

## EVALUATION OF THE INDIGENOUS METHODS AND THE PROCESSES IN THE RESOLUTION OF CONFLICT IN KADUNA METROPOLIS

**HAUWA SALIU**

Department of Sociology,  
Kaduna State University, Kaduna.  
[hauwa.saliu@kasu.edu.ng](mailto:hauwa.saliu@kasu.edu.ng),  
+2349134565388

**AMINA ALIYU**

Department of Sociology,  
Kaduna State University, Kaduna.  
[ameenahalee123@gmail.com](mailto:ameenahalee123@gmail.com),  
+2348164945282

**HAUWA ZEMO ADAMU**

Department of Political Science,  
Kaduna State University, Kaduna.  
[hawiizie@gmail.com](mailto:hawiizie@gmail.com),  
+2348023580960

### ABSTRACT

*This study explores the forms in which indigenous models exist and the processes, it adopts in resolving conflicts in Kaduna metropolis. Oscar Newman's defensible space theory was adopted. It argues that although western methods (police and court system) are crucial to conflict resolution, it is not enough to maintain a safe city. People in the community must help with conflict management. The mixed method approach was used to gather data. A sample size of 337 was drawn for survey, supported by 18 key informant interviews. Its composition was from traditional rulers at the grass root and beneficiaries of the process. Accordingly, findings from the study reveal that the forms of indigenous methods used in dispute resolution are the family system, clan/lineage system and the community method. The process of settlement usually involves the conflicting parties, relevant stakeholders (religious leaders/elders) and traditional ruler. To arrive at settlement, hearing from both parties and witnesses is obtained. The place of settlement is usually the family compound or Traditional ruler's place with few cases taking place in the community town hall. Outcomes of settlement involve forgiveness by disputing parties while compensation and fines are applied in some instances. Among its advantages were: low cost, easy accessibility, quicker response and shorter duration of adjudication process thus enhances peace in the metropolis.*

**Key words:** Forms, Indigenous, Methods, process, Resolution.

### Introduction

Conflicts are common in all communities and are not recent phenomena. Since the beginning of time, it has existed between people and has appeared to be essential to how people perform in a variety of activities. According to Francis (2016), conflict is a normal disagreement that arises when individuals or organizations have opposing attitudes, beliefs, values, or needs. It can also be interpreted as participating in a conflict or confrontation between two or more parties who have competing or incompatible goals. According to Khan, Syed, and Iqbal (2017), it is challenging to prevent conflict in human communities. It has long existed in a variety of forms across numerous societies. According to Yonas (2012), conflict always exists, regardless of its intensity, everywhere.

The formal method and the indigenous method are the two main approaches to conflict settlement. Using the formal justice system of a community, or the court, to resolve conflicts, constitutes the formal approach of conflict resolution (Tasew, 2010). Using the judicial rules and regulations of the particular culture, formal conflict resolution is carried out in the courtroom through litigation and is rigorously scrutinized and controlled. On the other hand, indigenous methods often entail developing consensus based on open talks to exchange knowledge and clarify conflict-related concerns (Alemie and Mandefro, 2018). It involves the capacity of social norms and practices to hold group members together by effectively establishing the parameters of their relationship and so sustainably facilitating collective activity.

Following the Rwandan Genocide, numerous charges were filed against the genocide's perpetrators in a variety of venues (De Ycaza, 2010). The International Criminal Tribunal for Rwanda (ICTR) was created by UN Security Council Resolution 955 as a formal court to try people accused of crimes against humanity. On Rwandan land, however, the ICTR was seen as a western method of administering justice and was considered to be extremely ineffective, time-consuming, expensive, and not tailored to Rwandan Custom (Mohammed, Habtamu and Ahmed 2017). The Rwandan government then created the Gacaca Law, which gave indigenous courts the authority to hear cases involving crimes committed during the genocide Ajanaw (2018).

Another instance where indigenous conflict resolution methods proven to be very efficient in settling conflict is the role of traditional institutions in the Ife-Modakeke war in western Nigeria. The Ife-Modakeke Conflict is an unwholesome rivalry that has long existed between the Nigerian towns of Ife and Modakeke in the Osun State (Ajayi and Buhari, 2014). Over ten thousand individuals had died in the fight, which has continued for more than 150 years. Traditional institutions from both towns worked together to find a solution to the conflict, which has claimed the lives of over 10,000 people while uprooting thousands more (Elegbaju, 2016). There were various committees made up of chiefs from both towns that convened periodically to talk about the harmony and development of the communities. Conclusions on important topics were made and the conflict was ended through these established fora. Native American conflict resolution techniques, in contrast to formal methods, allow disputing parties to cooperate by reducing the gap in a constructive manner that preserves their relationships (Adam 2012).

Stronger links between people, families, and kinsmen result from the process's reliance on the willingness of disputing parties (Adegoke 2015). It is important to understand the forms that indigenous conflict resolution takes and the procedures they use to settle disputes in order to maximize its benefits in preserving peace in a society. In light of this, this study aims to investigate the types of indigenous conflict resolution mechanisms in the city of kaduna and their resolution procedures.

## **Theoretical Framework**

### **Defensible space theory**

This theory was propounded by Oscar Newman in 1972 in his book *Defensible Space*. He argued that although western methods (police and court system) are crucial to conflict management and crime prevention, it is not enough to maintain a safe and conflict-free city. People in the community must help with crime prevention and conflict management. Newman proposes that people care for and protect spaces they feel interested in, arguing that an area is eventually safer if the people feel a sense of ownership and responsibility towards it. Incessant conflicts and vandalism are still prevalent because communities simply do not care about the damages. Regardless of the efforts of the modern state structure, the community still must invest some of their time to keep it safe otherwise it is a clear sign that the society has accepted the disorder through lack of defense.

This theory is useful in explaining the laxity in the processes of conflict resolution through the formal state mechanism. The police, courts and prisons may not be solely blamed for the inability to prevent the reoccurrence of conflict in the metropolitan areas of Kaduna state. The police are not responsible for and cannot resolve by themselves, the social conditions that stimulate conflict. They do not originate and cannot stop the bursting social change taking place, they do not enact the laws that they are to implement, nor do they dispose of the criminals they arrest. In so far as conflict is a social phenomenon, its prevention is the responsibility of every part of society. The involvement of the local authorities, religious institutions, schools, social agencies and business groups in conflict prevention in partnership with the police becomes necessary for the success of the community. This does not mean taking away the power of the police but rather a relief to some of its most difficult challenges.

### **Methodology**

The study was conducted in Kaduna metropolis which is located within the central area of Kaduna state. The spatial extent of the metropolis covers two main local government areas: Kaduna North and Kaduna South, other adjoining local government areas that makes up the entire metropolis are Igabi and Chikun. However, because the metropolis comprises of strategic military, industrial, political, educational

and religious institutions, it has attracted a lot of people from other parts of the country. The cosmopolitan nature of its population has contributed to the rising trend of conflict in the area hence my choice of the area as location of study.

The key elements of the study are traditional rulers and individuals who have had their issues resolved through indigenous conflict resolution mechanisms within the study area. To select participants of the study, a comprehensive list of major villages obtained from the ministry of local government affairs Kaduna state was obtained. It indicated that there are fifty-three (53) large villages in Kaduna metropolis, twenty-four (24) in Kaduna north, twenty-four (24) in Kaduna south, three in Igabi and 2 in Chikun local government area.

From the preliminary study carried out, it was observed that some areas have repeated history of conflicts over others. ten of such areas were purposively selected from Kaduna north and south LGAs respectively, two from chikun and one from igabi. The selected villages from Kaduna North are: Unguwan kudu, kawo, RafinGuza, HayinBanki, Unguwan Kanawa, Unguwan Shanu, AngwanDosa, AngwanGaji, kwaru, and Kabala doki. The selected villages from Kaduna South are: Tudunwada, Tudun Ilu, TudunNufawa, UnguwanSunusi, Kinkinau, Unguwan Muazu, Makera, Television ta kudu, SabonGari and Kakuri Gwari. The selected villages from Igabi and Chikun are: Rigasa tsakiya, Hayin Danmani, and Narayi. The total number of traditional rulers (ward heads) within these selected villages is three hundred and sixty-one (361) which represents the sample size for the study.

To select participants for the Key Informant Interview (KII), the researcher visited the district heads (hakimi) under which the selected communities fall and explained the purpose of the study to each of them. The researcher then further requested them to identify communities with records of beneficiaries of indigenous resolution process. On the basis of this requirement, six communities were identified and two (2) informants each participated in the interviews. Thus, a total number of 12 beneficiaries (5males and 7 females) participated in the KII.

The questionnaire was administered in two ways. Firstly, in cases where the respondents were literate, the questionnaire was given to them to fill themselves and secondly, for the respondents who were not literate, the researcher or the research assistant read out each question to the respondents and wrote down the responses in the space provided. All key informant interviews were conducted in the houses of the informants. The interviews were conducted both in English and Hausa languages depending on the interviewees' choice of language. The quantitative data generated from the field through questionnaire survey was first checked to ensure consistency and was later coded and imputed into Statistical Package for Social Science (SPSS)IBM version 26 while the qualitative were transcribed and sorted out in accordance with the identified objectives of the study. However, in the course of transcription, similar responses from the informants were tallied and coded together

Results

### **Socio-Demographic Characteristics of Respondents**

The study examined the socio-demographic characteristics of respondents. Data were collected on the local government areas of respondents, ethnic group, highest educational, other occupation and marital status, The results in table 1 reveals that majority (26.7%) of the respondents indicated that they are from Igabi local government area. In addition, the data also shows that 25.0% and 24.6% of the respondents are from Kaduna North and Kaduna South local government areas respectively. Respondents from Chikun were lower with 23.7% of the total population involved in the study. This is because the part of chikun local government area that forms the metropolis is relatively small hence their representation in the study.

By their ethnic grouping, respondents of Hausa origin were the dominant group and accounted for 87.8% of the total population involved in the study. The dominance of this group could be associated with the location of the study. Other ethnic groups represented in the study were Atyap, 5.0%, Bajju, 5.1%, Fulani, 0.6% Gbagi 0.3 with Jaba and Adara representing 0.9% and 0.3% respectively. Most of the respondents interviewed indicated that they have obtained various level of western education (94.9%) while only 5.0% had no formal education. Of the total population investigated, 7.1% had Post-Secondary Education certificates, 35.6% had obtained full secondary education. for less than full Secondary Education and full Primary Education, the representations were 15.4% and 17.2% respectively. But 18.4% of the respondents had less than full primary education.

Apart from being traditional leaders of the communities, 78.0% of the respondents specified that they have other occupations. Only 22.0% of the respondents specified they have no secondary occupation outside

their role as traditional rulers of their various communities. Among respondents who had secondary occupations, 32.3% were involved in farming, 8.0% in Animal husbandry. 10.1% in Trading, 0.3% in artisanship, 1.5 in a combination of farming and animal husbandry. Respondents who combined farming and trading as their other occupation were 23.4%. Those who combined Animal husbandry and Trading were 2.1% while those who combined Farming, Animal husbandry and Trading were 0.9% of the total respondents respectively. A greater number of respondents (98.8%) are married. Only a marginal proportion of 0.6% indicated they were single and widowed respectively.

**Table 1: Socio-demographic characteristics of respondents**

Variables	Variable options	Frequency	Percent
Local government of origin	Igabi	90	26.7
	Kaduna North	84	25.0
	Chikun	80	23.7
	Kaduna South	83	24.6
Total		337	100%
Ethnic group	Atyap	17	5.0
	Bajju	17	5.1
	Fulani	2	0.6
	Gbagi	1	0.3
	Hausa	296	87.8
	Jaba	3	0.9
	Adara	1	0.3
Total		337	100%
Level of educational attainment	No formal education	17	5.0
	Less than full primary education	62	18.4
	Full Primary Education	58	17.2
	Less than full Secondary Education	52	15.4
	Full secondary Education	120	35.6
	Post -Secondary Education	24	7.1
	Others	4	1.2
Total		337	100%
Other occupation	None	72	21.4
	Farming	109	32.3
	Animal husbandry	27	8.0
	Trading	34	10.1
	Artisanship	1	0.3
	Farming/Animal husbandry	5	1.5
	Farming/Trading	79	23.4
	Animal husbandry/Trading	7	2.1
	Farming/Animal husbandry/Trading	3	0.9
Total		337	100%
Marital status	Married	333	98.8
	Single	2	0.6
	Widowed	2	0.6
Total		337	100%

Source: Field survey, 2020

**The Forms of Indigenous Conflict Resolution Mechanisms in the Study Area**

The study investigated the various forms of indigenous conflict resolution mechanisms in the study area which include:

Family system conflicts resulting from theft, physical assault or fighting within a particular family are handled by the eldest male within the family system. Only in instances where such eldest male is/are the perpetrators, are such cases forwarded to the eldest male or member in the lineage. A traditional ruler who participated in the key Informant Interview conducted in Rigassa ta tsakiya maintained that:

*“Issues of quarrels within a particular family or fights between husband and wife are given more considerations if they had been previously reported to the eldest member of the clan and to no avail or if they are reported to us by the eldest member of the family. This does not mean we do not take any action when other members make such reports but we are more committed when the eldest clan member is aware of the situation at hand. This is because issues involving spouses are very delicate and should only involve a third party when it is absolutely necessary”. KII/KD/IGB/RG/TRDR/2020*

This statement clearly shows that the family system is the first unit of conflict resolution in the indigenous model in Rigassa community of Igabi local government area. It was also gathered from another key informant interviewee who took part in the interview in Rafin Guza. Expressing her view on the matter, the 38years old remarked thus:

*“I reported my husband to our mai angwa (ward head) after he had refused to pay the children’s school fees for two consecutive terms. The first question the traditional ruler asked was if the eldest member of my husband’s family was aware. when I replied no, he ordered me to go and report my husband to either his father or the most senior member in his family and also come back to give him feedback of their reactions”. KII/KD/KN/RFG/FBEN/2020*

It can be deduced from this evidence that cases of disagreements involving members in a particular family are directed towards the heads of such households or the eldest member of the clan for resolution within the indigenous model in Rafinguza community Kaduna North.

Additional information gathered from the interview conducted in kawo also confirmed that the family is the first form of resolution through the indigenous model. The 78years old traditional ruler expresses his view on the matter in the following manner:

*“Most times the process of reconciling conflicting parties of the same family is difficult. This is because in severe cases where strict measures are to be taken on the offender or high compensations be paid to the victim, the family usually withdraws the case with the phrase of ‘namu namu ne’. so, most times we prefer that family cases be treated internally or reported by the eldest in the lineage.”. KII/KD/KN/KW/TRDR/2020.*

Clan method: within the study area, there still exist settlement patterns of extended families in one geographical space. Cases of fighting among co-wives or children within the same lineage are settled at this stage with the popular phrase of (“na gida ne”). Only when all measures of resolving such cases within the lineage fails or the conflict involves member of a particular clan with an outsider are they transferred to the community level for resolution. Although, the influence of the lineage or clan head is not as far reaching as it was in the 19<sup>th</sup> century as their authority has been assumed by men of wealth in the family either young or old, they still serve as key members in the indigenous resolution process.

A traditional ruler in makera community in Kaduna South who participated in the key informant interview states thus:

*“Even when cases involving members of the same lineage are reported to us on a daily basis, we hardly get involved with much seriousness. This is because in the end after spending much time to investigate the issue, our decisions are overruled by the same family members who brought the case to us in the first place. So, we prefer such cases be handled by elders in that lineage with little help only, when necessary, from the traditional ruler”. KII/KD/KS/MKR/TRDR/2020*

This evidence clearly demonstrates that conflicts or disagreements among members of the same lineage or clan are referred back to the clan head or the most influential member of that lineage for settlement in Kaduna south.

This position was similarly shared by another key informant who took part in the interview session in Gabasawa. He states that a relatively good number of cases are referred back to the lineage head. Asked about why such referrals are made by the traditional rulers, he responded thus:

*“There are procedures of resolving conflict so that amicable results will be achieved at the end of the day. If such procedures are not followed appropriately, such conflicts will keep reoccurring. It is identified in*

*traditional system that the family be involved in the decision-making process so as to achieve shared responsibility in the final decision made. So, if cases have not passed through the family, we keep referring them back except in rear situations”.*

*KII/KD/KN/GBSW/TRDR/2020*

It is evident from this statement that there are various forms of conflict resolution in the traditional system that are arranged in stages in gabasawa community of Kaduna North local government area.

Community-level conflict resolution: At this point of conflict resolution are traditional rulers at ward and village level (mai angwa and Dakachi). They oversee cases that both the family systems and clan heads were unable to resolve. More so, conflict involving members of different clans or arising from divorce, inheritance and land ownership within the community are arbitrated at this level. Community level conflict resolution in the study area now works hand in hand with vigilante groups within the community. This is to enable them carry out some level of proactive measures and prevent conflict from escalating.

The process of indigenous conflict resolution in the family system: Cases of fighting /physical assault or theft within a particular family are treated in the same pattern in the family system. It involves the head of the household (who in this case is not the perpetrator of the action) making spontaneous decisions based on what he has seen or heard from other family members. In severe cases, both conflicting parties are summoned and are allowed to narrate their side of the story before judgement is passed. Although this is largely dependent on the participants involved in the conflict. The decisions of the head of the household are final and binding. In cases where the head of the household or eldest male is actively involved in the conflict, resolutions are usually impossible at this stage.

Data obtained from the KII conducted on a traditional ruler in barkallahu community, Igabi local government area concurs. The 59 years old key informant point that:

*“I try to solve issues within my family as fast as I can without involving fellow traditional rulers. This is because as the head of the family it is my responsibility to maintain serenity within my home. One time I met my son in a quarrel with his step mother, I postponed the resolution till the next day because I wanted things to cool off. I spoke to each of them individually because I felt it would be degrading to the mother if I had brought them within the same space to ask what happened. After listening to each of them and with my experience, I asked my son to apologize to his mother and that was the end of it”.*

*KII/KD/IGB/BRK/TRDR/2020*

This statement is a clear indication that resolution within the family system in barkallahu community of Igabi local government area use to happen done independently without bringing the conflicting parties together.

The process of indigenous conflict resolution through the clan method in the study area:

Conflicts emanating from fraud between members of the same descent, disagreements involving co-wives who feel their husband is bias or taking sides with one of the wives, physical assault or domestic violence in which the head of the house hold is actively involved are resolved at the stage. Its process of resolution is different from that the family system where only the household head makes the final decision. In this case, a date and time for a family meeting is fixed. The place for resolution is usually the house or compound of the eldest clan member. In attendance of such meetings must be the conflicting parties, the lineage or clan head and representatives of each family unit. Both conflicting parties are allowed to give their narration. Other family members or representatives of family units are allowed to make comments as they see fit before the head passes judgement. Such judgements are usually a collective idea based on the facts available. According to a beneficiary in Narayi, Chikun local Government area, he pointed out the following:

*“All my family members including those of extended relations had gathered in the house of our eldest and only surviving uncle. The disagreement was among us half-brothers of the same father. One of us had sold a family land without the consent of others. This had led to several quarrels and severe physical assaults. At the rate things were going, an urgent resolution was required. Our uncle ad started the settlement with prayers, then he requested a narration from the accused as to if he did it and why. Each member of the family was given three minutes to speak on the matter before a final settlement was made”.*

It is evident from this statement that the process of resolution in the clan method in Narayi community of Chikun local government area involves all members of the extended family and decisions are collectively made.

The process of indigenous conflict resolution at the community level in the study area: conflict arising from inheritance, theft, land ownership, gossips, religious issues, farming/grazing between members of a community as well as quarrels among neighbors and landlord/tenant disputes are settled at the community level. Traditional rulers at the ward head are first engaged in such situations. Only in cases where such disagreements escalate beyond their powers are they referred to the village head. The place of settlement is usually the house or the palace of the traditional ruler. Members of the jury are the traditional ruler, the conflicting parties, relevant stake holders and eye witnesses as the case may be. It is the most complex of all the forms of indigenous resolutions hence the modalities of resolution are sub-divided and represented in charts and tables based on the information obtained from the field.

### Initiator of Resolution Process

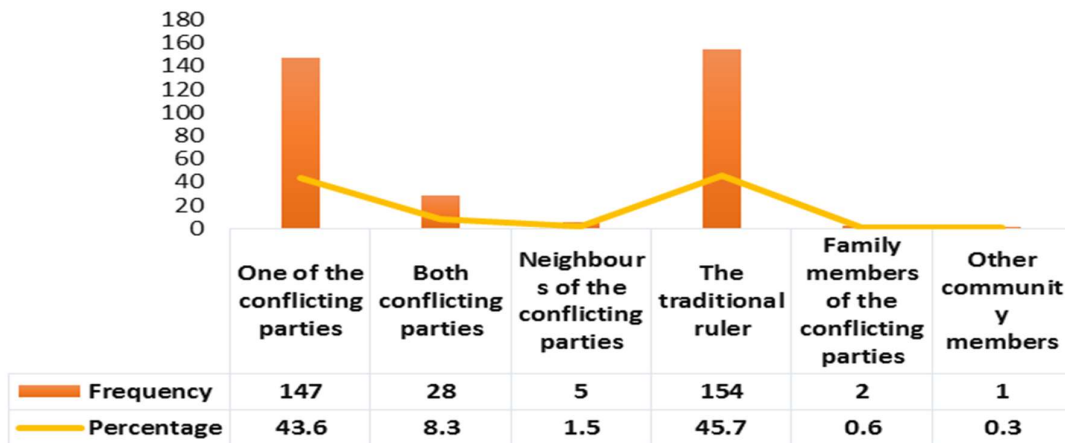


Figure 1: Persons who Initiate settlement Process

Source: Field Survey, 2020

It can be deduced from the data in figure 1 that persons initiating processes of conflict resolution were either individuals who were party to the conflict or the Traditional rulers of the community where the issue of conflict occurred. In the figure, respondents who were of the view that the traditional leaders were responsible for such initiatives were 45.7% of the total respondents while those who were of the view that it is one of the conflicting parties were 43.6%. Respondents who were of the view that such initiative could come from other sources were relatively low as follows: Both conflicting parties (8.3%), Neighbors of the conflicting parties (1.5%), Family members of the conflicting parties (0.6%) and other miscellaneous sources (0.3%).

Data obtained from the KII showed that most interviewees are of similar opinion. In badarawa/ Kwaru, a 29 years old key informant pointed out that:

*“Our mai angwa had invited me and my neighbor after series of quarrels that had occurred between me and her. Before that, she picks up quarrels with me all the time and even accused me of bewitching her son. It got very bad when my husband travelled; she started her quarrels again and even used a stick on my head. I fainted and was rushed to the hospital. My parents had arrested her with the police and it became very nasty. The relationship between both families became very harsh.*

KII/KD/KN/BDRW/FBEN/2020

The traditional rulers according to this evidence regularly initiates the process of conflict resolution in Badarawa community of Kaduna North local government area.

Another informant from Tudun Nupawa who participated in the interview also shared similar information in his statement:

*“I reported a debtor who has been owing me for about 2years now to our traditional ruler. I have had similar experience before where I reported to the police and was disappointed at the end of the day so this time around, I chose to report to the traditional ruler and I got justice”.*  
KII/KD/KS/TDN/FBEN/2020.

In conformity with the data collected via questionnaires on persons who initiate the process of resolution, this statement is a clear indication that parties to the conflict can report cases to the traditional ruler. As for persons involved in the arbitration or settlement of the dispute, figure 4.3 shows the distribution of the respondents.

### Involvement in Resolution Process

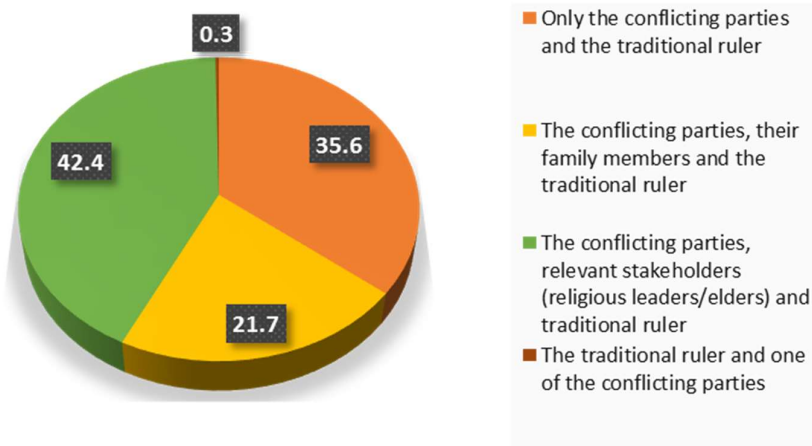


Figure 2: Persons Involved in Resolution Process  
Source: Field Survey, 2020

As revealed in fig 2, major actors in the indigenous conflict resolution were basically three groups of persons. These were conflicting parties, relevant stakeholders of the communities who were in most cases religious leaders/elders and traditional rulers. This group was rated by 42.4% of the respondents as those involved in indigenous conflict resolution. Others (35.6%) of the respondents were of the view that only the conflicting parties and the traditional leaders were involved in the settlement process. Respondents who differed in their opinion from these two groups were of the view that such settlement could be achieved by conflicting parties, their family members and the traditional leaders of the community. From these opinions, settlement of conflict through the indigenous resolution mechanism involves the conflicting parties, relevant stakeholders of the communities, family members of conflicting parties and the traditional rulers of the respective community

Evidence from interviews conducted in all the communities confirmed that the major actors in the resolution process are the conflicting parties, relevant stake holders and the traditional ruler. An overwhelming majority of the participants interviewed agreed to this. A 52 years old male informant who participated in the KII from Hayin Banki explained the situation in the following manner:

*“In my case, may be because it was about Muslim adolescents who play football in our church premises on Sundays during service, the mai angwa (traditional ruler), religious leaders, the community youth leader and some members of the church and mosque were involved in the resolution process”.*  
KII/KD/KN/HB/MBEN/2020

This declaration confirms the involvement of conflicting parties, traditional rulers and relevant stake holders in conflict resolution process.

To arrive at a settlement, 77.7% of the respondents were of the view that witnesses were usually invited to testify during the adjudication process. such witnesses are usually invited by both parties to the conflict. According to 69.7% of the respondents. The place of settlement is usually the Traditional ruler’s place as affirmed by 98.2% of the respondents. But 1.2% of the respondents were of the view that settlement could

take place in the community Town hall while 0.6% were of the opinion that settlement could take place in homes of either of the conflicting parties. Table 4.3 shows the distribution of the respondents on the processes of settlement through the indigenous resolution mechanism.

**Table 2: Process of settlement through indigenous resolution mechanism**

Statements best describes how the conflicts are settled	Frequency	Percentage
Both parties are heard and judgement is passed	121	35.9
Both parties are heard witnesses are listened to and judgement passed	200	59.3
Both parties are allowed to talk before traditional ruler intervenes	13	3.9
Traditional ruler begins with counselling before listening to the conflicting parties	3	0.9
Total	337	100%

**Source: Field survey, 2020.**

As revealed in Table 2, the process of settlement involved hearing from both parties and witnesses before judgement is passed. This was the most popular approach through the indigenous conflict resolution mechanism adopted in the communities as affirmed by 59.3% of the respondents. But 35.9% of the respondents were of the view that in some cases both parties were heard and judgement is then passed. Only 3.9% of the respondents were of the opinion that both parties are allowed to talk before a traditional ruler intervenes while 0.9% of the respondents were of the view that the process of settlement starts by traditional ruler with counselling before listening to the conflicting parties and passing judgement.

Supporting the findings in Table 2, most informants who participated in the interview sessions also agreed that both parties are listened to before judgment is passed. Some further argued that in cases of theft, the procedure may be a little different.

In one of the interview sessions conducted in Narayi, a male informant explained thus:

*“I was invited by the traditional ruler in my area after being reported to have farmed on another person’s land. When I got there, I met the co-farmer who made the report alongside some traditional rulers seated in the house of the mai angwa. Unlike a conventional police case where the person that first makes a report is the one who is right and the other is the accused, we were both given the same opportunity to narrate our parts of the story before judgment was passed. In fact, after investigations, he was the one that was wrong”.*  
KII/KD/IGB/BRK/MBEN/2020

The opinion expressed by this informant shows that both parties in conflict are given the right to be heard before judgments are passed.

Although, a 29years in Tudun wada who took part in the KII holds a contrary view which he explained in the following manner:

*“I was picked by yan kato da gora on the orders of our mai angwa in relation to a theft case. They only asked me of my name and bundled me like a thief from our family compound. The scene was so embarrassing that even when I was later declared innocent, I still move around with such shame and stigma”.*  
KII/KD/KS/TDW/MBEN/2020

This evidence is an indication that in some cases in Tudunwada Kaduna South, the process of resolution may differ depending on the case at hand.

Most, 66.5% of the respondents were of the opinion that investigations were often carried out before decisions or judgement is made. For the usual outcomes of the settlement process, figure 3 shows the distribution of the respondents on the available options.

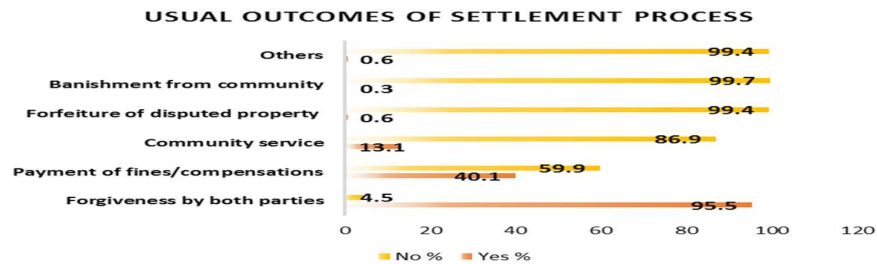


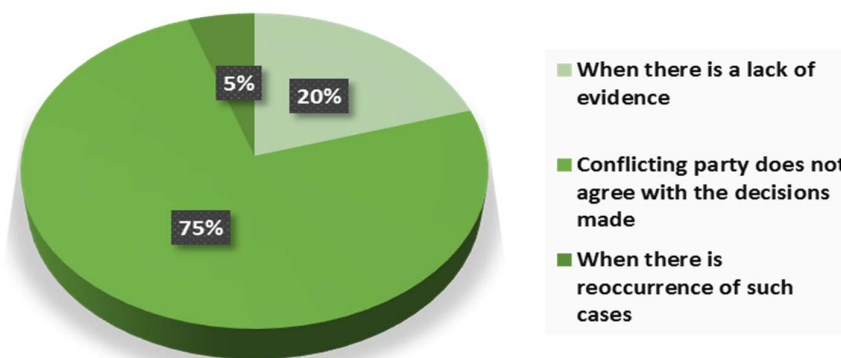
Figure 3:

### Respondents' views on Outcomes of Resolution Process

*Source: Field Survey, 2020*

The characteristics of the outcomes of settlement processes through the indigenous resolution mechanism is forgiveness by both parties involved in a conflict. This approach was rated by 95.5% of the total respondents involved in the study. Next to issue of forgiveness is sanction meted out to the offending party in a conflict which usually involve payment of fine or compensation. The options of Community service (13.1%), Forfeiture of disputed property (0.6%), Banishment from community (0.3%) and other unspecified sanctions were not popularly used as settlement of processes in the indigenous conflict resolution mechanism. But often, there were instances according to 90.2% of the respondents where conflicts escalate beyond the powers of the community leaders. Figure 4 shows the distribution of the respondents on instances where conflicts escalate beyond the powers of the community leaders.

### Point settlement go out of hand



*Figure 4: when settlements go beyond the powers of the traditional ruler*

*Source: Field Survey, 2020*

Instances where settlement go beyond the powers of the traditional ruler as classified in fig 4 were mostly where conflicting parties did not agree with decisions made by the community/traditional leader. According to the opinion of 74.8% of the respondents, this is the most outstanding instance where the indigenous conflict resolution mechanism is refused by parties in a conflict. Another instance is where there is lack of evidence from parties in a conflict which 20.2% of the respondents said would not enable effective adjudication by the indigenous conflict resolution mechanism. The other instance is when there is a re-occurrence of the same conflict which 5.0% of the respondents were of the view would imply ineffectiveness of the indigenous conflict resolution mechanism. In such instances where the indigenous conflict resolution mechanism is not found to be effective at the ward head, 95.5% of the respondents were of the view that such cases were referred to the village head or higher authority within the community. Other point of reference for such cases included religious leaders (1.8%) and the police (2.7%).

As to who decides whether a case is to be referred or not, 96.1% of the respondents were of the view that the Ward head or traditional/community leader always makes such decision. But 2.7% of the respondents were of the view that such decision could be made by parties in the conflict while 1.2% said other stakeholders could take such decision. The indigenous mechanisms for conflict resolution in the Metropolis could therefore be said to include, parties to the conflicts, stakeholders in the community and family to individuals involved in conflicts along with the traditional/community leaders. Process of adjudication

included hearing from both parties to a conflict along with witnesses before judgement is delivered. Settlement included forgiveness by both parties along with sanction like fines or compensation of the offended party. But at times parties to a conflict may refuse to abide with decision of the indigenous mechanisms for conflict resolution and are therefore referred to a higher authority.

### Conclusion

From the findings of the statistical analysis and the KII, the study could be concluded that there are forms of indigenous conflict resolution within Kaduna metropolis and it is used for the settlement of some disagreements in the metropolis. Also, the findings confirmed that compared to the formal court system, indigenous conflict resolution mechanisms have been found to be more accessible, affordable and flexible in the local community. It contributes significantly to the maintenance of peace in the metropolis and supports the formal court system by reducing case load in courts, easing shortage of judges, and reducing court budgets. Despite the huge importance of indigenous conflict resolution mechanisms, their reliance is being undermined by lack of proper recognition and integration with the formal (modern) justice system. Integration of these mechanisms with modern court systems would empower the community in enforcing their decisions on disputes. Hence, attention has to be given to develop clear legal and policy frameworks that facilitate the use of indigenous conflict resolution mechanisms considering its relevance for the local community.

### Recommendations

Based on the findings from the study, the researcher recommends that the stages of resolution must not be sequential as there are instances where victims of conflict may suffer more harm before the intervention of the traditional rulers, hence equal attention should be given to all cases regardless of the procedures followed. Investigations should be carried out in all cases before decisions are arrived at. This is to enable the stake holders involved in the resolution process have a holistic view of the matter at hand. It was uncovered during the study that at times spontaneous resolutions are taken at the community level of resolution regarding quarrels between neighbors without necessarily asking for eye witnesses. This may lead to errors in the final decision and the reoccurrences of such conflicts in the community. To avoid gross misunderstandings among the different groups of people in the society, more social activities involving different ethnic and religious groups should be organized. During the course of this research, it was discovered that communities that have enjoyed some level of peace in the metropolis usually organize sport activities that cut across ethnic and religious ties. This has fostered the level of understanding among members of such communities. More so, the constant evolution of human society calls for the need of periodic training of traditional rulers on current dimensions of conflict, conflict resolution and management. This is to enable these traditional rulers be more enlightened on the current trends of conflicts in the society.

### REFERENCES

- Adam, A. M. (2012). Inter-group Conflicts and Customary Mediation: Experience from South Africa in *African Journal on Conflict resolution* 2 (2), p.13
- Adegoke, M. (2015). Ancestral Focus and the process of conflict resolution in Traditional African societies|. (ed.) *In Perspectives on Peace and Conflict in Africa*, 1(1), 8-16.
- Ajanaw, A. (2018). roles of Indigenous Conflict Resolution Mechanisms for Maintaining Social Solidarity and Strengthening Communities in Alefa District, North West of Ethiopia. *Multidisciplinary Journal*, 7(2), 1-21.
- Ajayi, Adeyinka Theresa and Buhari, LateefOluwafem (2014).Methods of Conflict Resolution in African Traditional Society.An International *Multidisciplinary Journal, Ethiopia.Vol. 8 (2), Serial No. 33, Social Sciences* 55(3) , pp.345-361
- Alemie, A and Mandefro, H (2018).Roles of Indigenous Conflict Resolution Mechanisms for Maintaining Social Solidarity and Strengthening Communities in Alefa District, North West of Ethiopia. *University of Gondar*, 7(2), 11-26
- De Ycaza, C. (2010). Performative Function of Genocide Trials in Rwanda. *AJCR* 2010/3.
- Elegbaju, A. (2016). The Role of Traditional Institutions in Managing Ife-Modakeke Conflict. *International Journal of Arts and Humanities*, Vol.5 (2), S/No 17, 7-19.
- Francis, D. (2016). *Peace and Conflict in Africa*. London: Zed Books. General Studies Department AfeBabalola University Ado-Ekiti, Nigeria
- Khan, K., Syed, H. and Iqbal, Y. (2017). Causes, Effects

- and Remedies in Conflict Management. South East Asian Journal of Management, Vol.10, No.2, pp152-172.
- Mohammed, M. Habtamu, T. and Ahmed, A. (2017). Indigenous Conflict Management and Resolution Mechanisms on Rangelands in Pastoral Areas, Ethiopia. Journal of African Studies and Development, Vol. 10(9), pp. 112-117.
- Newman, O. (1972). Defensible space: Crime prevention through urban design. New York: Macmillan.
- TasewTafese. (2010). Causes of conflict and traditional ways of conflict resolution among Anyuaa society in Gambella.AM Priniting and Packaging P.L.C. Addis Ababa, Ethiopia.
- United Nation According (2019): Indigenous conflict resolution mechanisms.
- Yideg, B. (2013). Assessment of Indigenous Conflict Resolution Systems and Practices: Implications for Socio-economic Development.A Survey of Samada Woreda, Amhara Region, Ethiopia.
- YonasBerhe, Y.B. (2012). An Assessment of Indigenous Conflict Resolution Mechanism of Mezard in Rural Alamata Woreda, Tigray National Regional State, Ethiopia.Master's Thesis. 64-71