An Analysis of Traditional Institutions and Peace Building: A Case Study of Yobe State of Nigeria 2015-2020

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Abstract

This study explored the role of traditional institutions in peace building in Yobe State of Nigeria, 2010-2020; it seeks to identify the causes of conflict, the roles of the traditional institutions in peace building, and the challenges faced by the traditional institutions in peace building; and proffer possible solutions and way forward to promote peace building; therefore qualitative method of data collection will be use throughout this research in achieving this secondary data will be utilize to collect from already prepaid findings of experts including written materials from published journals, articles, and internet; the study findings supported the propositions that traditional institutions played a significant role in peace building in Yobe State by way of creating awareness on peaceful co-existence among their subjects, provided relief materials to victims affected by insecurity and ensuring their return to their houses as well, as are the specific role traditional rulers played in managing conflict and ensuring lasting peace in the affected areas, it also finds out that the role played by traditional institutions in ensuring lasting peace in Local Government Area is effective, this is in the sense that majority; of the people that were displaced in the era of insurgence have been resettled in some of the communities affected by the insurgencies in the Yobe State, also individuals from the Hausa ethnic group are conducting their commercial activities in some the communities that were affected by the insurgencies among which are kasaisa village, katarko village in Yobe state. The paper concluded that the people generally acknowledged the importance of the role played by community leaders in resolving conflicts and peace building, despite the fact that some of the community leaders are corrupt and biased in their judgments. Therefore the paper recommended the following; Traditional institutions should emphasize cooperation and amicable settlement of dispute, between and among diverse ethnic and religious groups in their respective domains, Governments should also provide adequate security personnel, police outposts, arm and ammunitions, as well as patrol vehicles in various chiefdoms in the affected areas as a measure of being proactive whenever there is breakdown of conflict in the area.

Keywords: *Traditional institutions, peace-building, role, Yobe State.*

Introduction

The role of traditional institutions in African societies in precolonial times is well acknowledged and recognized based on their impact on societal development.

Nevertheless, almost every society was expected to function averagely by knowing the differences within its human resources in accordance with the set objectives. To this extend, therefore, conflict is bound to be a common social phenomenon in any given society. In other words, conflict was a universally known phenomenon that was associated to many form of activities or social interaction among people for a given purpose. Conflict therefore means the struggles, disputes, disagreements, misunderstanding, wars, frustrations and structural problems as well as social problems existing within, between and among individuals and groups in any given society (Ezenwoko & Osagie, 2014).

Different community institutions are known is to preserve peace, the customs, cultural heritage of the people and also to manage, settle and resolved dispute/conflict arising within and between the members as well as the residents of the community by the instrumentality of laws and customs of the people in that particular community or society. Community leaders are seen and in some cases taken as the custodians of their people's norms, cultural values and practices (Olaoba, 2005)

In African societies traditional institutions are characterized by fragmentation of various aspects of their political economy, including their institutions of governance. Large segments of the rural populations, the overwhelming majority in most African countries, continue to adhere principally to traditional institutions. The post-colonial State, on the other hand, essentially emulates western institutions of governance, which are often at odds with traditional African cultural values and the region's contemporary socio-economic realities. Fragmentation of the institutions of governance,

along with economic and social fragmentation, has contributed to Africa's crisis of state-building, governance, and economic development. (Okunloye & Olokooba, 2017)

Moreover, the growing economic diversity and complex division of labor, which mark the present era of globalization, are largely beyond the scope of traditional institutions. These institutions are, therefore, unlikely to be able to cope with poverty alleviation among their constituencies without the stewardship of the state. (Okunloye 2018)

In Nigeria, the heads of traditional institutions are called different names according to the language and culture of a particular community. Most communities in the Northern Nigeria which is predominantly made up of Hausa/Fulani people addressed heads of traditional institutions as 'Emirs' or 'Sultan' and their councils, depending on the ranking of the traditional rulers. In western Nigeria, (the Yorubas), there are popularly known as the 'Obas'. While the traditional rulers among the 'Igbos' who occupy the South-eastern Nigeria are called the 'Igwes' or 'Eze'. Most states in the south-south region do not have a generally known name for their traditional rulers, each state or communities have a particular name they call theirs. Popular among them are: Obong of Calabar, Jaja of Opopo, etc. However, there exists clan heads and paramount rulers in these areas certificated by the government to maintain peaceful co-existence among the people. The traditional institution elicit greater confidence and legitimacy in the eyes of the ordinary Nigerians than the institution of the modern state due to it closeness to the people. Government comes and goes but the traditional institution has remained an integral framework of the people's history and the bedrock of the traditional society. (Thewill, 2016).

In North East traditional institutions are deeply rooted and unique to members of a particular community. They have the capacity to influence

and control the behavior of the people. They have the powers to coordinate information regarding any issue from their various clan heads or emirs and this information were processed to avail peaceful coexistence and mutual love for one another in their respective domains (Thewill, 2016)

The colonial Nigeria experienced the influx of the British. As the British do in any country they make colony, they employ the system of indirect rule in governing their colonies. The system of indirect rule involves the use of local chiefs or other approved intermediaries and traditional laws and custom with British officials merely supervising the administration (Abdullahi, 2007).

For example, in the northern Nigeria, according to Roger et al2006:14), the British created a political coalition between Native Authorities and the provincial administration as follows: A district head is the most senior administrator and community leader in his area, responsible for the maintenance of law and order, and collection of taxes and other revenue. District heads are expected to initiate development at local level and to mobilize people to undertake communal works. They are also charged with educating people concerning government policy heads derive their authority from the councils and local government, and are appointed, disciplined and paid by the former. Village heads work under the district heads and are expected to tour frequently and acquaint themselves with the feelings of the people. They must keep their councils and local government informed of local developments, submitting regular reports on a range of matters. District and village heads perform the role of traditional institutions in their respective communities, and command wide respect for this. Subsequently, they further explained at the judiciary, the Native Authority police and the Prison were under the direct control of traditional institutions; and they had the full support of the colonial authorities in maintaining law and order. Likewise, in the South-western Nigeria, the local

chiefs such as Obas and his chiefs were used as intermediaries during the colonial administration. The Obas and his chiefs were mere representative of the British often presided over local courts and settle local matters, applying customary laws with the full support of colonialists (Adeola,.2011).

According to Iworah (2007), their roles of the Traditional Institutions were upheld. As either members or nominees to Houses of Assembly and Houses of chiefs, they participated in making policy with governors in their regions. However, these roles changed as the Independence Constitution of 1960 came into existence. Although, Council of Chiefs in Northern Region and Minority councils in the Eastern and Western regions helped in fostering the participation of traditional institutions in these regions, their positon in the federal and regional legislature were eroded in favor of appointed chiefs (lworah. 2007).

The scientific reason for the relative importance of community institutions within process of peace building in the Nigerian and North eastern society particularly in Yobe State is premised on the fact that they have knowledge of the acceptable traditional methods and processes for conflict resolution. For example, Yobe State comprises of many communities with several traditional rulers that have played a significant role in the resolution conflict and ensuring peace sustainability among within their jurisdiction for more than a decades. Similarly, many studies in extant literatures have not only centralized only on the roles played by community leaders in peace building in these states known as Yobe states. (Oyedele, 2007; Otite & Albert, 2009).

Peace building have become the future expectations in north eastern part of Nigeria in the rural communities. As a result that, there have been series of agitations to improve the efficiency and effectiveness of the community institutions in tackling these conflicts. Many community development projects have relegated, abandoned

or considered as a complete failure due to the issue of conflict resulting almost from internal disputes within the rural communities. The cost of inability by communities to manage disputes contributes to underdevelopment and poverty. One of the issue associated factor that has been associated with successful project implementation and sustained development is peace. This study is therefore important since peace building is an important part of development process in every society and there is for researchers to explore the role of traditional institutions in peace building in North Eastern Nigeria. Despite the fact that previous researchers have explore the role of traditional institutions in peace building, using various unit of analysis, to the best knowledge of this researcher there is less or very few research on the role of traditional institutions in peace building in north east, hence it became necessary to conduct this research in order to fill in the existing contextual gap. The study will be beneficial to policy makers, development planners, security experts, governments, and traditional institutions, it will provide a greater policy framework for incorporating the role of traditional of traditional institution in peace building North east Nigeria. This study examined the role of traditional institutions in peace building in Yobe State Nigeria from the period of 2015-2020.

The overall objective of this study is to examine the role of traditional institutions in peace building across North East in Nigeria, to explore the challenges faced by community institutions at the cause of ensuring peaceful coexistence in North East, and proffer possible solutions and way forward to promote peace building.

The questions to ask are; what causes conflict in Yobe State? What roles do traditional institutions play in peace building among residents of Yobe State? What Challenges do traditional institution faced in peace building process in Yobe State? Thus the study will attempt to answer these questions in

an effort to make contribution to existing literature and scholarship.

Review of related literature
Conceptual clarification
Traditional institutions: 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 centered on traditional institutions, who were considered repository of religious, legislative, executive, and judicial functions (Afigbo, 1972). In essence traditional institutions constitute the core of governance.

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

However, traditional institutions can be referred to as indigenous political arrangements, whereby leaders with proven track records are appointed and installed in line with the provisions of their native laws and customs (Orji and Olali, as cited in Nweke, 2012: 206). By implication, before a person is appointed to the position of traditional ruler, he must be a man of integrity, sanctioned by native law and custom of that particular community. This definition failed to come to reality with present day Nigeria, whereby people of questionable character that cornered public fund, after retiring from public office are appointed as traditional rulers.

Adewumi and Egwurube, as cited in Ohiani (2009: 4), defined traditional institutions as communal political leadership position sanctioned by cultural mores and values, and enjoying the legitimacy of particular communities to direct their affairs. Their basis of legitimacy is therefore tradition, which includes; the whole range of inherited culture and way of life; a people's history; moral and social values and the traditional institutions which survives to serve those values; traditional religious

ideas surviving as autonomous religious or influences of Christianity and Islam; the kingship systems and the other social institutions

According to Omole 2016 traditional institutions referred to as "those social economic or political organization or bodies which derive their power, legitimacy, authority, from the traditions of a particular people.

Traditional leaders: Traditional ruler refers to a traditional head of an ethnic community, whose staff of office conferred the highest traditional authority on the incumbent since before the emergence of colonialism. The definition is found wanting because it fails to look at the office of traditional rulers beyond pre-colonial and colonial to post-colonial era.

Therefore, Ola and Tonwe (as citedin Tonwe and Osemwota, 2013: 130), sees traditional ruler as the traditional head of an ethnic group or clan who is the holder of the highest primary executive office in an indigenous polity, or who has been appointed to the position in accordance with the custom and tradition of the area concerned by instrument or order of the state government, and whose title is recognized as a traditional ruler by the government of the state.

The national conference of traditional institutions in Kaduna 1983 explains traditional leader as a person who by virtue of his ancestry occupies the traditional position or title of a particular jurisdiction and he has been appointed to the position base on bases of the customs and culture or traditions of the area whose throne has been in coexistence before the advent of British in Nigeria (Cookeye et al; 2010).

A well-known analyst (JeoEgwurabe) once argued that "A traditional leader is an individual occupying communal political leadership position and having the legitimacy of a given jurisdictional community to direct their affairs" Sun 30th July, 2016).

Peace building: "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 conceptualization 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 engage 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 categorized 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: 2).

"Negative peace is what is perceive 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, 2003:3). 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.

The 2000 report of the panel on United Nation peace operation, defined peace building as "activities undertaken on the far side of conflict to resemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war".

The concept of peace building like any other concept in social science, defied any universally acceptable definition, and does not enjoy common practice as well as terminology. In essence, peace building means different things to different scholars, actors, and agencies both in conceptualization, terminology, practice and approach. Originally, Johan Galtung (1976) coined

this concept in contrast to the terms such as "peacekeeping" and "peacemaking". Galtung defines it in relation to structure of peace; he limits his scope to inter-state relationships (Oda, 2007).

The Role of Traditional institutions in Peace building in Nigeria

The place of traditional institutions in modern Nigeria cannot be over looked as regard the issue of peace building as Dunmoye (2009) opines that, traditional institutions can play the role of fostering harmony in their communities either as individuals or as group.

Traditional institutions bring to bear in various ways the issue of peace building such as peace and security, information and intelligence gathering as part of early warning, conflict mediation and resolution, reconciliation dialogue, trust and confidence building initiative, encouraging coexistence through peace education and poverty eradication etc.

However, scholars, policy makers, non-governmental organizations, security agencies etc made various submissions as regard the role of traditional rulers in peace building.

They argue that, despite the fact that traditional rulers lack official capacity in Nigeria legal document, the traditional authority and leadership has remain a strong force to be reckon, and at the same time they are expected to ensure peace and harmonious co-existence, and maintain solidarity amongst

Groups in their domains (Amusa and Ofuafor 2012; A Group of Concerned Citizens of Netzit (Southern Zaria) Origin (1987).

The traditional institutions through information and intelligence gathering, share and always cooperate with intelligent community, in the area of sharing intelligent information, some of which are highly valuable in nipping in the bud, what could have created intolerable ethnic, religious and/or political clashes (Mohammad, 2009).

Another area is security, through neighborhood watch, where traditional institutions organized residents in particular community or neighborhood to watch out for criminal or any suspicious behavior, arrest or report suspect to the police, and consequently providing communal security through the patrol of the community at night.

They inevitably help the police and, consequently providing a greater support based within communities to help identify criminal trends in order to proactively respond to them and bridge the communication gap that used to exist between the police and the community they serve (Mohammad, 2009).

Conflict resolution mechanism

Low level committee**,** comprising of village head, Fulani and farmer leaders. They can resolve the issue at their level, mostly by mediation and payment of compensation. Middle level committee**,** comprising District head, Sarkin Fulani and branch chair of the Farmers Association. Very few issues pass this level without being resolved, high level committee**,** comprising the Emir, the Galadima (who also represents the Chairs of Associations) and other members of the Emirate Council. The verdict here is final and the conflicting parties must adhere to it. (Agbu, O & Bolarinwa, J. 2006.)

Since the establishment of these mechanisms, both in the Eastern and Northern Nigeria, individuals and community's in these regions have been living peacefully with one another, (Jacob, 2010)

However, the arrival one colonialists who created a nation, named Nigeria, led to the change in status and roles of these traditional institutions. These colonialists thereby brought the different Nigerian political systems under centralized states and used traditional institutions as intermediaries between the colonial state and the local people as intermediaries between the colonial State and local peoples, chiefs were expected to maintain peace and order within their communities. Consequently, these chiefs (traditional institutions) were assigned

constitutional roles. Therefore, in the next section, we shall not only attempt to identify these roles assigned to them (traditional institutions) during her colony but also look at their (traditional institutions) constitutional roles after the colonial rule was abolished vis-à-vis their roles in different Nigerian constitutions.

Major challenges

Some of the major challenges faced by traditional institutions in peace building is the resistance of local communities to new approaches to peace building, especially those that question traditional methods and demonstrate success through new perspectives and methodologies.

Intangible results: It is difficult to measure to demonstrate the results of community peace building, given that the focus is on building social and not material capital, and it is often difficult to measure the dispute or conflicts that are prevented. However, overtime, greater security and lower levels of violence should be achieved, and research on past levels of insecurity would allow comparative analysis. Through appropriate evaluations, donors can be made aware of the project success and apprised of the most significant changes.

Gender: Another challenges faced by traditional institutions is the process of peace building are considerable challenges in incorporating women into peace building programs and ensuring that peace building includes prevention of domestic violence. This is not only due to male dominance in Northeast community institutions but also the fact that often programs envisage building the capacities of existing community institutions, rather than attempting to establish another layer of institutions. However, many NGO programs manage successfully to promote the involvement if women in peace building and their best practices could be replicated. Some organs reveal that peace building programs result in improved attitudes towards women, fewer abuses against women, and reduced domestic violence. When such programs are combined with capacity building in gender sensitive for alternative approaches, opportunities for women's involvement in peace building could expand, (Arigu, A. 2013).

Government involvement: In order to ensure the participation of the broadest possible spectrum of individuals in peace building, it is important for a peace building program to have wide ownership, rather than being simply considered a government program. A number of existing community peace building in Afghanistan is undertaken by a range of actors in conjunction with civil society, community-based groups and local authorities, (Musinghafui, M.C, 2015).

Northeast geographical diversity, and the wide range of conflict types, implies that he most effective type of peace building will vary according to local circumstances and dynamics amongst ethnic communities (Adeola, A. 2011)

Lack of capable human resources: There is a lack of competent individuals/implementing partners with experience of peace building and a general lack of qualified and reliable human resources. Further, there is a lack of trained human resources in peace building and conflict resolution, especially for conducting the training in rural comminutes. Barakat, S. et al, (2006)

Security, coverage, and effectiveness: High levels of insecurity greatly limit the extent to which peace building programs are implemented in Northeast. However, the government is implementing peace building programs in relatively in secure areas of Nigeria especially in the north eastern part of the country in which Northeast are key areas, demonstrating that this could be accomplished on an incremental basis through established techniques such as using local partner organizations, engaging with community and tribal leaders, and demonstrating the value of peace building by implementing the program in areas adjacent to insecure areas. Brock-utne (2001)

Traditional institutions Conflict Resolution Mechanism in Nigeria: on pre-Colonial, and post-colonial times

Indeed, there **is** no gainsaying that, traditional institutions have certain elements as the basis of their authorities other than tradition. This makes them different from other leaders in the world. The pre-defined Nigerian communities had them (traditional institutions) as virtually the only people with authority to govern their subjects. In that period, traditional institutions managed affairs, administered justice and resolved tension in their different localities with certain unwritten laws. This unwritten laws found their root in firsthand experience passed on through stories, myths and legend, folklore, rituals, or songs, from generation to generation and formed part of the general social structure which in turn bred order, development, peace and stability in these localities. Weinstein, J. (2009)

This does not presuppose that these communities were out rightly peaceful and orderly, as every community, at that time, had witnessed one form of conflicts or the other as a result of divergent interests arising from the difference in languages and traditions. However, these (conflicts) were put under control by traditional institutions who were seen as the living representatives of their ancestors and believed to possess their authority from the spirits of the Supreme Being or God. It is interesting to note that, the vast knowledge of custom, myths and the history of the communities; and the skills as orators as well as the social capital which traditional leaders has as leaders of these communities, empowered them to put conflict to an accusations and counter accusations, to soothe hurt feelings and to reach a compromise that may help to improve future relationships of the conflictual parties. This objective in that era was achieved through traditional approaches which were holistic, comprising also social, economic, cultural and religious-spiritual dimension. This is in accordance with the entirety of traditional lifestyles and world views in which the different spheres of societal life were hardly separated. What must be keenly noted by conventional mechanisms is the salience of traditional practices such as the use of rituals, symbols and interpretations of myths to bring conflicts to an end, (Brock Utne, 2001).

Subsequently, in Northeast Nigeria, among the farming communities, according to Jacob (2010), there is hierarchy of village elders, ward heads and District heads who can be called on to resolve disputes. If the damage is serious, then a more senior leader is called upon to settle the problem. The main problem with traditional authorities in his view is that their interest in these matters varies from one village to another. Some take action to set up court-like procedures, with witnesses, site inspection and independent assessment of costs. Others make arbitrary judgment, and people commonly accuse them of taking bribes. In some areas, the pastoralists are said to win all cases because they are wealthier than farmers and can play more. Elsewhere, judgment is said always to go in favor of farmers. Barde, B. (2004)

The Emirs, he further explained, could also help in forming professional and tribal associations. Each association could freely elect its own chairperson. The different chairs elected one representative as member to the Emirate Council. (Moxham, B. (2005)

Parliament shall have power to make laws For the peace, order and good government of Nigeria (Other than Federal territory) or any part thereof respect to any matter included in the legislative lists; and For the peace, order and good government of the Federal territory with respect to any matter, whether or not it is included in the legislative lists these roles were reduced to mere advisory in the latter constitution of Federal Republic of Nigeria (that is, 1979 constitution). A situation whereby they (traditional institutions) were allowed to only remain relevant as members of the Council of State

at the federal level, and the Council of Chiefs at the state level without any administrative roles.

These powers (traditional institutions) are as contained in Part I of the Third Schedule of the 1979 constitution which is as follows: A council of chiefs shall compromise a Chairman and such number of persons as may be prescribed by Law of the House Assembly of the state. The Council shall have power to advise the Governor on any matter relating to customary law or Cultural affairs, inter communal relations and chieftaincy matters. Furthermore, their roles also diminished in the subsequent Nigerian constitution of 1999 as no role is ascribed to them.

Assessing the impact of Traditional institutions in conflict resolution.

There is no Community in the world that achieves development, order and stability without defined norms and values embedded in its institutions and exercised by its leaders, according to this finding of this study, predefined Nigeria had traditional institutions as its leaders who exercise Governance, power and authority or influence over their respective communities. Exercise these power, authority and influence which had its root in tradition, in. turn, helped those (traditional rulers) in the aspects of managing affairs, administering justice and most especially resolving. Suffix to say, the pre-colonial Nigeria benefited immensely from these roles played by the traditional institutions, as a result, crisis based on tribal, ethnic and religious sentiments were very minimal.

These roles of traditional institutions Changed during the colonial era. As it was done everywhere Europeans rot co1ony, they inculcate their religious 1deas and values and other forms of ideology such as democracy 1nlo the system of governance of their subjects which in turn erode the domestic policy-making process of their subjects.

The colonial Nigeria was not an exception of this. According to the findings of this study, the domestic policy making process embedded in various institutions of governance in the pre-defined Nigeria were altered radically by the British who imposed their hegemony by assigning roles to traditional institutions in the bid to penetrate their subjects. According to the 1indings of this study, these roles were different from their initial roles in the precolonial period as the traditional institutions ruled in accordance to the directives of the British. Aligbo (1972) asserts that the British Instituted Native Courts and installed chiefs by warrant that controlled them, He also explained that, many warrant chiefs solely constituted colonially backed legitimacy beyond the fact of being installed by colonial state. The implication is the domineering roles played by traditional institutions in the pre-colonial era became weakened as their (traditional institutions) authority was seriously undermined with loss prestige from their subjects.

These downwards trends of reduction of powers of traditional Institutions have remained from the colonial era to the post -colonial Nigeria state. As a matter of fact, the introduction of a federal constitution in 1954 which brought an end to indirect rule as it was replaced by the new system government supposed to be a turning point for the usurpation of traditional institutions authority in Nigeria However, this may not be entirely true in Nigeria as the British intensified her hegemony by merely replacing her officials with privileged individuals trained in Britain in the 1940s and 1950s with quasi-socialist ideas to manage Nigeria along with traditional rules.

Although, these individuals acted under the auspices of fighting or negotiating for federalism and parliamentary but the fact remains that their assumption of power did not help the traditional institutions in gaining back their sovereign authority. According to the findings of this paper, these individuals portrayed the traditional institutions as a relief of a former era as the British monarchy and thereby substituted their (traditional institutions) status from being responsible for local

administration and governance in their respective domains during the colonial era to advisers of local government as stipulated in the 1976 local Government laws Subsequently, as Nigerian fell victims to a series of military coups and the rather haphazard authoritarianism, the situation is however different when the military dictators used them as tools to mobilize peoples support for their (military dictators) program. As they (traditional especially c nonelected ones during first constitution, worked for the military dictators, the traditional institution derived a kind of prestige in exchange for the legitimacy giving to the dictators. consequently, after Nigeria returned to democratic dispensation, the focus of the citizens and elected leaders was on the activities of the few traditional institutions who collide with military dictators in looting public revenues for private gain and not on their relevance to the Nigerian society as they did during the pre-colonial era. The implication is that, their roles in most or the constitutions were on advisory ground and not as the royal fathers of their various domain this has bred failure in governance of the new state.

Therefore, the loss of direction in governance which leads to the prevailing state of poverty the frequent electoral and post-electoral strife, and the persistence of widespread ethnic and civil Conflicts in the new Nigerian state, is the manifestation of the failure of the new Nigerian state.

The new Nigerian State has neglected the cultural norms and values which were embedded in the precolonial institutions of traditional institutions. 1he pre-defined Nigeria had norms and values that existed within its various communities before the arrival of the British. The British replaced these values with theirs without any considerations of the ones they met. According to Dore (n.d) notes, when policy neglects history, culture, and social context, huge amounts of effort and resources can be wasted on poorly conceived initiatives. Therefore, in the bid to build and strengthen the new Nigerian state, there is recognize traditional institutions and its

institutions. This is principally borne out by a growing recognition that capable democratic States must be grounded on indigenous social values and contexts, while adapting to changing realities. This will require among other actions aligning and harmonizing traditional governance institutions with the modern State especially in the aspect of conflict resolution upon which this paper is focused.

Framework of analysis

The study is anchored on the structural functional analysis which is a derivation of the General System theory of political analysis and as propounded by Almond and Coleman (1960) and Almond and Powell. (1966). the structural functional analysis is another derivative of the systems approach. Coming in through sociology and originating mainly in the writings of anthropologists like Malinowski and Radclitfe Brown, and adopted in political science, especially in comparative politics by Gabriel Almond, structural functional analysis is basically concerned with the phenomenon of system maintenance and regulation. The basic theoretical proposition of this approach is that all systems exist to perform functions through their structures. The central question of this approach, as Young (1966) says, is what strictures fulfill what basic functions and under what conditions in any given society basic assumptions of the structural are:

1. Society Single inter functional derivative of the system approach in which each of its elements performs specific function and whose basic goal is the maintenance of the systemic equilibrium.

2. Society, being a system as a whole, consists of its numerous part related which are inter dependents.

3. The dominant tendency of the social system is towards stability which maintained by its own inbuilt mechanism.

4. System's ability to resolve internal conflicts is usually an admitted fact; Changes in the system are always natural, but they are neither sudden nor

revolutionary, but are always gradual and adaptive as well as adjective.

5. System has its own structure, with its own aims. Principles and functions.

The structural functional derivative speaks of the political system as composed of several structures patterns of action and resultant institutions with their assigned functions. A function, in this context, means, as Plato (Dictionary of Political Analysis) says. Some purpose served with respect to the maintenance or perpetuation of the System, and a structure could be related to "any set of related roles, including such concrete organizational structures as political parties and legislatures.

So the structural functional analysis, Piano continues, "involves the identification of set of requisite or at least recurring functions in the kind of system under investigation.

This is coupled with an attempt to determine the kinds of structures and their interrelations through which those functions are perfumed".

Structural Functionalism as a theoretical framework is intended to explain the basis for the maintenance of order and stability in society and the relevant arrangement within the society, which maintain the social order and stability, in our information of a structural functional framework, social processes and social mechanisms are the intervening variables.

A complete description of a social of system would include therefore, a treatment of the social Structures, and Various functions of these structures, and of the social processes and mechanism that must be in operation if the structures are to satisfy certain functions (Holt, 1967).

It is Holt's view that structural functional analysis is a distinguishable approach primarily because of the selective aspects of social reality that it seeks to describe largely in terms of structures, processes, mechanisms and functions, these four concepts are of particular importance in the laws and theories that are developed.

The origin of modem functionalism can be traced to Comte. The prominent theorists of structural functionalism are Herbert Spencer (1874) Gabriel Almond (1966); Parsons (1937, 1961): Merton (1957): Davis (1959) Evans Pritchard (1940); Meye Fortes (1945) etc. Almond (1966), one of the principal proponents of structural functionalism, argues that every political system performs certain functions. He adopted Easton's systems analysis and stressed the functions which could be included among the input and output functions of all political systems The inputs are the functions of interest articulation, and interest aggregation while the outputs are the sanctions of rulemaking, rule application and rule Adjudication. According to Almond the functioning of any political system may also be viewed in terms of its capabilities, which is the way it performs as a unit in is environment. The concept regulative, extractive, distributive, symbolic and responsive capabilities are employed as criteria to assess how system is performing within its environment, how it is shaping its environment, and how it is being shaped by the environment as well.

Methods and Materials

This paper employs the use of qualitative method using narrative that lean towards the interpretivist approach. The source of data to which this research relied upon is purely secondary source on text books, magazine, journals, and comment from a number of resource people who are expert in this segment, the use of secondary information was purely to collate historical information recorded by others for a different purpose other than this.

Discussion of Findings

Unemployment and poverty, "There is the issue of poverty and unemployment among the youths;

people are living in abject poverty and also inequality. Beside poverty has become a major root cause of Nigeria's violent conflicts, given the emerging flows from the economics of violence in the country. The unemployed and underemployed youths have embarked on a range of violent activities in search of livelihood.

Another cause of conflict in Yobe Stateis land dispute, Fulani herdsmen and farmers' nomadic Fulani herdsmen encroaching into the natives" farmlands claiming that the land belong to the government.

Similarly, the religious extremism when preaching by using harsh words on the disbelievers of a particular believe or total condemnation as it was one of the causes of Boko Haram.

The study also found out that, traditional rulers have played and are still playing some specific roles in ensuring lasting peace in Yobe State is they dialogue and conduct conflict reconciliation, through holding series of meeting with leaders of ethnic and religious groups in their chiefdoms regularly.

They create awareness on peaceful co-existence among their subjects, provided relief materials to victims affected by insecurity and ensuring their return to their houses as well, as are the specific role traditional rulers played in managing conflict and ensuring lasting peace in the Local Government Area.

Traditional institutions in Yobe State played a significant role in ensuring lasting peace in Yobe State in the sense that majority; of the people that were displaced in 2015 and the insurgence have been resettled in some of the communities affected by the insurgencies in their LGA e.g. Gujba, Gulani in Yobe State.

Influential individuals, such as warlords, commanders, or politicians perceive peace building as a threat to their positions, and try to impede or influence work in this sector therefore they keep on fuelling the conflicts indirectly.

Geographical diversity, and the wide range of conflict types, implies that he most effective type of peace building will vary according to local circumstances and dynamics amongst ethnic communities.

Lack of total cooperation from their subjects, most especially the youth and insufficient funding and prompt payment of their salaries by government, insufficient security personnel in their chiefdoms.

Conclusion and recommendations

The paper concluded that traditional institutions in north eastern Nigeria have played some specific roles in ensuring peace and security in their respective domains. They have been and are in the fore front of efforts to prevent and mediate during conflicts. In order to ensure that there is peace and security in their domains, the traditional institutions in part of the zone in specific terms, have played and are still playing some role, in ensuring peaceful co-existence among different groups, through holding regular series of meetings with leaders of ethnic and religious groups. They dialogue and conduct conflict reconciliation. They create awareness on peaceful coexistence among their subjects, and also provided relief materials and facilitate the return of internally displaced victims of insurgency in some of the areas that were devastated by conflict. The role played by traditional rulers has improved and enhanced the level of peace and security in the local government area. Despite efforts to ensure lasting peaceful co-existence among different ethnic and religious groups in the local government area, traditional face some challenges in their peace building initiatives. Traditional rulers do not received maximum co-operation from their subjects, mostly the youths. And finally the paper recommended the following:

The government as a matter of priority, should complement the peace building efforts of traditional rulers in Damaturu Local Government. That is, through the creation of awareness on peaceful coexistence among diverse ethnic and religious groups in the local government area, through the

employment of all available channels of communication within their reach.

Government and non-governmental organizations, as a way of ensuring peace and security in the zone, should organize conferences and seminars on peace building at regular intervals, for traditional rulers and other relevant actors in the field of peace building.

Traditional institutions should not relent in their peace building activity, and should emphasize cooperation and amicable settlement of dispute, between and among diverse ethnic and religious groups in their respective domains.

Governments should also provide adequate security personnel, police outposts, arm and ammunitions, as well as patrol vehicles in various chiefdoms in the local government area, as a measure of being proactive whenever there is breakdown of conflict in the area.

Government should also encourage the efforts of traditional rulers in peace building. That is, government should ensure prompt payment of their salaries and allowances, as well as that of district and village heads. In addition, they should assist them with special fund and other logistics, for their peace building activities.

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