traditional rulers and they should be made to understand the fact that they had no right to their own power and place unless they were answerable to the British King. It became clear to the former operators of the Caliphate that they were to operate on a new and different governmental system; nearly all their functions under the former system were practically removed from them. The Sultan had no right to appoint, discipline or remove any Emir as he himself was to be appointed and disciplined by the British as his stay in office also depended on how he obeyed the British colonists: “Every Sultan and Emir and the principal officers of the state will be appointed by the High Commissioner throughout the country. When an Emirate or an office of the state became vacant, it will only be filled with the consent of the High Commissioner and the person chosen.... will hold the place on condition that he obeys the laws of the protectorate and the conditions of his appointment” By this remark or speech, the total overthrow of the Sokoto Caliphate was almost come. Likewise, even traditional councilors were not left behind in the annexation by the British because all councilors except the Waziri, were relegated to district heads and posted out of Sokoto. By this, the Sultan lost all his powers, support and respect of his subject. Through indirect rule, the British believed it was their task to maintain what was functional in the indigenous institution and assist them to develop on their own lines. The relationship now changed to that of an adviser, and consultation with the Emirs and Native

Authority affairs more often than ideally it should. The Native Authorities were to continue functioning similarly representing the state and central legislature. Birth (n.d) has this to add: Traditional rulers“ representation contributes as channels of communication between the government and citizens to the maintenance of political system. The chiefs were agents or spokesmen, not of an indigenous central regime but of colonial government. The British had to delegate certain powers to the chiefs but within the prescribed limits and only at the level of the local administration. Ikimi noted that British colonialism was not meant to support traditional rulers. The customs and traditions were not supported by the colonizers, since the institution was not tolerated by them. They were not allowed to govern their communities according to tradition as it was before. They were not allowed to function as before, because the British were interested in maintaining the emirates for their colonial gains. The colonial Nigeria experienced the influx of the British. As the British do in any country they make colony. They employed indirect rule system in governing their colonies. The colonial era marked the beginning of the changing role of the traditional authority in the power structure of its communities. This intervention was primarily intended to serve and protect the then ailing political and economic interest of the British political power. Thus, Lugard specified the roles of the Traditional Rulers in the power structure of the Native Authority system of administration that: a chief appointed under the Native Authority is constituted as the guardian of political order in the area to which he is appointed and is vested with power over all natives residing in that area. Other ordinances formally gave powers already exercised by major emirs and chiefs before the British occupation. These include control over lands, power to arrest, detain, adjudicate as well as raise taxes and other revenues. Therefore, the ordinances in legal terms form the basis of the role of the Traditional Rulers during the colonial period. By this political arrangement, the rulers were integrated into the power structure of the colonial administration as: there was no desire on the part of the British

colonial government to impose on the people any theoretically suitable form of government but rather to evolve from their own institutions based on their habits of thoughts, prejudices and customs the best forms of rules best suited to them and adopted to meet the new conditions

2.6 TRADITIONAL COUNCIL OF CHIEFS AND PEACE-BUILDING

The traditional rulers are seen as the custodians of our culture. This must be one of the reasons why they remain and are still relevant. According to Ikimi (2001), the administration of justice was in the hands of the council of elders. The elders in council settle disputes, try offenders against the laws of the land and mete out punishment as due. Ikimi further states that traditional rulers hold court and settle dispute between their chiefs and, when inter-communal conflicts break out, they and the institutions they control are involved in seeking a solution. Africans use council of elders, king's court, people's (open) assemblies, etc. for disputes settlement and justice dispensation (Nwolise, 2005). Onoge (1993) from his study of Nigeria, confirms that before the arrival of the colonial forces, and the amalgamation of 1914, social conflicts were monitored, prevented, managed and resolved through established mechanisms generally accepted by the communities and this include traditional institutions such as traditional rulers, council of elders, age sets, chiefs, ancestral cults, religious beliefs and local deities. Individual and group attitude and behaviours were also controlled using these mechanisms. The guiding principles and values guiding conflicts resolution include impartiality, fairness, accommodation, reciprocity, moderation, compromise and genuine reconciliation. In African societies therefore, each person, family head and community or kingdom leaders were held responsible for maintenance of peace. Any breach of peace by an individual is punished either through rituals, (deities), legal (use of authority) and moral sanctions (public disgrace). According to Nwolise (2005), the essence of conflict resolution

and dispute settlement in traditional African societies is to remove the root causes of the conflict, reconcile the conflicting parties genuinely, preserve and ensure enduring peace in the society, restore peace, remove fear, restore social harmony and make everybody involved in the resolved conflict happy and be at peace with each other again, this requires getting at the truth and promote good governance, law and order, security of lives and property, collective well-being and happiness of the people. Also, the functions of leadership as enunciated by Akingbade (2001) include ensuring peace and unity in the community, rapid development of the community, settle disputes among subjects, provide assistance to the people when in distress, liaise with government and community and allocation of land. The overall aim of leadership is the protection of the interest of people with the government and maintenance of peace, law and order in the community. That is why Tamuno (1983) states that indigenous authorities are responsible for maintaining law and order in their communities (Akanji & Oyitso, 2011, Oyitso, Akanji & Orobator, 2014).

2.7 ROLES OF TRADITIONAL RULERS IN SECURITY ADMINISTRATION IN NIGERIA

Traditional rulers hold the key to the success or failure in security administration in Nigeria because they operate at the grassroots of the society and interact closely with people in their daily activities consequent upon which they are highly respected. Abdullahi (2008) noted; Community based approach as opinion leaders" traditional authority are first stakeholders if they do not back opinion will face problem as they are closer always in contact with people.

Traditional rulers" specified roles in security maintenance include the following:

- (1) Membership of emirate, district, village and ward security; observation, surveillance and maintenance and the weekly meeting
- (2) Security of village, ward, district and emirate vigilante committees
- (3) Security surveillance reports pass to relevant authorities.

- (4) Head of urban and rural areas, security watchdogs and reporters to know about happenings every minutes, seconds, hours, time, days, weeks, months and years.
- (5) Security ICT Networking with CCTV Cameras and gadgets
- (6) Head of security, safety and protection enlightenment campaigns
- (7) Sensitizing/conscientizing individuals. What citizens need to know i.e. do and don'ts on security tips in form of vigilance, surveillance etc.
- (8) Meetings attendants
- (9) Policy decision making
- (10) Making security surveillance and intelligence reports.
- (11) Watchdogs in numbering all houses to know their occupants and their general conduct (Orji and Olali, 2010:402).

2.8 TRADITIONAL APPROACHES TO CONFLICT PREVENTION, MANAGEMENT & RESOLUTION IN AFRICA

The following are some of the ways through which conflict was prevented, managed and resolved in Africa before the coming of the colonialists:

- i. **Socialization:** The indigenous African see human existence as unified, interlinked, and integrated in a web. In most communities of the South of Africa, there existed the concept “Ubuntu” which means “collective personhood” or “member of the human family” This concept is contained in the Nguni proverb that states, “I am because we are”. From childhood, people were taught to live in harmony with others and avoid a situation of trying to win at all cost in the case of conflict and dispute settlement. Indigenous Africans impart in their offspring that quarrel and fight with others are to be seen as quarrel between blood relations.
- ii. **Inculcation of Myths:** The use of proverbs, idioms, folktales and songs to describe the nature of the world and how to live in it was another way of preventing, managing and resolving conflicts in Africa. The need to live harmoniously with others and avoid violent

conflict because of the dangers inherent in it was one of the reasons for inculcating these myths through the use of proverbs, idioms etc. on the children at tender age.

iii. **Use of Traditional Institutions in Conflict Monitoring:** The institutions of family, council of elders, clan, female born of a village etc. were used in the task of conflict monitoring and prevention. Each family head is employed and mobilized to prevent conflict through peace education, conflict monitoring and mediation and reconciliation.

iv. **Ritual Treaties and Blood Covenant:** Rituals treaties and blood covenant were used to remove fear, and engender trust, bind families and villages and to avoid war. Such treaties and covenants involve powerful deities, which makes it not easy to violate as violation would bring dire consequences.

v. **Institution and Celebration of Festivals:** There were instituted celebrations of festivals during which the virtues of peace, harmonious living, honesty etc. were extolled in songs. Rituals and scarifies were performed to the village deities and ancestors for peace, protection, good works, fertility etc.

vi. **Use of Sanctions:** Sanctions were imposed on families and individuals who were seen to have contradicted the customs and traditions of the people in order to deter others from engaging in behaviours that would engender conflict. Endorsements were meted on such misbehaviour as stealing, wilful murder, incest, abuse of elders, willful damage to property, lying, bearing false witness, poisoning, rape etc. Such sanctions included those that were imposed by the deities such as accidents, sickness, death, famine, poverty, misery, barrenness and loss of children etc. to the ones imposed by the society in such as exile, ostracism, fines, compensation, restitution, rendering apology etc.

vii. **Use of Marriages:** Marriage is one of the means to the prevention, management and resolution of conflict before slave trader, colonialism and religion changed the societal life of the indigenous Africans. Marriages reduced inter-group wars as children who possessed

mixed blood were used to prevent, manage and resolve conflict. Most of those marriages were not just intra-tribal but inter-tribal and most times involve the royalty such as the one between Adaeze, the daughter of Obi Ossa of Aboh and Amain, the king boy of Brass and that between King Ajaja's daughter and Alafin of Oyo and Alafin of Oyo's daughter and King Ajaja in 1730.

viii. **Oath Taking:** One of the approaches used in the pre-colonial days to prevent, manage and resolve conflict was oath taking. This was a practice to establish truth and guilt and discourage dishonest attitude and evil actions in society. Most times this was done at the shrine of a very powerful deity over something that could be an avenue for contacting such deity. People are always warned before taking oath on the consequence of doing so on falsehood in order to avoid shame.

ix. **Diplomacy:** In the ages past, diplomacy, which was a tool for foreign relations, was also employed in conflict prevention, management and resolution in Africa. This is attested to by the diplomatic exchanges between the empire rulers of Shangai and Mali etc.

2.9 POST-COLONIAL BASIS OF THE TRADITIONAL AUTHORITY: CHALLENGES FOR THE 21ST CENTURY

There is no community in the world that achieves development, order and stability without defined norms and values embedded in its institutions and exercised by its leaders.

The Traditional Authority has managed to survive the onslaught of colonialism. Some reverend place in the new setting even though it seems that the contemporary politicians are only honouring them in the meantime, this is why the Traditional Authority found itself in the prestigious but wholly ceremonial house of chiefs. Some of them were given ministerial appointments without portfolios. Some were becoming influential even more than the politicians. However, the politicians still need(ed) the institution to get the co-operation and support to quell conflict and restore order and stability. The Traditional Rulers survived not

because they were constitutionally recognized but based on their utility to the new political setting. Likewise, since the parliamentary system had allowed opposition, they had to seek the support of the traditional rulers so as to reduce the weight of opposition, provision of surveillance of people coming into their communities.

In addition, the state of local government reforms since independence undoubtedly in no small measure affected the roles of the traditional authority, not only in local government administration but of the whole societal officers. The coming of the military into Nigerian politics in 1966 ushered in a gradual reduction of the participatory role of traditional rulers in local government administration. Thus, structural re-organizations were implemented in various parts of the country with a view to establish new set of objectives in local government structures actions and functions. The traditional rulers were used as tax collectors and seen as administrative links between the regime and the people. They were used for chancellorship positions of a few universities in Nigeria and very frequently used as informal arbitrators of national as well as regional conflicts.

As a matter of fact, the introduction a Federal Constitution in 1954 which brought an end to indirect rule as it was replaced with both new systems of local government supposed to be a turning point for the usurpation of traditional rulers' authority in Nigeria.

In Northern Nigeria the position of the Traditional Rulers from 1967-1972 was greatly undermined in the context of power and authority. The instruments of coercion the police, courts, prisons, were removed from its control. This action undermined the Emir's legal power and authority which ultimately deprived them of the important outward manifestation of their authority. Similarly, the 1976 local government reforms chaired by Dasuki among others, excluded the traditional rulers from participating actively in political/security affairs. That is to say they were virtually excluded from a decision-making process of duly

established local government council and were made non-executive, ceremonial as well as non-participatory in local government administration.

The reform among other things only provided for the establishment of traditional council of chiefs at the state and local government levels to handle chieftaincy and religious matters, assist in the maintenance of law and order and such other matters as the government might refer to the council from time to time.

Consequently, the creation of traditional council of chiefs and their detachment from local government council emirates, marked the end of formal role of traditional rulers in politics and administration criminal justice system, security inclusive in Nigeria. Paradoxically, government had found it imperative to consult traditional rulers in order to establish their accountability and legitimacy in public eyes. Furthermore, they perceive traditional rulers not only as viable but also as an effective link particularly in implementing many of their programmes and policies that have direct bearing on the people of the grassroots level such as health, education, rural development, security etc. It is because of this and other allowed roles played, the traditional rulers in recent times that successive governments considered them very vital to the efficient discharge of the former duty. Government all along regarded and accorded loyalty to them to the extent that they are at times consulted before making some key political appointments at both local, state and federal levels.

This can be more visible when the former regime of Babangida called on a meeting with Traditional rulers in Abuja admonishing them to use their position as traditional leaders of their various societies to solve the problem of insecurity in their areas.

From this we can infer that since the period of the Second Republic administration, the traditional rulers seemed to have been going back to their position they were during the first epoch of colonialist era. This is why Ademulekun has this to say:

When civilian politicians returned to power in October 1979 after 13 years of military interregnum, there was a brief return to the practice of forging an alliance with traditional rulers with the aim of winning mass support of their people or electorates. This alliance formation system eventually started as soon as the ban of partisan politics was lifted during the second half of 1979. But as was the case in 1960s those that emerged as ruling political leaders quickly, abandoned the idea of traditional rulers as allies and begin to treat them as subordinates.

However, the 1979 Constitution was short of the role of traditional institutions, because of the fear of proliferation of Emirs in the Caliphate and ethnic differences necessitated the dissolving of House of Chiefs. The Constitution also gives limited power to traditional institutions to have certain roles in the political system for each state to have a council of chiefs. They were to give advice to government on customary affairs of their own societies. There was also the needed collaboration with the law enforcement agencies for the maintenance of public order within their own territories.

Similarly, on matters with which the Governor may desire with this provision, the traditional rulers are more or less playing the role of executors and legislators of public programmes and policies. It was as a result of these changes whereby the traditional rulers are replaced by policemen and soldiers, that the Dasuki Committee on Local Government Reforms recommended the return of feudal system of traditional rulers and inclusion of them into local government administration. Notwithstanding, the report was heavily criticized by some traditional rulers, notably the Emir of Ilorin. Thus, everyone seems to feel that something needs to be done about the present debate of this institution, but no one seemed to be doing anything positively. The issue of traditional rulers since independence has not received any serious national attention. This resulted in questioning as to what then we shall do with the traditional administration in our contemporary security situation that in the burning debate of

Constituent Assembly of 1977-1978 the institution was seriously attacked and challenged by popular democratic forces. In this vein, Malami (1987) from Sokoto argued that:

... let us not imagine that the future will be crisis and problems free. Therefore, every institution that can contribute to stability and speedy resolution of dispute and crisis must be preserved over the years whether be it under British colonial rule. Civilian rule after independence or even under military with the strong weapon of conquering at its disposal, traditional rulers have been called upon and used to stabilize crisis situations.

However, the specter of crisis in Nigeria did not frighten most members of the Assembly into conceding at least an important role for this institution in its public continuity in the country.

Hence, they were not favoured as before and have no specific role to play in security administration in Nigeria other than advice which was subject to acceptance and rejection by the government. The traditional rulers have no specific roles to play today, tomorrow or in the future. This is what led the Shehu of Borno into conceding that the traditional rulers were used by government as fire brigade mechanism only useful when there is a crisis in the country.

2.10 SUMMARY OF REVIEW

It has been pointed out the views advanced as to whether Traditional Rulers should play a definite constitutional role in the contemporary security equation in Nigeria, the respect and loyalty being accorded to them by their respective communities who constitute a very large segment of the non-elites still raise the question of their usefulness and the meaningful roles they should play in security administration in Nigeria. Their supremacy is still being revered because of the failure of Local Government system which is supposed to replace them. The system is infested with corruption. That is the people are turning to traditional system at the

chagrin of local Government system. The traditional rulers were just a reincarnation or continuation from colonial selection, function with some modifications through post colonialism in Nigeria. The Traditional Institution is losing its authority in the discharge of their responsibilities/obligations as re-echoed in the Lord Lugard speech.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section covers the methods used to address the objectives of the study. The section discusses the research design, research population and sampling technique, the instrument for data collection, the method of data analysis and the analytical software used for the study.

3.2 Research Design

Research design describes the conditions for conducting a study, the conditions under which data will be obtained and how the research is set up (McMillon & Schumacher 1993). Survey research design method will be use in this study. It involves using a self-designed questionnaire in collecting data from the respondents. This method was chosen because a survey is a method by which information are obtained from a sample or subset within a larger population, with the intention of studying the sample and thereafter generalizing the results to the entire population from which the sample was drawn (Yomere & Agbonifoh, 1999).

3.3 Population of the Study

The population of this study comprises the entire adult male in Edo State, Nigeria.

3.4 Sampling and sampling technique

Using a simple random sampling technique, 100 respondents were selected from the population. The sample size of the population of the study is estimated to be one hundred (100) out of the total male population in Edo State. However, Kothari (2007) defines sampling design/technique as a definite plan for obtaining a sample from the sampling frame. A convenience sampling technique is used for the purpose of this study. This method was considered to give the best due to the fact that employees in both institutions which are the

respondents for the study are readily available at the given time and they are willing to participate in the study. This method was also considered due to short time frame of the project because the researcher has to manage time for his studies and research work.

3.5 Instrument/Method of Data Collection

The study made use of primary source of data. Concerning the primary source, questionnaire was used to gather the data. The questionnaire was a four-point rating scale (Likert scale), starting from strongly agreed (SA), agreed (A), disagreed (d), and strongly disagreed (SD). The questionnaire was designed in such a way that every question in the questionnaire was related to the research questions and hypothesis of the study. Also, the result was used to answer the research questions.

3.6 Validity and Reliability of the Instrument

The instrument was face validated by three experts in the field of measurement and evaluation and research.

3.7 Method of Data Analysis

A mean score rating method was used to analyses the data based on the 2.5 acceptance region format to answer the research question.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF RESULTS

4.1 INTRODUCTION

This section presents the results of the field study; it shows the descriptive information of the respondents, the results of each of the research questions.

4.2 Demographic Information of the Respondents

Table 4.1: Distribution of the Respondents based on their Gender

	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid Male	100	100.0	100.0	100.0
Total	100	100.0	100.0	

Source: Researcher's' Field Work, 2023.

The table above indicates the distribution of the respondents for this study based on the agenda of the respondents. The table showed that all the respondents for the study are male.

Table 4.2: Distribution of the Respondents based on their Marital Status

	Frequency	Percentage	Valid Percent	Cumulative Percent
Valid Married	50	50.0	50.0	50.0
Single	25	25.0	25.0	75.0
Widow	15	15.0	15.0	90.0
Separated	5	5.0	5.0	95.0
Divorced	5	5.0	5.0	100.0
Total	100	100.0	100.0	

Source: Researcher's' Field Work, 2023.

The tables 4.2 above revealed that majority of the respondents for this study are married as indicated by about 50 percent of the total respondents. The table also shows that about 25 percent of the respondents are single, while the about 15 percent are widows. This indicates that majority of the respondents are with family and children with the attendant responsibilities and maturity that comes with family and children.

Table 4.3: Distribution of the Respondents based on their Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20-30 years	20	20.0	20.0	20.0
31 -40 years	40	40.0	40.0	60.0
41-50 years	30	30.0	30.0	90.0
51 years and above	10	10.0	10.0	100.0
Total	100	100.0	100.0	

Source: Researcher's' Field Work, 2023.

The table 4.3 above indicates the distribution of the respondents based on their age, it shows that about 90 percent of the respondents used in this study are less than 40 years of age and this indicates the youthfulness in the category of the respondents used in this study.

Table 4.4: Distribution of the Respondents based on their Religion

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Christianity	55	55.0	55.0	55.0
Islam	30	30.0	30.0	85.0
Others	15	15.0	15.0	100.0
Total	100	100.0	100.0	

Source: Researcher's' Field Work, 2023.

The table 4.4 above displays the distribution of the respondents for this study based on their religion, the table indicates that majority of the respondents approximately 55 percent of them are Christians, while about 30 percent are Muslim. This shows that there is a significant number of the Muslims living in the state.

4.3 Answers from the Research Questions: What are the roles of traditional rulers in Nigeria?

Table 4.5: Responses of the respondents on the roles of traditional rulers in Nigeria

S/N	Decision	N	Mean	Std. Deviation	Decision
1	chair meetings of council of elders of the community	100	2.6324	1.36330	Accepted
2	give advice to local government officials for development of their locality	100	2.8213	.75210	Accepted
3	make sure law and order prevail in the community	100	2.8233	.98473	Accepted
4	custodians of culture of their domains	100	3.1234	.89893	Accepted
5	use traditional religious beliefs to punish bad behavior and encourage goodness	100	2.6453	1.20605	Accepted
6	supervise chieftaincy matters and confer titles to deserving citizens	100	2.6324	1.36330	Accepted
7	settle land and marriage disputes and award damages	100	2.8213	.75210	Accepted
8	assist local government to sensitize the people to pay tax	100	2.6324	1.36330	Accepted
9	encourage subjects to gain financial freedom	100	2.8213	.75210	Accepted
10	educate the populace to perform their civic duties	100	2.6324	1.36330	Accepted
11	get support of subjects for local council chairmen	100	2.8213	.75210	Accepted
12	support good governance by the three tiers of government	100	2.6324	1.36330	Accepted
	Valid N (listwise)	100	2.8213	.75210	Accepted

Source: Researcher's' Field Work, 2023.

As indicated on 4.5 above, it can be inferred that the role of traditional rulers in Nigeria include to chair meetings of council of elders of the community; give advice to local government officials for development of their locality; make sure law and order prevail in the community; custodians of culture of their domains; use traditional religious beliefs to punish bad behavior and encourage goodness; supervise chieftaincy matters and confer titles to deserving citizen, settle land and marriage dispute and award damages; assist local government to sensitize the people to pay tax; encourage subject to gain financial freedom; educate the populace to perform their civic duties; get support of subjects for local council chairmen and support good governance by the three tiers of government, etc. All these are as agreed by the majority of the respondents.

4.4 Research Question two: What are their roles in maintaining peace and harmony?

Table 4.6: Responses of the respondents on the roles of traditional rulers in maintaining peace and harmony

S/N	Decision	N	Mean	Std. Deviation	Decision
1	chair meetings of council of elders of the community on peaceful coexistence	100	2.6324	1.36330	Accepted
2	give advice to local government officials on peace	100	2.8213	.75210	Accepted
3	make sure law and order prevail in the community	100	2.8233	.98473	Accepted
4	use traditional religious beliefs to punish bad behavior and encourage goodness	100	3.1234	.89893	Accepted
5	settle land and marriage disputes and	100	2.6453	1.20605	Accepted

	award damages				
6	assist local government to sensitize the people on the need for peace	100	2.6324	1.36330	Accepted
7	educate the populace to perform their civic duties	100	2.8213	.75210	Accepted
8	support good governance by the three tiers of government	100	2.6324	1.36330	Accepted
	Valid N (listwise)	100	2.8213	.75210	Accepted

Source: Researcher's Field Work, 2023.

From the responses of the respondents as indicated on 4.5 above, it can be inferred that the role traditional rulers in maintaining peace and harmony include but not limited to chair meetings of council of elders of the community on peaceful coexistence; give advice to local government officials on peace; make sure law and order prevail in the community; use traditional religious beliefs to punish bad behavior and encourage goodness; settle land and marriage disputes and award damages; assist local government to sensitize the people on the need for peace educate the populace to perform their civic duties and support good governance by the three tiers of government.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

This study focused on the Role of Traditional Rulers in Maintaining Peace and Harmony in Nigeria, specifically in Edo State. The study set to address two main objectives: To determine the roles of traditional rulers in Nigeria, and To determine their roles in maintaining peace and harmony. Based on this, the following findings were made:

1. That the role of traditional rulers in Nigeria include to chair meetings of council of elders of the community; give advice to local government officials for development of their locality; make sure law and order triumph in the community; custodians of culture of their domains.
2. That the traditional rulers also use traditional religious beliefs to punish bad behavior and encourage goodness; oversee chieftaincy matters and confer titles to deserving citizen, settle land dispute and award damages;
3. That traditional rulers assist local government to sensitize the people to pay tax; encourage subject to gain financial freedom; educate the populace to perform their civic duties; get support of subjects for local council chairmen and support good governance by the three tiers of government, etc.
4. That the role of traditional rulers in maintaining peace and harmony include but not limited to chair meetings of council of elders of the community on peaceful coexistence; give advice to local government officials on peace; make sure law and order prevail in the community; use traditional religious beliefs to punish bad behavior and encourage goodness;

5. That traditional rulers settle land and marriage disputes and award damages; assist local government to sensitize the people on the need for peace educate the populace to perform their civic duties and support good governance by the three tiers of government.

5.2 CONCLUSION

The main purpose of this study was to assess Role of Traditional Rulers in Maintaining Peace and Harmony in Nigeria. All the adult male in Edo State were selected for the study. In this study, a survey research design was adopted, the population comprises all the adult male in Edo State, a simple random sampling technique was used to select 100 respondents from the population and the questionnaire was the research instrument for data collection. Relevant literatures were reviewed which guided the objectives and methodology of this study. As result of the field study and analysis of results, the following findings were made:

1. That the role of traditional rulers in Nigeria include to chair meetings of council of elders of the community; give advice to local government officials for development of their locality; make sure law and order triumph in the community; custodians of culture of their domains.
2. That the traditional rulers also use traditional religious beliefs to punish bad behavior and encourage goodness; oversee chieftaincy matters and confer titles to deserving citizen, settle land dispute and award damages;
3. That traditional rulers assist local government to sensitize the people to pay tax; encourage subject to gain financial freedom; educate the populace to perform their civic duties; get support of subjects for local council chairmen and support good governance by the three tiers of government, etc.

4. That the role of traditional rulers in maintaining peace and harmony include but not limited to chair meetings of council of elders of the community on peaceful coexistence; give advice to local government officials on peace; make sure law and order prevail in the community; use traditional religious beliefs to punish bad behavior and encourage goodness;
5. That traditional rulers settle land and marriage disputes and award damages; assist local government to sensitize the people on the need for peace educate the populace to perform their civic duties and support good governance by the three tiers of government.

5.3 RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

- a. Traditional institutions should be supported and used as a means of conflict management and peace-building in the community/society.
- b. Traditional institutions should be distended to include all leaders of various groups in the community. These include women, youth, and non-governmental organizations.
- c. Awareness campaign should be organized to edify community members on the importance of upholding peace and harmony in the community.
- d. The people should be taught that development can only thrive in a peaceful environment. In essence, if the people want development, they must maintain peace, law and order in the community.

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APPENDIX 1

QUESTIONNAIRE ON THE ROLE OF TRADITIONAL RULERS IN MAINTAINING PEACE AND HARMONY IN NIGERIA

Good day sir/ma,

I am a student of the department of Public Administration, University of Benin. I am assessing 'the role of traditional rulers in maintaining peace and harmony in Nigeria'. This study will be of help to the government in institutional reforms in Nigeria. I hope to have a few minutes of your time to fill out this questionnaire as all information you provided on this questionnaire is highly confidential and can only be used for this research purpose. Your identity is not needed in any way.

There are different section questions in this questionnaire with each question to be answered with Strongly Agree, Agree, and Disagree and Strongly Disagree response. Please place a tick ("√") mark on the box for your response.

Thanks for your anticipated corporation.

QUESTIONNAIRE

SECTION A

Personal Bio-Data

- a. Gender: Male [] Female []
- b. Marital status: Married [] Single [] Widow [] Separated [] Divorced []
- c. Age: 20-30 years [] 31-40 years [] 41-50 years [] 51 years and above []
- d. Religion: Christianity [] Islam [] Others []
- e. Ethnicity _____

SECTION B

Please tick as appropriate

What are the roles of traditional rulers in Nigeria?

S/N	STATEMENT	SD	D	UN	A	SA
1	chair meetings of council of elders of the community					
2	give advice to local government officials for development of their locality					
3	make sure law and order prevail in the community					
4	custodians of culture of their domains					
5	use traditional religious beliefs to punish bad behavior and encourage goodness					
6	supervise chieftaincy matters and confer titles to deserving citizens					
7	settle land and marriage disputes and award damages					
8	assist local government to sensitize the people to pay tax					
9	encourage subjects to gain financial freedom					
10	educate the populace to perform their civic duties					
11	get support of subjects for local council chairmen					
12	support good governance by the three tiers of government					

SECTION C

What are the roles in the traditional rulers in maintaining peace and harmony?

S/N	STATEMENT	SD	D	UN	A	SA
1	chair meetings of council of elders of the community on peaceful coexistence					
2	give advice to local government officials on peace					
3	make sure law and order prevail in the community					
4	use traditional religious beliefs to punish bad behavior and encourage goodness					
5	settle land and marriage disputes and award damages					
6	assist local government to sensitize the people on the need for peace					
7	educate the populace to perform their civic duties					
8	support good governance by the three tiers of government					

Thank you.

OMONO Success