



TRADITIONAL CONFLICT RESOLUTION MECHANISM AND PEACE BUILDING IN TARABA STATE: A STUDY OF TAKUM LOCAL GOVERNMENT AREA, (2010-2024)

Buhari Shehu Miapye

Department of Political Science and International Relations, Faculty of Social Science, Taraba State University, Nigeria

Dorcas Iliya

Department of Political Science and International Relations, Faculty of Social Science, Taraba State University, Nigeria

Abstract

This study assesses traditional conflict resolution mechanism and peace building in Taraba State: a study of Takum Local Government Area. Three research objectives and questions were formulated to guide this study. The study adopted Human Needs Theory Participatory Theory of Development as its theoretical framework. Qualitative method is deemed appropriately for the study as the research explains the traditional conflict resolution mechanism and peace building in Takum local government area Taraba State. The study found that Mediation represents the prevalent form of traditional conflict resolution, a variety of other methods exist, including dialogue, negotiation, cooperation, discussion, third-party intervention, and collaborative problem solving. Also the study indicates that traditional rulers in Takum wield significant influence within their communities. A unified leadership helps in presenting clear, consistent messages and decisions to their communities. The study concluded that in Takum Local Government Area, Taraba State, traditional conflict resolution mechanisms and peace-building practices are deeply rooted in the cultural heritage. These mechanisms are critical for managing disputes and maintaining social harmony among the diverse ethnic groups in the area. The study recommended that there is a need for engaging Traditional mediation and arbitration institutions in resolving community based disputes and separatist's agitation in Takum local Government Area. There should be a range of peacebuilding strategies that can be embraced to supplement ongoing endeavors aimed at fostering peace and stability across the local Government Area

Keywords: Tradition, Conflict, Peace Building,

1. Introduction

Conflict is inevitable in every human society; conflict generally exists whenever and wherever there is the pursuit of incompatible goals, as well as scarce status and resources. Nigeria is often referred to as a multi-ethnic and multi-religious country. The plural nature of the country makes it susceptible to manipulation and therefore, ushers in a constant feeling of distrust between and among the component units, as well as ethnic and religious groups that made up the polity, sometimes leading to violent and deadly clashes between and among these groups, thereby undermining peace and security of lives and properties of its citizens, and the country in general (Amusa, & Ofuafor, 2012).

Traditional rulers as non-state actors are being regarded as custodians of culture and tradition of the nation.

Traditional rulers are close to the people at the grassroots level, and traditionally accepted by their people based on the customs and the traditions of their respective domains, and also officially recognized by the government of their respective states. Traditional rulers have been and are in the forefront of efforts to prevent and mediate during conflict in their respective domains. During violent conflicts traditional rulers are often seen over the media calling for their subjects to end violence (Amusa, and Ofuafor, 2012).

The 1999 constitution does not provide any official role for traditional rulers. In practical terms, traditional rulers do not have any official role to play in the political machinery and governance in contemporary Nigeria. At best, they serve in an unofficial capacity as mere advisory body to the local, state and federal

government functionaries (Amusa, and Ofuafor, 2012). Traditional rulers through multiple peacebuilding initiatives ensure peaceful coexistence among their subjects, due to their continuous direct contact with their subjects, which placed them in vantage position in maintaining law and order, in their respective domains. The contemporary role of traditional rulers is security and peace, at the same time local government use them for the attainment of peace and security in their areas as security and peace officers (Odoh, 2009; 2014). However, the Federal Government in its 1976 guidelines for local government reform provides for the establishment of committee in each of the local government area, and the traditional rulers are represented in each of these committees.

Traditional rulership are those political institutions predating the coming of British colonialism in Nigeria that cater for the economic, social and political aspirations of their people, which today have become part and parcel of our cultural heritage. Right from pre-colonial Nigeria, traditional institutions played a key role in ensuring the security of their domains. Traditional institutions were conferred with legislative, executive and judicial powers, which they discharge diligently without dictatorial tendencies.

The coming of the Europeans stripped the traditional rulers of some of their powers. They were subjected under the control of the colonial authority where the ultimate authority lies. The attainment of independence brought a new set of class of people (the educated and political class) who took charge of the political affairs of the country. Traditional institutions status as administrators was replaced with advisers in their different communities". The newly emerged class saw the traditional institutions as a threat to their grip on power and therefore, clamped on the powers of the traditional institutions. The neglect of the traditional institutions in the general administration of their communities greatly contributed to the security challenges facing Nigeria today.

The historical development of towns and cities in Taraba State often demonstrate the diligence, astuteness

and resourcefulness of their respective traditional rulers in the growth and development of each of them. The success of this model of governance and administration consequently re-affirmed the relevance of the institution to the continued existence of states, kingdoms, towns and cities. It is not too farfetched to opine that it was the well-developed nature of the traditional political institutions in Nigeria that encouraged the British colonial authorities to adopt the existing system of traditional administrative practice under the Indirect Rule scheme of Captain Fredrick Lugard in 1914. The call on traditional office holders to assist in colonial administration was predicated on the belief that the best avenue for reaching the various colonial subjects was through their respective traditional rulers whom they respected and acknowledged as custodians of their ancestral social and cultural values.

Traditional institution in Takum local government area of Taraba State are instrument of coordinating various social economic activities within a society and agent for mass mobilization facilitators in various communities' development. It also worked cooperatively and collaboratively and not as cross purposes reach of the institutions should confer itself within the area of influence so that their effort towards the community development can be achieved in Takum local government area of Taraba State.

The diversity and pluralism that constitute the trademark of Nigeria's social and political life provides distinct setting for manipulation of ethnic and religious identities by the elites. Violent conflicts have become a common feature of inter-group relations in Taraba State. It is even more in Southern Taraba and Takum in particular where group identities, especially those constructed around ethnic and religious identities are politicized and manipulated in intergroup relations.

Despite the continuous occurrences of the phenomena in Nigeria, there is no clear-headed long-term perspective within which violent conflicts can be contained. From the colonial government to the present and at both local and national levels, what essentially

prevails is the fire-brigade approach with a very short-term framework to bring the violence that comes with the conflict to an end. In the same vein, one can equally assert that, despite all efforts by the government to bring the conflict in Takum Local Government Area to an end, whenever there is breakdown of conflict, through deployment of security operatives and subsequent establishment of judicial commissions of inquiry to unravel the causes of conflict, yet conflicts continue to rare it ugly head in the area. Hence this might not be unconnected with failure of the government to prosecute the perpetrators of these conflicts in the local government area.

Most of the violent conflicts that occur in Nigeria start from the localities in which the traditional rulers have a firm base. In many cases, the traditional rulers put a lot of efforts through various channels to help control conflicts, and also find a way of ensuring peaceful coexistence among groups in their respective domains. Some of these conflicts included the mass demonstration against Chief Ladoke Akintola-led A.G. tour of Kano on 15th May, 1953; the 29th March 1966 violent demonstration against the Unification Decree of the General Aguiyi Ironsi Military Regime; the Maitatsine Riot of 18th-29th December, 1980; the 13th October 1991 Reinherd Bonnke Riot; the 6th December 1994 Akaluka beheading incident.

The traditional rulers have been intervening in conflicts in the case of the Tiv-Jukun conflict that has been in existence since 1922. There are mixed perceptions on the role of traditional rulers, though traditional rulers are largely seen as peace builders. In conflict circumstances they do compound and conflagrate emergencies. Lack of capacity building in all its ramifications that includes human and material to record and maintain such services which land conflict resolutions requires on a continuing basis. Lack of constitutional recognition which will support and give legal backing in the discharge of their duties. Many land transactions are not recorded and where the documentations exist they are usually vague and ambiguous. This certainly leads to litigation and end up being a boundary issue depending on the location and

the parties involved. The rigours of arriving at a solution to boundary issues through conventional method are very hectic, long and cumbersome, this has made many boundary issues difficult to resolve. From the literature, peace building through traditional mechanism are rarely discussed. This research seeks to explore this gap in literature.

The broad objective of this study is to examine traditional conflict resolution mechanism and peace building in Takum local government area Taraba State. The specific objectives are as follows:

- i. To explore the impacts of mediation and arbitration on traditional conflict resolution in Takum local government area, Taraba State.
- ii. To assess how consensus building among Traditional rulers enhance peace building in Takum local government area, Taraba State.
- iii. To explore the challenges face by tribal councils and elders on peace building in Takum local government area, Taraba State.

The following served as the research questions of this study

- i. What are the impacts of mediation and arbitration on traditional conflict resolution in Takum local government area, Taraba State?
- ii. Does the consensus building among traditional rulers enhance peace building in Takum local government area, Taraba State?
- iii. What are the challenges face by tribal councils and elders on peace building in Takum local government area, Taraba State?

2. Literature Review

2.1 Conceptual Review

Concept of Traditional Ruler

For centuries before the advent of the colonialism, governance in different parts of present day Nigeria was synonymous with traditional institution and their rule, local government administration generally centred on traditional rulers, who were considered repository of religious, legislative, executive, and judicial functions (Afigbo, 1972). In essence traditional rulers constitute the core of governance. The geographical sphere of

influence and authority of traditional rulers in pre-colonial Nigeria were essentially localised and no traditional ruler ever had jurisdiction over the entire geographical area of modern Nigeria (Tonwe & Osemwota, 2013).

As regards to the concept of traditional ruler, just as no concept in social sciences enjoys monopoly over acceptable definition, the concept of traditional ruler also does not enjoy acceptable definition; this is because in some parts of Nigeria the concept predates colonialism, while in other parts the concept can be tied to colonialism as well as post-colonialism. Besides, “there is no single definition of traditional systems of authority in Nigeria principally because of the variegated nature of its indigenous political system” (Ohiani, 2009:3).

Traditional Rulership in Post-Independence Era

Between 1966 and 1999, much of the delegated or constitutional roles of traditional rulers in the administration of their local councils were eroded. All the constitutional roles which included executive and legislative powers were vested in the hands of military administrators and the Federal Military Government under the Constitution (Suspension and Modification) Decree No. 1 of 1966. Among other things, the Decree led to the exclusion of traditional rulers from playing any role at state and federal levels. However, in its ambivalence or confusion about the relevance of traditional rulers in state administration, the Major General Johnson Aguiyi Ironsi led military administration acknowledged the role of traditional rulers in the sustenance of peace and order in Nigeria. The Head of State had good reason/cause to invite the Sultan of Sokoto, Alhaji Abubakar Sadiq III to Lagos which was by then the federal capital and seat of government. The purpose of the invitation was for the Sultan to use the power, prestige, pre-eminence and influence of his office as Sultan of Sokoto and Head of the Nigerian Supreme Council for Islamic Affairs to advise the Northern troops to cooperate with the new military government.

The local government system which used to be the primary administrative domains of the Obas, Emirs and other traditional rulers, was re-organised in a way that provided no specific roles for the royal fathers. However, though they were not directly involved in governance, their position was still considered paramount in the country especially at the town and village levels. This fact was eloquently attested to by the decision of the government of the East Central State (now Anambra, Enugu, Imo, Ebonyi and Abia States) to create kingship institutions where they did not exist around 1975.

A Chieftaincy Review Panel chaired by Adiele Afigbo sat, considered and recommended to the government of the East Central State that every autonomous community with group of villages that had history of common origin or ancestry should have a king. That government adopted their report and it became a template since then for the appointment of Ezes (Kings) addressed as Igwe in Igbo land. With this, other Igbo communities, apart from Agbor and Onitsha, now have kings. This showed that Nigerian indigenous towns and communities could hardly develop at the grassroots level without the traditional rulers to articulate their demands and present them before the governments for implementation.

On another occasion, he nominated four traditional rulers to the Constituent Assembly in the aborted Third Republic to formulate a new progressive economic and socio-political order for Nigeria and Nigerians. They were Oba Akadiri Momoh (Oluware of Ikare-Akoko), His Highness Godwin Emiko Atuwatse III (Olu of Warri), His Highness Fom Bot (Gbong Gwom of Jos) and Alhaji Umar Sanda Ndayako (the Estu of Nupe and Emir of Bida).

Furthermore, during the 12 June, 1993 political crisis, the IBB led administration believed that for the crisis to settle, it was necessary to involve Nigerian traditional rulers, especially Yoruba Obas since the main actor in the aborted June 12 election, Moshood Abiola, was a Yoruba. At a meeting with some traditional rulers on July 12 1993, Yoruba Obas made it known that the

denial of Chief Moshood Kashimawo Olawale Abiola as the elected president would affect the unity, progress and development of the country. Ooni Okunade Sijuwade reportedly, in the presence of Awujale of Ijebu, Alaafin of Oyo, Oba of Benin, Oba of Lagos and others stated:

Abiola, who is our own son, should have the mandate of the people. He won the election; you (IBB) refused to appoint (swear) him. If there was no cogent reason then the Yorubas are no longer interested in the Nigerian union.

Traditional Conflict Resolution Mechanism

In traditional African societies, conflicts were primarily resolved by elders and community leaders, who were seen as custodians of wisdom and neutrality in mediating disputes (Boege, 2011). However, in contemporary contexts, conflict resolution has become increasingly complex due to heightened interdependence among actors and the multiplicity of interests at stake, which often undermines the significance of traditional mechanisms (Zartman, 2000). Conflict resolution, broadly defined, refers to the processes and practices through which disputing parties engage in negotiation, mediation, or dialogue to address their differences and establish peaceful relations (Burton, 1990).

Traditional mechanisms of conflict resolution have historically emphasized reconciliation, mediation, and balance in dispute settlement, particularly through processes such as tribal councils, dialogue, and consensus-building. These approaches often restored peace and fostered long-term harmony in communities by focusing not just on the immediate dispute but also on repairing social relationships (Gyekye, 1997). In many African and Asian societies, traditional elders continue to be regarded as credible mediators, valued for their cultural authority, impartiality, and ability to navigate complex negotiations (Murithi, 2006). Despite this cultural relevance, the practical role of traditional mechanisms in contemporary peacebuilding is often downplayed at the international and regional levels. Institutions such as the African Union (AU), Intergovernmental Authority on Development (IGAD), and the Common Market for Eastern and Southern

Africa (COMESA) tend to privilege formal diplomatic and legalistic approaches, sidelining traditional institutions in their conflict management frameworks (Francis, 2008). This discrepancy highlights a persistent gap between theoretical acknowledgment of traditional mechanisms and their actual application in modern peace processes.

Case studies from Africa demonstrate the continuing value of traditional institutions. For example, in Angola's post-conflict period, Rwanda's post-genocide reconciliation efforts, and Liberia's peacebuilding initiatives, traditional elders played significant roles in fostering dialogue, rebuilding trust, and facilitating reconciliation (Zartman, 2000; Murithi, 2006). These examples show that, while their contributions may not be systematically documented, traditional actors remain vital in grassroots-level peace initiatives. Nigeria represents a particularly unique case where traditional conflict resolution methods are deeply embedded within governance and cultural systems. Traditional rulers not only serve as custodians of culture but also act as intermediaries in disputes, making them central to local administration and peacebuilding practices. Thus, acknowledging and integrating these mechanisms into broader peace initiatives is crucial, as they reflect an indigenous system of governance and social regulation that resonates strongly with local populations (Olaoba, 2005).

In traditional African societies, elders were revered not merely for their age but for the wisdom, integrity, and experience they brought to communal decision-making and dispute resolution (Zartman, 2000). They were trusted mediators who safeguarded social harmony by facilitating dialogue, reconciliation, and peaceful settlement of conflicts within their communities. However, in contemporary Nigeria, perceptions of traditional leadership have shifted. Increasingly, individuals are regarded as elders based on their economic status rather than their wisdom or moral authority, with wealth often becoming a primary determinant of influence (Olaoba, 2005). This shift has raised questions about the authenticity and credibility of traditional leaders in fulfilling their historical role.

Importantly, traditional leaders also make use of extra-judicial devices, proverbs, and legal maxims to persuade disputants and highlight the moral and social implications of their actions (Gyekye, 1997). Such strategies not only resolve immediate disputes but also reinforce communal values and restore relationships among conflicting parties. These methods have historically proven effective in maintaining peace and social order within African societies, as they are tailored to local contexts and grounded in shared norms (Murithi, 2006; Zartman, 2000). Even today, their relevance endures as they continue to provide valuable insights for international conflict resolution and peacebuilding, particularly in regions where formal legal systems lack legitimacy or accessibility.

i. Mediation: Mediation is an old method of conflict management surrounded by secrecy. It involves non-coercive intervention of the mediators(s), called third party either to reduce or go beyond or bring conflict to peaceful settlement. Olaoba, described mediation as a method of conflict resolution that had been so critical to traditional society. The mediators usually endeavoured that peace and harmony reigned supreme in the society at whatever level of mediation. This is also usually couched with the dictum of no victor no vanquished as buttressed by the maxim (Isurmona, 2005). If we apportion blame to the guilty person we must do the same to the other party in conflict. Mediators are sought from within the communities or societies of the parties concerned. Elders are respected as trustworthy mediators all over Africa, because of their accumulated experiences and wisdom. Their roles depend on traditions, circumstances and personalities, accordingly. These roles includes, pressurizing, making recommendations giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation if agreement is not reached, or repeating of the agreement already attained (Bright-Brock, 2001, p. 11).

ii. Adjudication: In traditional African society, adjudication involves bringing all disputants in the conflict to a meeting usually in the chambers or compounds of family heads, quarter heads and palace

court as the case maybe. Dialogue was linked with the ad judicatory processes in traditional (Olaoba, 2005).

iii. Reconciliation: This was the most significant aspect of conflict resolution. It is the end product of adjudication. After the disputants have been persuaded to end the dispute, peace was restored. This restoration of peace and harmony was always anchored on the principle of give a little and get a little. This idea buttresses the idea of the disputing parties to give concessions. A feast was usually organized to confirm the readiness of the conflicting parties towards reaching points of compromise (Ibid). At least, as characteristic of African traditional society, conflict resolution method is the use of arbitration. The reconciliation function is practiced by an authority figure that mediates between conflicting parties but is empowered to make binding judgments. The purpose is not to render a judgment in law but to reconcile the conflicting parties and its norms. The relationship between the authority and the community is cushioned by community representatives who advise authority (William, 2000, pp. 22-23).

iv. Negotiation: Negotiation, the secret is to harmonize the interests of the parties concerned. Thus, even when the conflict involves a member against his or her society, there is an emphasis on recuperation and reinsertion of errant member back into its place in society. The recovery of a dissident member can just as well be seen as the restoration of the harmony and integrity of the community, as the assertion of value consensus and social cohesion, so that the management of the conflict favours the concerns of both parties (Ibid, pp. 220-221). In traditional Yoruba society, peace was negotiated. Apology for wrongs done to individuals and the entire community was a feature of negotiation. Such apology was channelled through Yoruba elders, compound heads and chiefs of high calibre in the society. It is done on the representative level or quasi-representation. The *Babaogun* (patron) played the role of a representative in the sense of conflict resolution (Olaoba, 2005).

Concept of Peacebuilding

“Peace is often seen as the absence of war or, war is the absence of peace. There is peace because there is no war

and, there is war because there is no peace” (Ibeanu, 2012: 3). This conceptualisation has been found wanting, it does not say anything about the meaning of peace by first, offering the meaning of war, and also by mere seeing the existence of peace as independent of war. Peace exists during the time of war, a situation where there is peaceful interaction between countries that are engaged in active war. The Palestinians and Israelis have been able to establish peaceful use of water resources even as the war between them has raged (Ibeanu, 2012).

According to Ibeanu (2012) “Peace is a process involving activities that directly or indirectly linked to increasingly development and reducing conflict, both within specific societies and wider international community” (p10). Peace has been categorised into two, positive and negative peace. “Negative peace is the absence of violence, absence of war and „positive peace” is the integration of human society”. (Galtung, as cited in Grewal, 2003). “Negative peace is what is perceived in the world dominated by one nation or United Nations, equipped with coercive power and readiness to use it, which may be used to bring about integration” (Grewal, 2003). Galtung believes that this method is not going to work with general and complete disarmament. Example of negative peace and proposals are “multilateralism, arms control, international convention, balance of power strategies etc.

Example of positive peace and proposals include, improve human understanding through communication, peace education, international cooperation, dispute resolution, arbitration, conflict management etc.” (Grewal, 2003:3). The notion of negative peace and positive peace are not mutually exclusive, one cannot proceed towards laying the foundation for positive peace without first establishing negative peace. In other words, negative peace is necessary although it is an insufficient condition for achieving positive peace (Murithi, 2009)

There are diverse interpretations of peace. Based on the instrumentalist interpretation, peace is seen as a means to an end, that is to say, the absence of war, serves the

ends of social progress and development. While the functionalist angle viewed peace as playing social function and also a product of other social structures. Peace is said to have a social function of integrations and order (Ibeanu, 2012). The loophole of these perspectives is that, they do not take into cognisance the fact that peace is an end in itself, which the vast majority of human beings would rather prefer to war and conflict. The philosophical definition opined that “peace is a natural, original, God-given state of human existence. Peace is the pre-corruption state of man in society, as God established (Ibeanu, 2012).

Peacebuilding Paradigms

There are two different peacebuilding paradigms liberal and sustainable peacebuilding.

Liberal Peacebuilding was built on the idea of liberal peace. “Democratic liberalism is based on the notion that liberal democracies are more peaceful and law abiding in relation to other political systems” (Tzirras, 2012). The liberal peace, as well as liberal peacebuilding has become prominent after the end of cold war, because of the prominence of the western ideology (Tzirras, 2012). Liberal peacebuilding focuses on the democratic rebuilding of state after armed conflict (Paffenholz, 2009). Liberal peacebuilding is the dominant form of internationally supported peacebuilding” (Lemay-Hebert, 2013). The argument of this paradigm is that, peacebuilding ends when a “post-conflict country is perceived by the international community as able to guarantee minimum security to its people, as well as to establish working democratic structures through internationally observed and recognized elections” (Paffenholz, 2009).

Peacebuilding in this sense is equated with state building, and that its focus is almost entirely on the period after large scale armed violence has ended. Peacebuilding came to entail the fast establishment of security, democratic political structures and economic reforms (Paffenholz, 2009). The liberal peacebuilding include; democracy promotion, the rule of law and good governance, promotion of human rights, and economic reform, (Lemay-Hebert, 2013). The paradigm has been criticised for being rooted in the historical experiences

of Western Europe. The approach was successful in Europe and Japan, today it has fallen for two reasons. The international context has changed dramatically from state centred system, to a globalised context. Secondly, liberal peacebuilding strategies systematically underestimate the influence of local or national development features, as well as the competing dynamics favouring violence or peace in post war society”(Kurtenbarch, 2010).

Sustainable peacebuilding work, seeks not just to resolve the problem, but change dynamics of relationship and system of relationships that, if not addressed, could insure future and recurring problems of a similar nature (Diamond, 1997). It looks at underlying patterns of assumption, belief and behaviour. It seeks to build relationships that are cooperative and flexible, able to create new forms as needed to address problems as they arise, reconciliation and healing, visioning, partnering, and leadership development (Diamond, 1997).

Summarily, initially peacebuilding was seen as external interventionist effort in a conflict habituated system after a violent and destructive conflict has taken place, action to identify and support structures which tends to strengthen and solidify peace to avoid relapse into conflict. And also see peacebuilding as merely securing the integrity of the state. The pioneer conceptualisation of peacebuilding centred peacebuilding initiatives to external intervention without recognising the peacebuilding can be conducted by the citizens and the community involves in conflict. Thus, it is also seen as activities conducted by government and nongovernmental agencies.

The Role of Traditional Rulers in Peacebuilding

The role of traditional rulers in peacebuilding process is as old as the institution itself. Peacebuilding is part and parcel of African pre-colonial social system geared towards reconciliation, maintenance and improvement of social relationships. The methods, processes and regulations are deeply rooted in the custom and traditions of the people of pre-colonial Africa, which seems to restore a balance to settle conflict and

eliminate disputes (Choudree, 1999 as cited in Golwa, 2013). In this regard traditional rulers play a vital role in peacebuilding at the grassroots level as part of the cultural heritage of the people.

The institution of traditional rulership plays critical and proactive roles in promoting and sustaining social cohesion, peace and order as well as peaceful coexistence in societies. Precolonial African societies had conflict management techniques which are unique and are peculiar to individual communities which are imbedded in the different cultures from time immemorial (Golwa, 2013). Traditionally, conflicts are mainly managed by traditional leaders, by often bringing the parties in conflict together to discuss the causes of the conflict, find solution and reach a settlement (Rukuni et al, 2015).

The guiding objectives of the traditional justice system presided over by traditional leaders in Africa, is to restore peace and harmony within the community. And this is achieved by ensuring that, disputants and their respective supporters are reconciled, thus at the heat of traditional African adjudication system lays the notion of reconciliation (Rukuni et al, 2015). In almost all the cultures in Cameroon, according to (Nwoye 2006 cited in Rukuni et al, 2015) peace is equated with freshness, health, wellbeing, harmony, calm and tranquillity.

Furthermore, in the Zimbabwean situation, mechanisms aimed at promoting reconciliation exist; this involves truth telling and request for forgiveness to achieve both reconciliation, and to challenge perpetrators of human rights, which often differ from the Western legal system that emphasises prosecution and retributive justice (Nwoye 2006 as cited in Rukuni et al, 2015). Traditional rulers in Zimbabwe have played a pivotal role in settling community disputes across rural Zimbabwe. This is due to the fact that they are regarded as custodian of traditional laws, and are engaged in dealing with violence which might be political, domestic or anti-social behaviour (Rukuni et al, 2015).

In the traditional pre-colonial Nigerian society, conflict may generally exist whenever or wherever

incompatible goals are pursued by individuals and groups. But the mechanism for peacebuilding process may differ from community to community. In pre-colonial Nigeria, traditional rulers exercise governance, power, and authority or influence over their subjects. These institutions of traditional rulers were virtually the only institution of governance which played critical a role of dispensing justice, enforcing contract and resolving conflict (Olusola and Aisha, 2013).

As part of effort in peacebuilding in pre-colonial Nigeria, the traditional rulers take part in internal security of their domains. For instance, in the emirate system in the Northern Nigeria, the Emir was the political, spiritual and administrative head of the Emirate and he assigned specific duties to a number of institutional heads like the Waziri and senior officials. They are generally assisted in securing their domain by subordinate chiefs appointed by them (Mohammed, 2003). This attest to the fact of using official traditional method of communication as a mechanism in peacebuilding in pre-colonial Nigeria, which is a communication between the paramount chiefdom and its vassals enclaves, which start either from the top to bottom or viceversa. The ward head for instance will communicate to the district head, and if the matter brought before the district head is beyond his authority, he will in turn forward the matter to the emirate council. And this method is maintained religiously to avoid any break of communication and also to ensure discipline and orderliness at all times in the emirate (Saidu, 2015).

The process of peacebuilding in Esaland, is the process of maintaining normal relation between people, which requires the reconciliation of differences, offering apology and forgiveness on past harm. This peacebuilding process began with individual household leaders, the compound heads, village heads and the kings; all had similar responsibilities in their respective domains. Also included were the title chiefs who guarded their communities' laws and customs, and applied appropriate sanction against any breach (Egbafo and Aghallino, 2012). Violent conflict is the last resort in settling dispute in Esaland, concerted efforts were always made to prevent conflict, no war

was fought until to all avenues to prevent it had been exhausted, and envoy made of chiefs and elders and some war captives were exchanged between estranged communities for amicable settlement of conflicting issues (Egbafo & Aghallino, 2012).

Whenever there is conflict between Esaland communities, "settlement is normally reached through diplomatic channel in order to stop hostilities. This was normally done by a higher authority or buffer village when stalemated" (Egbafo & Aghallino, 2012). For instance when the "Ewu and Ekpoma war reached a stalemate in 1813, the Onojie of Iru sent a delegation bearing the symbols of an olive branch on both parties to end the war" (Egbafo & Aghallino, 2012). "Arrangements leading to the settlement and preventing issues that led to wars in Esaland were handled by elders in council through the use of an Okoven, oath, the use of negotiation and the singing of peace treaties" (Egbafo & Aghallino, 2012). By and large, in Esaland, neighbouring chiefdoms were united by shared common farm boundaries and farm together and lived communally. They also carried out hunting and trapping together in small groups (Okunofua, 1999 as cited in Egbafo and Aghallino 2012).

With the emergence of colonial rule, the roles and offices of traditional political institutions changed, their power and authority were usurped by the colonial authorities, and also, the subsequent introduction of indirect rule where chiefs and warrant chiefs were used as the case may be in order to maintain the organic unity of the Nigerian society (Aisha & Olusola, 2013). During this period, traditional rulers were not much more than agent of colonial masters who ensure peace and security and as well as maintenance of law and order. In Northern Nigeria for instance, as Blench et al, (2006) state that, the British through the use of intermediary like the district heads were responsible for maintenance of law and order, and collection of taxes. They also engaged in educating people about governmental policies. This fundamentally raises the questions as how such an agent could still be referred to as a traditional ruler when the very sacred bounds which might have existed between the chief and his

community had been annulled and the very checks imposed on him/her by the pre-colonial societal values that produce and restrained him/her had been shattered (Yahaya, 2014).

The district and village heads performed the roles of traditional rulers in their respective domains and command a wide range of respect. The judiciary, the Native Authority Police and the prison were under the direct control of traditional rulers, and enjoyed full support from the colonial authorities in maintaining law and order (Aisha & Olusola, 2013). However, in the South-West of Nigeria, the local chiefs such as Obas and his Chiefs were used as intermediaries. The Oba and his Chiefs were representatives of the colonialist, often presided over local courts, settled local matters, and applying customary laws with the full support of colonialist (Adeola, 2011 as cited in Aisha & Olusola, 2013)).

Traditional Conflict Resolution Mechanisms in Takum Local Government Area of Taraba State

Conflict arises from the pursuit of divergent interests, goals, and aspirations by individuals or groups in defined social and physical environments (Otite, 1999).

Kuchicheb Socio-Cultural Crisis: The Kuchicheb socio-cultural crisis represents a deep-seated communal conflict rooted in sociocultural identity and contestation in Takum, Taraba State. Sociocultural crises often manifest as antisocial behaviors that generate disorder, disrupt communal peace, and are frequently expressed through violent confrontations (Best, 2007). Such conflicts are destructive expressions of anger, typically involving the physical use of force, weapons, or other instruments to inflict pain, loss, and displacement on rival groups. Once violence erupts, the consequences are devastating, creating fear, mass displacement, destruction of property, and loss of lives, with ripple effects felt in neighboring communities (Boege, 2011).

The persistence of these crises illustrates the broader dynamics of sociocultural conflicts in Nigeria, where festivals and traditional practices become politicized and weaponized as instruments of ethnic contestation

(Otite, 1999). The Kuchicheb conflict, therefore, reflects not only a struggle over cultural identity but also a competition for power, recognition, and resources. This makes it both a cultural and political crisis, with significant implications for peacebuilding and interethnic relations in Takum. Accordingly, this chapter examines the socio-cultural crisis surrounding the Kuchicheb annual festival, situating it within the broader discourse of conflict, cultural survival, and peacebuilding in Taraba State.

Kuchicheb Crisis (1982): As reported by Gangum, up to 1992 the Kuchicheb festival was as usual characterized by masquerade dances. It starts in other Kuteb towns before the grand finale is held at Takum town at the Ukwé Palace. Thus, what started as a mere ethnic skirmish, between the Chamba/Jukun and the Kuteb ethnic group on October 22, 1997, though not without precedence, very soon degenerated into full-fledged warfare which left several people dead, more maimed for life and property destroyed estimated at several millions of naira. The social dislocations and psychological depression that resulted from this particular ethnic violence and attempts at ethnic cleansing are also colossal. October 1997 ethnic massacre in Takum can be said to be a cumulative result of past ethnic intolerance and conflicts dating back to the 1912s.

In 2007, following the Kuchicheb crisis, Governor Danbaba Fulani Suntai took a significant step in Takum by bonding all the cultural festivals as part of conflict resolution and mechanisms. This decision aimed to promote unity and understanding among the diverse communities in the region, using the cultural heritage as a means to bridge differences and promote peace. The move was seen as a proactive approach to address the aftermath of the crisis and foster a sense of togetherness among the people of Takum.

Traditional conflict resolution in Takum typically involves bringing together elders and respected members from the involved communities. They engage in open dialogues, using storytelling and oral traditions to understand each side's grievances. The goal is to find

common ground and restore peace. Rituals, ceremonies, and reconciliation meetings might also be part of the process, aiming to mend relationships and rebuild trust. The local administration law (CAP 77) provides for the Wukari Local Administration (Declaration of Native Law and custom relating to the selection of the chief of Takum). Order 1975 that: "The chief of Takum shall continue to be chosen by the traditional selectors from the descendants in the adult male Likam (Kuteb), Akente (Kuteb), Dinyi (Chamba), and Tikari).

During the mediation, they engage the parties in cross examination. The council makes effort to reach a resolution. When a resolution has been agreed on, the disputants will take common oath of friendship and non-aggression. In some cases, it may be covenant between the disputants. As a sign of restoration of peace, there is rite of reconciliation and resolution performed by the council of elders. Kuru-Kpanten stated that in the case of Chamba, Kpanzon and Kuteb as a sign of the restoration of peace, the villages presented Akwa, Rikam and Ghura (2017). In the event of resolving Chamba, Kpanzo and Kuteb dispute, were mixed with the water deity extracted from the elders of the concerned tribes while prayers for unity, oneness, mutual help, cooperation and peace were said. After the prayers, they drank three traditional deities to seal the oath or covenant which bound them together. Henceforth, the Chamba, Kpanzo and Kuteb people saw themselves as brothers and sisters and were forbidden to shed one another's blood and to however, there has been a long controversy over the ethnic ownership of the town due to its status and because each of its three parties believes that it is strategically positioned. Generally, there are methods that are being used by the traditional ruling bodies in resolving conflict in Chamba, Kpanzo and Kuteb traditional community, such methods are as follows:

i. Adjudication: This method involves bringing both conflicting parties together for a dialogue. This method gives room for fair hearing and cross examination of the conflicting parties, and also helps to unveil the truth behind the conflict. It also helps the panel to understand the root cause of the conflict which in turn helps in conflict management and resolution, this is very

important because "conflict management in general and conflict resolution in particular are almost entirely determined by our understanding of the composition of a conflict and not only by symptoms".

ii. Mediation: Mediation involves a third party which may be an individual, or group of persons who brings conflict to a peaceful end/settlement by diplomatic intervention. Mediators are sought from families, communities or villages of concerned parties. Mediators prepare the minds of both parties for peace. The role of the mediators according to Bright includes "pressurizing, making recommendations, giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, etc.

iii. Negotiation: This is the harmonization of interest of the conflicting parties, it involves apologies where necessary. Negotiation is usually done by mediators on behalf of the disputants.

iv. Reconciliation: This is the most important aspect of conflict resolution. It is the end product of adjudication. For peace to be restored both parties must give concessions, it is usually inform of ceremony. Reconciliation makes conflict resolution complete.

v. Arbitration: This is usually the last resort in traditional conflict resolution. It is usually done by an authority empowered to make binding judgment. In the words of Ikenga, "arbitration was the commonest means of dispute resolution in which the parties in list agree to submit their dispute to the chiefs and elders of the community for the purpose of adjudication and redress, and wherein the parties feel themselves bound by the decisions of the arbitrators". In the like manner, Fulton Maxwell views arbitration as "a process whereby a private disinterested person called arbitrator, chosen by the parties to dispute..., acting in a judicial fashion but without regards to legal technicalities, applying either existing law or norms agreed by the parties, and acting in accordance with equity, good conscience and the perceived merit of the dispute makes an award to resolve the dispute". Also in addition to the above mentioned methods of conflict resolution in traditional Chamba, Kpanzo and Kuteb society there are extra judicial methods which are sometimes used in conjunction with other methods. Some of such extra judicial methods include:

vi. Oath taking (Adi): Oath taking according to Chamba, Kpanzo and Kuteb “is a ritual practice of making the disputants and their witnesses prove the sincerity of their allegation, assertions, and demands in the process of conflict resolution”. The oath is sworn by either the accused to exonerate himself from an accusation, or by the accuser to prove the sincerity of his accusation. Generally, oath is taking to establish the truth, maintain good human relationship, and maintain the secrecy of an institution. The oath is usually administered either by verbal utterances, drinking of concoction, touching or crossing over the deity’s insignia. Oath is usually taken in the presence of a shrine, deity, chief priest, or ancestors, and their presence is being invoked. It is believed that anyone who swears the oath falsely suffers hardship, affliction, sickness, or death as the case may be. It is expected that the gods will visit the suspected defaulter with one affliction or the other within the stipulated time/duration which may be immediate, days, months, or latest a year, otherwise the suspect is declared innocent, and is free to celebrate his innocence in any manner of his choice.

vii. Covenant (igba ndu): Covenant is “an integral part of judicial system...employed to effect genuine reconciliation and thus re-establishes confidence between disputants whose relationship had been so strained that normal intercourse was impaired”. It could be between individuals, families, kindred, Villages, or neighbors, as the case may be. Kuru-Kpanten (2017) sketched the things that could be used in making covenant as follows: Ghura, Akwa, Rikam, Burukutu, Nyina-bi-bushum, Zape-bi-bushum etc. Kuru-Kpanten maintained that” though the methods and materials for covenant may vary, but the methods and the incantations used to invoke the supreme beings are essentially constant” The process usually starts with the supplication of gods, spirits and ancestors, then a declaration of the points(which has been agreed upon) at issue which gave rise to the ritual, and finally, consumption of the edible item (which may be either Ghura, Akwa, Rikam, Burukutu, Nyina-bi-bushum, Zape-bi-bushum etc) used for the covenant as a seal to the bond. It is believed that “those who breach the terms of the covenant are severely punished by the gods,

deities, or shrines in whose presence the covenant was made”. The punishment may be informed of sickness, sudden death, madness, infertility etc as the case may be.

viii. Apology and Forgiveness: The main concern on the part of the resolution process often includes apologies from those involved in the conflict, according to the three major tribes in Takum. These apologies acknowledge the harm caused and express a commitment to peaceful coexistence. The community then offers forgiveness as a way of moving forward.

ix. Ongoing Monitoring and Support: Even after the conflict is resolved, the mediators and community leaders might continue to monitor the situation to ensure that the peace is maintained. Support may be provided to rebuild any damaged relationships.

2.2 Empirical Review

Surv, and Jahun (2015) conducted a study on the roles and the challenges of traditional rulers in land conflict resolution and management in Nigeria: A case study of Bauchi State, Nigeria. In the study, the process of land acquisition and sources of land conflicts would be discussed. The definition and the roles of traditional rulers would be given and the historical evolution of the traditional institution in Nigeria with particular reference to Bauchi State experience in land management would be presented. The unique position of Bauchi state in Nigeria in terms of its significant population and land mass has been identified. The state’s advantageous position as regards to its socio-political weight in Nigeria’s land administration is highlighted. The specific roles and the yearning gap of the traditional institution’s contribution in land conflict and resolution would be enumerated as it affects Bauchi State. The prospects and the problems of the traditional rulers’ roles would be listed. In conclusion, recommendations towards effective role of traditional rulers in land matters would be offered.

A study conducted by Azu, (2018) on the challenges of traditional institutions in communal conflict management in Nigeria: The case of Niger Delta Region. The study viewed that the declining role of traditional institutions in the management of communal

conflicts in Nigeria tends to have watered down the relevance of these institutions in community leadership, especially as it concerns conflict management. This has become a source of worry and hence necessitated this study. The study therefore examined the challenges of traditional institutions in the management of communal conflicts. Data for this study was generated from secondary sources which include related published works on library shelves, internet materials and primarily from researcher's personal observations. Specific reference was made to the leadership roles played by these institutions in the traditional communities prior to the advent of colonialism. The study was anchored on the African Renaissance Theory which is rooted in African traditional values. Findings revealed that westernisation and its politics, coupled with primitive politics occurring in the Nigeria political arena have altogether distracted and deviated the consciousness of these institutions from their primary role as custodians of traditional and customary values, especially in the area of ensuring peaceful co-existence among communities.

A study carried out by Suleiman, Sivamurugan, and Razlini (2019) on the role of traditional leaders in mitigating violence and enhancing peace and harmony in Nigeria. The study stated that violence is a global phenomenon which exists the world over. The form and manner it exists vary from one country to the other. Nigeria has been facing serious challenges of violent acts since her independence till date. These violent acts range from ethno-religious crises, communal conflicts, Boko Haram crisis, Niger-Delta Militancy, farmer/herder clashes among others which threaten peace and harmony in the country. This study examines the role traditional leaders play in mitigating the excesses of violence and enhancing the peace and harmony in Nigeria. The study predominantly relied on secondary data that include journal articles, books, newspapers, etc. In the case of analysis of data, content analysis was employed. The findings reveal that traditional leaders play an important role in reducing the violent acts and enhancing peace and harmony by a way of intervening in resolving conflicts such as farmer/herder clashes, Niger-Delta crisis and so on.

Hussaini, Sani and Mohammed (2020) conducted a study on traditional rulers and peace building in Gombe Emirate, Gombe State. The study opined that traditional institutions as custodians of culture and traditions have been playing a critical role in conflict resolution and ensuring peace and stability in their domains for ages. This noble role has endeared them confidence and respect. Though, their powers have been eroded as a result of the institutionalization of modern system of governance in Nigeria. Consequently, the role of traditional institutions keeps on diminishing and in turn affects the peaceful coexistence of some communities. As a result of the complexities and the dynamics of the conflicts especially in north eastern Nigeria, the need for greater involvement of traditional rulers in peace building and conflict resolution becomes necessary. The study examines the role of traditional rulers in peace building and conflict resolution in Gombe emirate of Gombe state. The study employed African Renaissance Theory (ART) as a theoretical guide. Similarly, data for this study was generated through the use of primary and secondary sources. Questionnaire was drawn and validated by the experts in the field of statistics. The method used for data analyses was simple percentage. The findings revealed that the involvement of traditional institutions in conflict resolution have been helpful in averting the escalation of crisis, enhances peaceful coexistence and social relations

Alliyu, at al (2020) carried out a study on roles of traditional rulers in conflict resolution for sustainable democracy in Nigeria. The research examined the roles of traditional rulers in conflict resolution in Kwara State, Nigeria. The study population consisted of traditional rulers in the state. The study adopted a descriptive survey type, 180 members of traditional rulers were sampled through simple random sampling technique. The researchers' designed questionnaire titled Roles of Traditional Rulers in Conflict Resolution Questionnaire was used as an instrument to elicit data from the respondents. The findings of the study showed that traditional rulers had many roles they play in conflict resolution in all ramifications. The study also revealed that there was no significant difference in the

roles of traditional rulers in conflict resolution based on age and marital status.

2.3 Theoretical Framework

For the purpose of this study the Structural Functionalism was adopted to serve as guide, to explain the role of traditional rulers in peacebuilding in Takum local government. Structural Functionalism is one of the classical sociological theories that explains society as a complex system whose parts work together to promote stability and social order. The theory emphasizes the interdependence of various social institutions and their contribution to the maintenance of societal equilibrium (Parsons, 1951). According to this perspective, institutions such as family, education, religion, and politics each play distinct roles that sustain the functioning of the whole social structure.

The foremost proponent of Structural Functionalism was Talcott Parsons (1951), who expanded on the earlier works of Émile Durkheim. Parsons argued that every society must meet certain functional prerequisites: adaptation, goal attainment, integration, and latency (commonly known as the AGIL schema) in order to survive. He believed that when institutions fulfill these roles, social order is maintained, but when they fail, dysfunctions arise that may threaten societal stability (Parsons, 1951). Durkheim's influence is particularly evident in Parsons' framework, as Durkheim emphasized that shared norms, values, and beliefs form the "collective conscience" that binds individuals into a cohesive whole (Durkheim, 1893/1997). In this way, structural functionalism views deviance not only as a disruption but also as a phenomenon that can reaffirm societal norms through mechanisms of punishment or correction (Merton, 1968).

Society is viewed as a complex, interrelated system made up of different structures (institutions, roles, norms, values) that work together to maintain stability and order (Parsons, 1951). Every part of society (family, religion, education, economy, politics, etc.) performs specific functions necessary for the survival of the whole system (Durkheim, 1893/1997). Structural functionalism has faced numerous criticisms over the

years, particularly for its overemphasis on social stability and harmony while neglecting conflict and inequality. Scholars argue that by portraying society as a system where all parts work together for the common good, the theory fails to acknowledge the role of class struggles, racial tensions, and gender inequality in shaping social realities (Dahrendorf, 1959). This limitation makes structural functionalism less effective in explaining societies characterized by persistent conflict and division.

Another major criticism is its neglect of power and coercion. Structural functionalists often assume that institutions serve the interests of society as a whole, yet many institutions disproportionately benefit dominant groups at the expense of marginalized populations. This overlooks how exploitation, domination, and coercion maintain social order rather than consensus (Mills, 1959). Consequently, structural functionalism has been accused of justifying existing inequalities instead of challenging them.

Structural functionalism is highly relevant in examining traditional conflict resolution and peacebuilding mechanisms in Takum Local Government Area of Taraba State. The theory views society as a system made up of interdependent parts that function together to maintain order and stability (Parsons, 1951). In the context of Takum, traditional institutions such as councils of elders, chiefs, and religious leaders are integral components of the social system, functioning to regulate disputes and ensure communal harmony. Their roles can be interpreted as vital functions that sustain social cohesion in a multi-ethnic and sometimes conflict-prone environment.

Traditional conflict resolution mechanisms in Takum often rely on mediation, reconciliation, and arbitration, which are consistent with the structural functionalist idea that institutions exist to maintain equilibrium within society. By restoring broken relationships and reinforcing cultural values, traditional leaders help to preserve social order, thereby preventing the disintegration of community life. The rituals, norms, and sanctions applied during dispute settlement reflect

mechanisms of social control that keep societal parts working in balance.

Furthermore, structural functionalism emphasizes the importance of shared norms and values in maintaining societal stability. In Takum, festivals, customary practices, and cultural ceremonies such as the *Kuchicheb* festival among the Kuteb people serve not only as cultural expressions but also as conflict-mitigating institutions by reinforcing solidarity and collective identity. These practices remind community members of their interconnectedness and encourage reconciliation, which reduces the risk of recurring violence.

The application of structural functionalism also underscores the importance of role differentiation in conflict resolution. Elders, chiefs, women leaders, and youth groups in Takum each play specialized roles in maintaining peace and rebuilding trust after conflicts. By recognizing and legitimizing these roles, structural functionalism provides a framework for understanding how role performance contributes to collective stability.

3. Methodology

Therefore, this study employed descriptive qualitative method in which qualitative method were used to address the research problem. Qualitative method is deemed appropriately for the study as the research explains the traditional conflict resolution mechanism and peace building in Takum local government area Taraba State. The secondary sources include library materials such as textbooks, journal articles, encyclopedias, newspapers, magazines, periodicals, reports and Internet materials. These materials helped the researcher to make a qualitative analysis of the issues involved in the topic.

The method of data collection adopted and applied here is the qualitative method of data collection. This explains the research use of the observation method. The secondary source were largely adopted from works of experts in the area of traditional conflict resolution mechanism and peace building in Takum local government area Taraba State, books, newspapers,

journals, special publications, documents and electronic media files such as the internet which avails one of the information first hand.

This study adopted the descriptive qualitative method of data analysis. This method is suited for a research of this nature since is mainly associated with textual and contextual analysis of already existing information on the phenomenon being investigated. It involves the presentation, reading, prognosis, analysis, critique and elaborate discussion of relevant information gathered from the different categories of sources, from which conclusion can be drawn. Therefore, the use of this method of analysis is informed by the simplicity with which it can summarize, expose and interpret relationship implicit in a given data by giving a qualitative description of the variables under study. Documentary data were adopted from the secondary source which were analyzed using qualitative approach.

4. Data Presentation, Analysis and Discussion of Findings

This study found the work of Familugba and Adedayo, (2020) who opined that mediation and arbitration stands as a prominent approach for addressing conflicts through informal means. It characterizes the informal procedures for settling disputes, where the involved parties convene with a neutral third party to amicably resolve their differences or disagreements in a manner that is less rigid and frequently more mutually agreeable compared to the formal court process. Mediation represents the prevalent form of traditional conflict resolution, a variety of other methods exist, including dialogue, negotiation, cooperation, discussion, third-party intervention, and collaborative problem solving.

Omoyeni, Falusi, and Onuoha, (2023), demonstrated in their study the importance of ADR mechanisms especially mediation and arbitration to enhance internal democracy in political parties, promoting transparency, accountability, and fairness in decision-making within political parties, and can help in curbing disputes from escalating into legal battles in Nigeria, Stressing that the use of such mechanisms has the potential to alleviate the strain on the judiciary and promote internal

democratic practices within Nigerian political parties. Contrary to Western methods of ADR (Alternative Dispute Resolution) which emerged as solutions to challenges within formal court systems, Mediation and arbitration processes did not serve as an "alternative" to any pre-existing framework. When these practices were initially conceived and put into practice, there were no established courts or highly structured procedures and institutions in place. Mediation and arbitration methods essentially constituted the primary means available to communities. While they may bear resemblance to Alternative Dispute Resolution (ADR) methods, they were inherently indigenous and distinct to these specific societies.

This study found the work of Brainch, (2006) who stated that the mediation and arbitration has been used to promote practical and positive change from the cultural, personal, rational and structural aspects and dispositions in order to build effective and cordial relations among the people in Nigeria societies. The mediation and arbitration mechanisms have powerfully and robustly support the idea of restorative justice in Nigeria, that is, various communities across the states, Both the victim and the offender participate in the process of restoring, healing, and making amends within the broader community context. Mediation and arbitration holds immense importance in the governance and structure of life in Nigeria. These mechanisms play a crucial role in fostering positive connections among individuals, communities, and societies. By offering valuable perspectives, they contribute to the reestablishment of social trust and the reinstatement of harmony and order.

Familugba and Adedayo, (2020) buttress that Mediation and arbitration can complement traditional methods rather than replaced them. They offer additional tools and processes that can be used alongside customary practices to enhance conflict resolution. The availability of mediation and arbitration provides communities with more options for resolving disputes. The introduction of these methods leads to shifts in how disputes are managed, potentially influencing traditional roles and practices. The adoption

of mediation and arbitration can contribute to capacity building within the community. The integration of mediation and arbitration influence the broader legal and social environment, potentially leading to changes in how conflicts are perceived and managed within the community.

1. The facts findings committee headed by the secretary of state Government Barrister. Katap visited Aku-Uka Bara Donga and the Akur Kpanting Takum to discussed the way forward of tribal conflict between Kutebs-Chamba-Jukun.
2. The intervention by the military head quarter in Abuja and police force by establishing mobile barack inTakum.
3. Conclusively the resolution by the state house of assembly to establish rotational leadership by major ethnics groups geared permanent peace in the leadership stools in Takum.
4. The executive order used by the formal Governor Darius Ishaku to banned the Kucheche and Puje cultural festival immensely help to restored peace In Takum. In Takum, Taraba State, a long-standing chieftaincy dispute between the Chamba, Kuteb, and Kpanzo tribes had persisted since 1996, following the death of Late Alhaji Ali Ibrahim Kufung II.

Consensus building among traditional rulers plays a crucial role in enhancing peace building in Takum Local Government Area, Taraba State. Traditional rulers in Takum wield significant influence within their communities. Amusa, and Ofuafor (2012) stated that unified leadership helps in presenting clear, consistent messages and decisions to their communities. Traditional rulers serve as mediators and arbitrators in local disputes. Consensus building among them ensures that these processes are carried out with collective support and shared understanding. When traditional rulers work together to resolve conflicts, they can draw on a wider pool of wisdom and resources. This collaborative approach leads to more balanced and acceptable resolutions, reducing the likelihood of recurring conflicts. When traditional rulers build consensus, they demonstrate a commitment to collective decision-making rather than individual interests. Greater community trust in traditional rulers

facilitates cooperation and adherence to peace-building efforts. It encourages community members to follow agreed-upon resolutions and support initiatives aimed at reducing tensions. Consensus building involved aligning on shared values and objectives. Traditional rulers work together to reinforce common cultural and social norms that promote unity.

Governor Dr. Agbu Kefas intervened, settling the dispute by:

- Creating a third-class chieftdom among the three tribes
 - Offering the third-class chieftdom to all three tribes, but the Kuteb tribe rejected the offer
 - Appointing the Chamba first-class chief of Takum as Chairman of the Takum Local Government Traditional Council, selected from the third-class chiefs
1. The government set up four man committee spear headed by member representing wukari II Hon. Jethro Zinkengyu in the Taraba State Assembly to do door to door funding about the fourth indigenous leadership stool of Takum between the three ethnic groups the chamba, kuteb and the kpanzun i.e "Jukun", and the report or the committee immensely yield significant impact of the conflict and glared of towards installation or the chief of Takum
 2. Several meetings were held in Wukari between the Kutebs elders, Jukun and Chamba over the resolution of the peace in Takum.

By emphasizing shared values and goals, traditional rulers help foster a sense of communal identity and solidarity. This social cohesion is essential for preventing and managing conflicts. Traditional rulers who build consensus coordinate their efforts more effectively, pooling resources and aligning strategies for peace-building initiatives. Coordinated efforts ensure that resources are used efficiently and that peace-building initiatives are more comprehensive. Consensus among traditional rulers can enhance their ability to identify and address potential conflicts early. A united approach allows for quicker and more effective responses to emerging issues. Early intervention prevented minor disputes from escalating into larger conflicts, thus maintaining peace and stability in the community (Randle, 2006).

Traditional rulers set cultural and social precedents through their consensus-driven actions. Their collaborative approach serves as a model for conflict resolution and community engagement. By modeling cooperative behavior and collective decision-making, traditional rulers influence their communities to adopt similar practices, fostering a culture of peace and collaboration. Building consensus involves extensive dialogue and negotiation among traditional rulers. Effective communication and dialogue among traditional rulers promote transparency and mutual understanding. This reduces miscommunications and helps in addressing grievances before they escalate (Randle, 2006). Consensus building among traditional rulers in Takum Local Government Area enhances peace-building by promoting unified leadership, effective conflict resolution, community trust, social cohesion, and coordinated efforts. These collaborative practices contribute significantly to maintaining stability and fostering a peaceful environment in the region.

Tribal councils and elders in Takum Local Government Area, Taraba State, face several challenges in their efforts to build and maintain peace. These challenges stem from a mix of socio-political, economic, and cultural factors. Takum Local Government Area is a home to various ethnic groups and communities with distinct interests and traditions. Salawu, (2010) revealed that Tribal councils and elders often struggle to reconcile these diverse interests and ensure that all factions are fairly represented. This diversity leads to conflicts of interest, making it difficult to reach consensus on peace-building initiatives. The lack of agreement among different groups can hamper efforts to address and resolve conflicts effectively. Traditional institutions, including tribal councils and elders, face interference from local and state political actors who prioritize their political gains over community peace and stability. Political interference undermined the authority and impartiality of traditional leaders, causing them to be viewed as biased or ineffective. This erodes trust in their ability to mediate conflicts and implement peace-building measures.

Limited financial and material resources can restrict the ability of tribal councils and elders to implement comprehensive peace-building programs and support conflict resolution efforts. Without adequate resources, tribal councils struggled to organize community meetings, offer support to conflict-affected individuals, or invest in long-term peace-building initiatives. This limits the effectiveness of their efforts and exacerbates existing conflicts. There can be significant cultural and generational gaps between traditional leaders and younger generations. Modern values and practices sometimes clash with traditional norms and expectations. These gaps create friction and hinder effective communication and cooperation between traditional leaders and younger community members. Such discord can undermine peace-building efforts if not managed properly. The interaction between traditional conflict resolution methods and formal legal systems is challenging. There are conflicts or inconsistencies between traditional justice practices and statutory laws (Sa'idu, 2015).

According to Suberu, (2016) discrepancies between traditional and formal legal systems leads to confusion and disputes over legal processes. This complicated the efforts to achieve justice and peace when traditional rulings are not aligned with formal legal decisions. Ongoing insecurity and violence in the region, sometimes fueled by ethnic or communal tensions, hindered the efforts of tribal councils and elders. Insecurity prevented traditional leaders from conducting peace-building activities effectively. It also creates an environment where conflicts escalate quickly, complicating resolution efforts. Tribal councils and elders have limited access to modern conflict resolution tools and methodologies. Their traditional approaches lack the sophistication needed to address complex contemporary issues. The absence of modern tools and techniques restricted the effectiveness of traditional methods in addressing and resolving conflicts, especially those involving new social or economic dimensions. When traditional authority is weakened, it undermined the ability of tribal councils and elders to enforce decisions and mediate conflicts effectively. This erosion also leads to a loss of respect

and trust in traditional leaders. Tribal councils and elders lack formal training in conflict resolution, negotiation, and mediation skills. Capacity building in these areas is insufficient. The lack of formal training limits their effectiveness in managing complex conflicts and implementing peace-building strategies. Economic hardships and poverty exacerbate conflicts and strain the ability of tribal councils and elders to address issues effectively. Economic challenges lead to increased competition for resources, heightening tensions and conflicts. This makes it more difficult for traditional leaders to foster peace and stability. Tribal councils and elders in Takum Local Government Area face a range of challenges that impact their peace-building efforts.

1. Militias' kidnapping activities on highways since 2001, including bandit attacks and murder, e.g., GARA GAHANCHANJI
Recently kidnappers kidnapped the third class chief of Chanchanji with his son and later killed them which resulted a lot of conflicts between the Chamba/Jukun millions worth of properties and farm land was been destroyed.
2. Involvement of stubborn youths from Kpanzo, Kuteb, and Chamba tribes in violent activities
3. External influences and political interference: the three Major tribe that are revealing with each other their stake holder, and political gangsters were interfering with the peace talks and the other hand used their political influences or office to fuel the conflicts the more.
4. Involvement of stubborn youth or both ethnic groups e.g Kpanzo, Kuteb and Chamba. The involvement or both rivaling groups contributed immensely to divers, field series of conflicting situation in the area.
5. Limited access to education and training program. The conflicts, causes the youths to have access to education and training program in the area.
6. Kucheche: the Kuteb people hold a yearly festival call Kuchecheb every year where all the Kuteb people gather from all over the country in Takum Local Government Area to Celebrate their Culture, in the process the kind of songs

they are singing use to be provocative to the other tribe they would filled offended and some youths which want to cause conflict would enter places they are not supposed to enter and be doing things that can lead to conflict.

Cultural Festivals:

- Kuteb: Kuchencheb on March 25th every year
- Chamba: Cultural Festival on December 31st every year
- Jukun: Puje on December 28th every year

Stubbornness Youth

Kuteb Yatso Youth, kuteb youth festival kucheche hold on 25 march meaning of the festival thanks giving for bomber harvest Jukun/Chamba Cultural Youth, Takaciyawa holding every 28 December

Terrorist/Kidnappers

Recently kidnappers kidnapped the third class chief of Chanchanji with his son and later killed them which resulted a lot or conflicts between the Chamba/Jukun millions worth of properties and farm land was been destroyed.

4.1 Discussion of Findings

This study found that mediation and arbitration stands as a prominent approach for addressing conflicts through informal means. It characterizes the informal procedures for settling disputes, where the involved parties convene with a neutral third party to amicably resolve their differences or disagreements in a manner that is less rigid and frequently more mutually agreeable compared to the formal court process.

The study revealed that the mediation and arbitration has been used to promote practical and positive change from the cultural, personal, rational and structural aspects and dispositions in order to build effective and cordial relations among the people in Nigeria societies. The mediation and arbitration mechanisms have powerfully and robustly support the idea of restorative justice in Nigeria, that is, various communities across the states, Both the victim and the offender participate

in the process of restoring, healing, and making amends within the broader community context.

This study revealed that traditional rulers in Takum wield significant influence within their communities. A unified leadership helps in presenting clear, consistent messages and decisions to their communities. Traditional rulers serve as mediators and arbitrators in local disputes. Consensus building among them ensures that these processes are carried out with collective support and shared understanding. When traditional rulers work together to resolve conflicts, they can draw on a wider pool of wisdom and resources. This collaborative approach leads to more balanced and acceptable resolutions, reducing the likelihood of recurring conflicts. When traditional rulers build consensus, they demonstrate a commitment to collective decision-making rather than individual interests.

The study found that traditional ruler who builds consensus coordinate their efforts more effectively, pooling resources and aligning strategies for peace-building initiatives. Coordinated efforts ensure that resources are used efficiently and that peace-building initiatives are more comprehensive. Consensus among traditional rulers can enhance their ability to identify and address potential conflicts early. A united approach allows for quicker and more effective responses to emerging issues. Early intervention prevented minor disputes from escalating into larger conflicts, thus maintaining peace and stability in the community. Traditional rulers set cultural and social precedents through their consensus-driven actions. Their collaborative approach serves as a model for conflict resolution and community engagement.

This study found that tribal councils and elders in Takum Local Government Area, Taraba State, face several challenges in their efforts to build and maintain peace. These challenges stem from a mix of socio-political, economic, and cultural factors. Takum Local Government Area is a home to various ethnic groups and communities with distinct interests and traditions. Tribal councils and elders often struggle to reconcile

these diverse interests and ensure that all factions are fairly represented. This diversity leads to conflicts of interest, making it difficult to reach consensus on peace-building initiatives. The lack of agreement among different groups can hamper efforts to address and resolve conflicts effectively.

This study revealed that Traditional institutions, including tribal councils and elders, face interference from local and state political actors who prioritize their political gains over community peace and stability. Political interference undermined the authority and impartiality of traditional leaders, causing them to be viewed as biased or ineffective. This erodes trust in their ability to mediate conflicts and implement peace-building measures. Limited financial and material resources can restrict the ability of tribal councils and elders to implement comprehensive peace-building programs and support conflict resolution efforts. Without adequate resources, tribal councils struggled to organize community meetings, offer support to conflict-affected individuals, or invest in long-term peace-building initiatives. This limits the effectiveness of their efforts and exacerbates existing conflicts. There can be significant cultural and generational gaps between traditional leaders and younger generations.

5. Conclusion and Recommendations

This study concluded that in Takum Local Government Area, Taraba State, traditional conflict resolution mechanisms and peace-building practices are deeply rooted in the cultural heritage. These mechanisms are critical for managing disputes and maintaining social harmony among the diverse ethnic groups in the area. In Takum, elders hold significant authority and respect. They are often seen as wise and experienced members of the community who mediate conflicts based on traditional norms and values. Councils in Takum consist of leaders from various clans or tribes within the community. They work together to address disputes and provide guidance on conflict resolution. Disputes are brought before the elders or the tribal council, who listen to both sides of the argument. They use their knowledge of customary laws and local traditions to

propose solutions that are acceptable to all parties. The study concluded that customary mediators are selected based on their reputation for fairness and wisdom. They facilitate discussions between conflicting parties to reach a mutually acceptable resolution. Mediation often involves dialogue and negotiation, with a focus on restoring relationships and maintaining social harmony rather than strictly adhering to legalistic principles. In traditional conflict resolution, compensation or reparations are often required to address grievances. This could involve financial payments, livestock, or other goods. Ensuring that wronged parties receive some form of restitution helps in restoring balance and repairing relationships. The study also concluded that Traditional leaders promote peace by engaging different community groups in dialogue. This inclusive approach helps to address underlying issues and build mutual understanding. Organizing community events and gatherings fosters a sense of unity and helps in bridging divides between different groups. Traditional peace-building efforts emphasize shared cultural norms and values, such as respect for elders, communal cooperation, and hospitality.

The suggestions of this research study are based purely on the objectives and findings. The following recommendations were put toward:

- i. The study recommended that policymakers should strengthen the use of mediation and arbitration by supporting traditional institutions with training and resources to enhance their conflict resolution capacity in Takum Local Government Area.
- ii. Efforts should be made to promote consensus-building among traditional rulers, including regular dialogue forums and collaborative decision-making structures that foster unity and sustainable peacebuilding.
- iii. Government and community stakeholders should work to address the challenges faced by tribal councils and elders, such as lack of recognition, political interference, and inadequate resources, to improve their effectiveness in peacebuilding processes.

References

- A Group of Concerned Citizens of Netzit (Southern Zaria) Origin (1987). Memorandum Submitted to the Administrative Committee of Investigation into the March 1987 Crisis in Kaduna State.
- Abdullahi, H. A., (2013). Peaceful co-existence: A concrete base for social and economic development, paper presented at a two-day workshop on security, awareness, conflict resolution and management, religious tolerance and peaceful co-existence for District Heads in Kaduna State from 3rd-4th October, 2003.
- Adejo, A. M. (2003). *Ethnic conflict and intergroup relations in Nigeria*. Makurdi: Aboki Publishers.
- Afigbo, A. E. (2020). *The role of traditional rulers in modern Nigerian governance*. Lagos: Spectrum Books.
- Afigbo, A. E., (1992). *The warrant chiefs*. London Group Ltd.
- Agalamanyi, C.U., (2009). "Traditional institutions and rural development in Nigeria: A case study of Udi Local Government Area of Enugu State". *NJPLG Vol. XIV No 1*. Pp 153-
- Akinwale, A.A., (2017). Integrating the traditional and the modern conflict management strategies in Nigeria.
- Akinwumi, O. (2006). *Ethnic identities and violence in Nigeria: Lessons from the Benue Valley*. Lagos: Malthouse Press.
- Albert, K.T., Solomon M., and Funsho, B.M., (2011). "Conflict and the challenge to effective conflict management in Kaduna State". *Lapai sociology Review* Vol.3, No. 2.
- Amusa, S.B., and Ofuafor M.O., (2012). "Resilience of traditional institutions in contemporary politics: A historical study of the political influence of traditional rulers in Nigeria". *Current Research Journal of Social Sciences*, Vol. 4, No. 6 pp 407-414. arms and ethno-religious conflict in Kaduna metropolis Kaduna
- Babangida, I. B. (1993). *Speech on the role of traditional rulers in nation building*. Abuja: Federal Government Press.
- Barnett, M., Kim H., O'Donnell M, and Sitea, L., (2007). "Peacebulding; what is in a name?"
- Barnnes, A. E. (2007). "The middle belt movement and the formation of christian consciousness in northern nigeria". *American Society of Church History*, Vol. 176, No. 3 pp.591-610. <http://www.jstor.org/stable/27645035> Accessed: 23/09/2016.
- Best, S. G. (2007). *Conflict and peacebuilding in West Africa: The Nigerian experience*. Ibadan: Spectrum Books.
- Best, S.G. (2012). "The methods of conflict resolution and transformation" In Best, S. G. (ed). *Introduction to peace and conflict studies in West Africa*. Ibadan, Spectrum Books Ltd.
- Blagojevic, B., (2009). Causes of conflict: A conceptual framework. *Journal of Global ChangeandGovernance* Vol.3 No1 <http://globalaffairsjournal.org> Retrieved on 15/02/2014. pp 1-25
- Blench, R., Longtuau, S., Hassan. U., and Walsh, M. (2006). The role of traditional rulers in conflict prevention and mediation.
- Boege, V. (2011). *Potential and limits of traditional approaches in peacebuilding*. Berghof Foundation.
- Bonnat. Z. (2012). Contemporary ethnic and religious crises in Kaduna State <http://www.vanguardngr.com/2012/06/contemporary-ethnic-and-religious-crises-in-Kaduna-state/>. Books Ltd.
- Burton, J. (1986). "The theory of conflict resolution". *Current Research on Peace and Violence*. Vol. 9, No. 3, pp. 125-130 <http://www.jstor.org/stable/40725036> accessed on 14-09-2016.
- Burton, J. (1990). *Conflict resolution and prevention*. New York: St. Martins Press.
- Cengage Learning, (2009). Maslow Hierarchy of Needs http://www.cengage.com/resource/uploads/downloads/0495570540_162121.pdf.
- Conteh-Morgan, E., (2007). "Peacebuilding and human security: A constructivist perspective".
- Coser, L.A., (1957). "Social conflict and the theory of social change". *The British Journal of Sociology* Vol. 8 No 3 Wiley Publishers, pp 197-207 <http://www.jstor.org/stable/586859> Accessed: 01/09/2014.
- Dahrendorf, R. (1959). *Class and class conflict in industrial society*. Stanford: Stanford University Press.

- Danfulani, U. H. (2006). The Jos peace conference and the indigene/settler Question in Nigerian politics. <http://www.ascleiden.nl/pdf/paper-Danfulani.pdf>. Retrieved on 12/10/2015.
- Daniels, G. (2005). Meeting human needs, preventing violence: Applying human needs theory to conflict to ethnic conflict in Sri Lanka.
- Dauke, B.A., (2004). *Zangon Kataf: A journey of a people*. Mangut Publishers, Zaria.
- Diamond, L., (1997). A system approach to peacebuilding, sustainability: The ecology of peacebuilding.
- Duke, S. and Coutier, A. (2009). EU Peacebuilding : Concepts, players and instrument. Leuven Center for Global Governance.
- Dunmoye, R. A. (2009). Traditional Rulers community mobilization and rulers development. Paper presented at a workshop organized by Gap Network for the Local Government Service Board Kaduna.
- Durkheim, É. (1893/1997). *The Division of Labor in Society*. New York: Free Press.
- Economic Commission for Africa, (2007). Relevance of African traditional institutions of governance.
- Egbafo, D.O. and Aghallino, S. O. (2012). "Conflict and concord: a study of pre-colonial peacebuilding process in Esan Land". *Nigeria Journal of Arts, Sciences and Commerce* Vol. 3, issue 2 (1). Pp 57-67
- Ekeh, P. P. (2021). Colonialism and the two publics in Africa: A theoretical statement. *Comparative Studies in Society and History*, 17(1), 91–112.
- Emmanuel, G. J. and Charles, O. (2013). "Public perception of the proliferation of illegal small
- Ezirim, G.E. (2009). "The role of civil society in conflict management". In: Ikejani-Clark (ed), *Peace studies and conflict resolution in Nigeria: A reader*. Ibadan, Spectrum Books Ltd.
- Federal Government of Nigeria, (1976). *Guidelines for Local Government Reforms*, Government
- Francis, D. (2008). Peace and conflict studies: An African overview of basic concepts. In S. G. Best (Ed.), *Introduction to peace and conflict studies in West Africa* (pp. 15–34). Ibadan: Spectrum Books.
- Francis, D. (2008). Peace and conflict studies: An African overview of basic concepts. In S. G. Best (Ed.), *Introduction to peace and conflict studies in West Africa* (pp. 15–34). Ibadan: Spectrum Books.
- Gambo, Y.L., and Omirin M.M., (2012). "Ethno-Religious conflict and settlement pattern in Northern Nigeria". *Mediterranean journal of social sciences* vol. 3, No3. Pp 129-135
- Giddens, A. (1984). *The Constitution of Society: Outline of the Theory of Structuration*. Berkeley: University of California Press.
- Gyekye, K. (1997). *Tradition and modernity: Philosophical reflections on the African experience*. Oxford University Press.
- Gyekye, K. (1997). *Tradition and modernity: Philosophical reflections on the African experience*. Oxford University Press. Hampshire, Palgrave Macmillan
- Hayab, J.P. (2014). An Ongoing Doctoral Research on Sociolinguistics. Stellenbosch University, South Africa. <http://www.onlinenigeria.com/map.gif> Retrieved on
- Haynes, J. (2009). "Conflict, conflict resolution and peacebuilding: the role of religion in
- Holt, S. (2011). *Aid, peacebuilding and the resurgence of war: Buying time in Sri Lanka*
- Human Rights Watch, (2006). "They do not own this place" government discrimination against "non-indigenes" in Nigeria. Volume 18, No. 3(A).
- Ibeanu, O. (2012). "Conceptualizing conflict". In: Best S.G. (ed.) *Introduction to conflict studies in West Africa*, Ibadan, Spectrum Books Ltd.
- Ibrahim, A. Z. (2010). The Role of Traditional Rulers: Nigeria's Emirs and Chiefs in Conflict Management Since 1976 in Albert, I. O. and Olayede, I. O. (2010). (Ed) *Dynamics of Peace* Ibadan, Processes John Archers Publishers Ltd.
- Idris, S. (1995). Paper submitted by his royal highness the emir of Zaazau Alhaji (Dr) Shehu Idris on the conference of native system of the Sudan, January, 19th – 23rd 1995.
- Ikulu Traditional Council, (2012). Situation report on the assassination of clergy man (pastor Yunana Chinge) at rafin pa'a of Ikulu Chiefdom to the honourable commissioner ministry of chieftaincy affairs Kaduna state.
- Ikulu Traditional Council, (2013). Situation report on security matters in Ikulu Chiefdom to the

- honourable commissioner Ministry of Chieftaincy Affairs Kaduna State.
- Inter-Faith Mediation Centre, (2015). Insight on Conflict www.insightonconflict.org/conflicts/nigeria/peacebuilding-organisations/interfaith-mediation-centre/, retrieved on 20/09/2015.
- International Crisis Group, (2012). Curbing violence in Nigeria (1), the Jos crisis. *African report International Journal of Peace Studies*, Vol. 10, No1. pp 69-86 http://www.gmu.edu/programs/icar/ijps/vol10/1/Conteh-Morgan_101IJPS.pdf
- James, I. (2007). *The politics of creation of chieftdom in Kaduna state*. Kaduna, Vanguard Printers and Publishers Limited.
- Jega, A. M. (1996). "Unions and conflict management in Nigeria"s tertiary institutions". *Journal of Public Opinion*, Vol.24, No.1 pp 61-63 <http://www.jstor.org/stable/1166617>, accessed on 20/09/2014.
- Jega, I. (2002). "Tackling Ethno-Religious Conflicts in Nigeria". *Newsletter of Social Science Academy of Nigeria* Vol.5 No.2 pp 35-39.
- Journal of Global Governance* Vol. 13, No.1 pp 35-58 <http://www.jstor.org/stable/27800641> Accessed on 04/09/2014.
- Kaduna State Government Report (1992). Report of Zagon-Kataf (Market) Riots Judicial Commission of Inquiry.
- Kaduna State Government Report (1992). Report of Zagon-Kataf (Market) Riots and Subsequent Riots Judicial Commission of Inquiry.
- Kaduna State Government Report (1999). White paper on the: Commission of inquiry into the Gure/Kahugu disturbance in Saminaka local government area.
- Kaduna State Government Report (1999). White paper on the: Report of the Jema"a emirship staff of office riots judicial commission of inquiry.
- Kaduna State Government Report (2002). White Paper on the: The interim report of the Kaduna state judicial commission of inquiry into the disturbances of 2nd November, 2001 in Gwantu town of Sanga local government and the affairs of the local government councils indicted by the Kaduna state house of assembly committee.
- Kazah-Toure, T. (2003). *Ethno - Religious conflict in Kaduna State*. Kaduna, Human Rights
- Kazah-Toure, T. (1991). "The development of the nationalist movement in Zaria province, 1902 – 1960". MA Thesis, Ahmadu Bello University, Zaria.
- Kazah-Toure, T. (1999). "The political economy of ethnic conflicts and governance in southern kaduna, Nigeria: [De] constructing a contested terrain" *Africa Development* Vol. 24, No. 1 and 2, pp. 109-14 <http://www.jstor.org/stable/24484540> Accessed on 14-
- Ken, I. (2009). "Early warning systems and conflict management". In: Ikejiani (eds), *Peace studies and conflict resolution in Nigeria: A reader*, Ibadan, Spectrum Books
- Kok, H. (2007). Reducing violence: Applying the needs theory to the conflict in Chechnya. *Review of International Law and Politics* Vol. 3., No. 11., Pp 89-108
- Korb, K. A. (2011). The role of religion in peace initiatives amid ethno-religious conflict: A case study of plateau state, Nigeria. Paper presented at the Second Emory Conference on Religion, Conflict, and peacebuilding, Atlanta Georgia on 18 June 2011.
- Kreicie, R.V. and Mogarn D.W. (1970). *Determining sample size for research activities*. Texas, A and M University.
- Kukah, M.H. (1993). *Religious, politics, and power in Northern Nigeria* Ibadan, Spectrum
- Lake, A. and Rothcild O. (1996). Containing fear: The origins and management of ethnic conflict. *International Security* Vol. 21, No, 2 pp 41-75 <http://www.jstor.org/stable/253970> Accessed on 15/08/2014.
- Lambourne, W. (2004). "Post – Conflict peace-building: Meeting human needs for justice and reconciliation". *Peace, Conflict and Development-Issue Four*. Pp 1-24
- Lemay-Hebert, N. (2013). "Review essay: Critical debate on liberal peacebuilding". *Civil War* Vol.15 No2 pure-oai.bham.ac.uk/ws/files/12848535/civil_wrass_review-essay-liberal-peace.pdf.
- Logan, C. (2008). Traditional leaders in modern Africa: Can democracy and the chief co- exist? A comparative series of national public attitude survey on democracy, market and civil society in Africa, *Working Paper* No.93. Ltd.
- Lugga, S. A. (2007). Conflict and security management: A traditional approach to security and conflict management in Hausa land, Nigeria. Katsina, Lugga Press.
- Marker, S. (2003). Unmet human needs www.beyondintractability.org/essay/humanneeds retrieved on 02/09/2015.

- Meek, C. K. (1931). *Tribal studies in northern nigeria*. London, Kegan Paul, Trench, Trubnas and Co, Limited.
- Merton, R. K. (1968). *Social theory and social structure*. New York: Free Press.
- Merton, R. K. (1968). *Social Theory and Social Structure*. New York: Free Press.
- Miller, C.E. (2005). A glossary of terms and concepts in peace and conflict studies, University for Peace African Programme www.upeace.org/pdf/glossarypdf Retrieved on 07/03/2015.
- Mills, C. W. (1959). *The sociological imagination*. New York: Oxford University Press.
- Mills, C. W. (1959). *The Sociological Imagination*. New York: Oxford University Press.
- Mohammed, A. (2003). "Chieftaincy and security in Nigeria: The role of traditional institutions". In: Adamu A.U. (eds), Chieftaincy and security in Nigeria past, present, and future: Proceeding of the national conference on chieftaincy in Nigeria, organized by the Kano state emirate council to commemorate the 40th anniversary of his royal highness the Emir of Kano alhaj Ado Bayero.
- Mpangala, P.G. (2004). Conflict resolution and peacebuilding in Africa as a process: Case studies of Burundi and the democratic republic of Congo.
- Muhammad, A., (2012). The role of traditional rulers in peacekeeping and community policing, being a paper presented at the peace and security enhancement workshop for traditional rulers at arewa house Kaduna, April 12th 2012.
- Murithi, T. (2006). *Practical peacemaking wisdom from Africa: Reflections on Ubuntu*. Journal of Pan African Studies, 1(4), 25–34.
- Murithi, T. (2009). *The Ethics of Peacebuilding*. Edinburg, University Press Ltd.
- National Population Commission, (201). Federal Republic of Nigeria 2006 Population and Housing Census: Population Distribution by Sex, State, Local Government Area and Senatorial District Priority Table Vol.111
- Newswatch Times, (2014) Governor Yero seeks peaceful co-existence at Kaduna Confab. www.mynewswatchtimesng.com/gov-yero-seeke-peaceful-coexistence-kaduna-confab/ retrieved on 20/09/2015.
- Nigeria Reconciliation Group (NIREG), (2004). The Pastor and the Imam healing conflict in Nigeria.
- Nnoli, O. (1988). "Ethnic conflicts in Africa: Comparative analysis". In Nnoli O. (ed.), *Ethnic Conflict in Africa* CODESRIA Books Series.
- Nnoli, O. (2003). Ethnic violence in Nigeria: A historical perspective.
- Nnonyelu, N.A. (2013). "Governance failure, poverty and ethno-sectarian conflict in nigeria: Implication for sustainable development" *Journal of Sustainable Development in Africa* Vol.15, No.4. pp 99-115
- Nweke, K. (2012). "The role of traditional institutions of governance in Nigeria in managing Social conflicts in Nigeria"s Oil-Rich Niger Delta communities: Imperatives of peace-building process in post-amnesty era". *British Journal of Arts and Social Sciences* Vol.5 No.2. pp 202-219
- Oda, H. (2007). "Peacebuilding from bellow: Theoretical and methodological considerations toward an anthropological study on peace". *Journal of the Graduate School of Letters, Hokkaido University* Vol.2. pp 1-16
- Odori, O.C. (no date). "Ethno-Religious conflicts and its implication for constitutional democracy in Nigeria: The threat of Bako Haram sect" *Sokoto Journal of Social Sciences* Vol.15 No1. pp 12-25
- Ohiani, B. (2009). Concept and significance of traditional rulers, Paper presented at workshop organized by Gap Network for the Local Government Service Board,
- Ojo, J. (2006). *The military and Nigeria's traditional institutions: Continuity and change*. Ibadan: Heinemann Educational Books.
- Okafor E. E. (2007). Sociological implications of communal and ethno-eligious clashes in new democratic Nigeria.
- Olaoba, O. B. (2005). *Ancestral focus and the process of conflict resolution in traditional African societies*. Ibadan Journal of Humanistic Studies, 15(1), 1–13.

- Osaghae, E. E. (1998). *Crippled giant: Nigeria since independence*. Indiana University Press.
- Osaghae, E.E. and Rotimi T.S. (2005). "A History of identities, violence and stability in Nigeria". *Center for Research on Inequality, Human Security and Ethnicity*, Queen Elizabeth House, University of Oxford.
- Otite, O. and Albert I.O. (1991). (Ed), *Community conflict in Nigeria: Management, resolution and transformation*. Spectrum Book, Ibadan.
- Philips, J. E. (2000). Domestic's aliens: The Zangon-Kataf crisis and the African concept of stranger. *International research group for trans-regional emerging area studies (ITEAS)* iteasnet/domestic-aliens-the-zangon-kataf-crisis-and-the-african-conceptof-strangers. Press Lagos.
- Rahim, M.A. (2002). Toward a theory of managing organizational conflict: *The International Journal of Conflict Management* Vol.13, No.3 pp 206-235.
- Rigby, A. (2006). "Is there a role for military in peacebuilding?" *Committee for Conflict Transformation Support*, No.32.
- Riruwai, A. K. and Ukiwo U. (2012). Nigerian reconciliation and stability project background studies for programme preparation: Mapping conflict prevention actors and initiatives in selected states. Report No. 4 Kano State.
- Ritzer, G. (2011). *Sociological Theory* (8th ed.). New York: McGraw-Hill.
- Ropers, N. (2002). Peacebuilding, crisis prevention and conflict management. Eschborn Deutsche Gesellschaft. Rubentein, R. E.(2015). "Basic human needs: The next steps in theory development". *The International Journal of Peace Studies* Vol.6, No.1 www.gmu.edu/program/icar/ijps/vol.6-1/Rubentein.htm retrieved on 02/09/2015.
- Rukuni, T., Machinjambi Z., Musingah. M.C., Kaseke K.,E., (2015). "The role of Traditional leadership in conflict resolution and peacebuilding in Zimbabwean communities: Sa'idu, I. J. (2015). "The roles of and challenges of traditional rulers in Land conflict resolution and management in Nigeria: A case study of Bauchi, Nigeria". *FIG Working Paper*
- Salawu, B. (2010). "Ethno-Religious conflict in Nigeria: Causal analysis and proposal for new management strategies". *European Journal of Social Sciences* Vol.13 No3. Pp 345-353
- Santiso, C. (2002). Promoting democratic governance and preventing the recurrence of conflict: The role of the United Nations Development Programme in post conflict peacebuilding. *Journal of Latin American Studies*.
- Shehu, U. U. (no date). The role of traditional institutions in enhancing peaceful and harmonious coexistence among various communities being a paper presented at two days retreat for emirs/chiefs in Kaduna state.
- Suberu, R .T (2016). *Ethnic minority conflict and governance in Nigeria*. Ibadn, Spectrum Books Limited.
- Temple, O. (1965). *Notes on the tribes, provinces, emirates and states of the Northern Provinces of Nigeria*. Oxford University Press.
- Tschirgi, N. (2003). "Peacebuilding as the link between security and development: Is the window of opportunity closing?". *International peace academy studies in security and development*.
- Yahaya, A. (2012). "Conflict in North Western Nigeria: Anatomy of Inter-Group Relations in Southern Kaduna State". In: *Nigerian Convulsive Federalism: Perspective of Flash Points of Conflict in Northern Nigeria*. Mohammed, H. (ed), Ibadan, Cypress Concepts and Solution Lmd.
- Yahaya, A. (2014). Colonialism in the „stateless“ societies of northern Nigeria: A historical overview of administrative policies and their enduring consequences in southern Zaria district. Being a text of paper for the faculty of social sciences, Ahmadu Bello University Zaria, seminar series.
- Yahaya, A. D. (1980). *The native authority system in northern Nigeria 1950 – 70: A study in political relations*. Zaria, ABU Press.
- Zartman, I. W. (2000). *Traditional cures for modern conflicts: African conflict "medicine"*. Boulder, CO: Lynne Rienner.