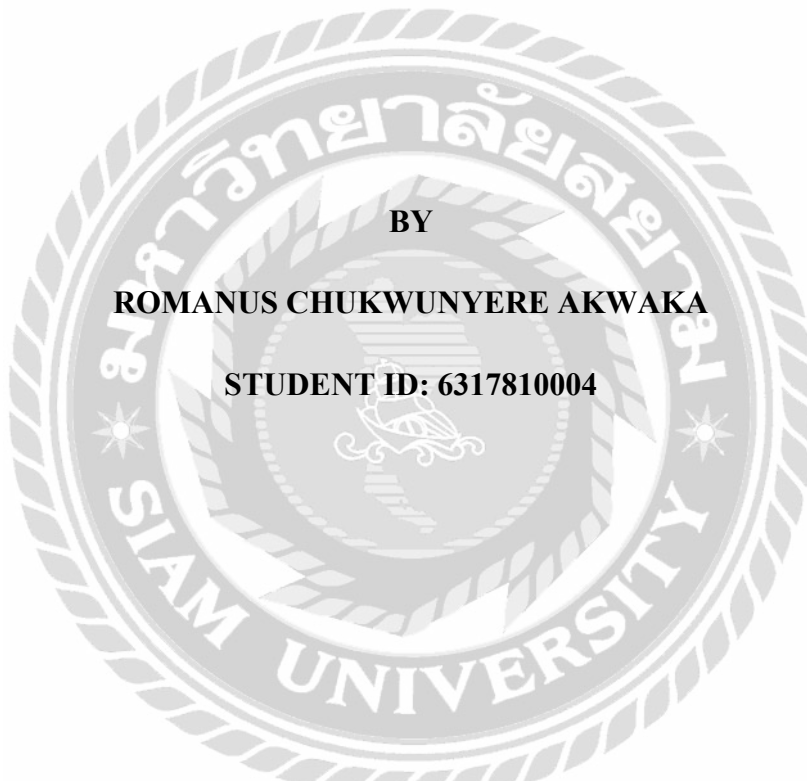**THE ROLE OF THE TRADITIONAL RULERS IN IGBO SOCIETY: A PATH TO PEACE**

BY

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AN INDEPENDENT STUDY SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS IN PEACE STUDIES AND DIPLOMACY

SIAM UNIVERSITY BANGKOK, THAILAND.

MARCH 2025

IS Title: **The Role of The Traditional Rulers in Igbo Society: A Path to Peace**

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This Independent Study (IS) has been approved to be a partial fulfillment of the requirements for The Degree of Master of Arts in Peace Studies and Diplomacy.

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21th March, 2025

Abstract

Tradition is fundamental to any society, thus the role that Igbo traditional rulers play in promoting peace along with preserving Igbo culture cannot be overstated. By examining the "role of Igbo traditional rulers: A path to peace" in the Igbo community, this study aims to advance our understanding of the traditional leadership role, responsibilities on peace-building and conflict resolution, the historical forces that underpin the theories and philosophies of the Igbo traditional leadership structure, and the underlying causes of the violence, crises, unrest, murders, and insecurity that characterize Igbo society presently. This study applied a qualitative research methodology. The study employed a variety of sources to gather both primary and secondary data. The study found that, among other crucial factors, traditional rulers' ability to maintain the historical values that underpin their esteemed standing in Igbo culture and customs and their cooperation with the government in the drafting of programs and policies will have a significant impact on their ability to promote peace within the Igbo community. This study is relevant because it aims to address a critical problem that, if ignored, might affect the society, and the economic conditions of the Igbo people. This study offers some recommendations, with the hope that the appropriate authorities will consider them.

Keywords: Traditional ruler, Igbo traditional rulers, Igbo society, Traditional Institution, Peace.

ACKNOWLEDGMENTS

DEDICATION

This Independent Study is dedicated to the family of (Late) Mr Godfrey Nwaiwu Akwaka.

DECLARATION

I, Mr. Romanus Chukwunyere Akwaka, with ID number 6317810004, hereby declare that this research is entirely my original work and that it is original unless specific acknowledgments state otherwise. I have done this Independent Study by myself, under the supervision of an advisor.

Signature………………………………………

 Name: Mr. Romanus Chukwunyere Akwaka

Date: 21th March, 2025

Advisor………………………………………

Dr. Emmanuel Nweke Okafor

Date: 21th March, 2025

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND AND SIGNIFICANCE OF RESEARCH

Prior to colonization, the Southeastern region of Nigeria, dominated by the Igbos, had its traditional political system, despite the absence of major political groups or traditional authority. Leadership was republican and more independent, with little resemblance to central authority in locations like Onitsha and Asaba as Obi of Onitsha (Akinbade, 2008). Despite the lack of centrally recognized institutions, political firmness, social justice, peace, and order were maintained throughout the Igbo society.

The concept of traditional rulership in Igbo society existed before the nation's colonial history. It has remained a critical component of governance and management. Traditional establishments, which are likely the oldest institutions in Igbo society, are deeply entrenched in the cultural backgrounds of the Igbo society. The ancient traditional ruler-ship in Igbo society has a long history and has developed without a doubt as a result of the community's desire to assemble under the leadership of a reliable person, who may be capable of defending them against adversaries, reserving their society with established rules and traditions, and ensuring peace and the growth of the community in general (Bello-Imam, 2004).

Thus, during the conquest of Nigeria, the Igbo traditional rulers were involved in vital topics such as dispute resolution, conflict management, and safety. They had various tools for handling and controlling quarrels, which varied from village to village. As a result, they based their safety preservation, crime restriction, and common law implementation on the

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chronological situations and requirements of each town, and consequently, the majority of participants in each society consciously participated in the indoctrination of actions to avert and regulate wrongdoings, abnormal conducts, and disputes. However, every individual in the society plays a key role in ensuring that the law of the society is followed, and this method and strategy of security conservation and conflict resolution are widely accepted by the public.

The Igbo society is a significant community that contributes significantly to Nigeria's growth and development. The community, which has a rich cultural heritage and a traditional style of government, is located in South-eastern Nigeria. They are from Abia, Anambra, Ebonyi, Enugu, and Imo states. All of the aforementioned states have traditional leadership that serves as their authority. Some other Igbo populations dispersed sparingly over the bordering states. Minor Igbo populations can be found in Delta, Rivers, and Benue states, as well as Small Igbo populations in Cameroon and Equatorial Guinea (Wikipedia, n.d.).

Notwithstanding the Igbo rulership system's well-known and treasured rich cultural legacy and resources which is obvious in the Igbo community's antiquity. Historically, the Igbo civilization has seen a wide spectrum of violence, unrest, and crises on a variety of fronts, including political, religious, and other fronts. This depicts (Evans, 2009) a description of the 1929 Aba Women's Riots. Insecurity, militarization, agitation, civil disobedience, damage to life and property, and disruption of people's socio-economic lives are further manifestations of these crises and instability (Amnesty International, 2016).

This study seeks to investigate how the historical principles that govern Igbo traditional leadership structure can promote peace in Igbo society; how the distinct duties, responsibilities, and contributions of Igbo traditional rulers have influenced society's efforts to establish peace, as

well as figuring out the best way to bring lasting peace in the face of Igbo society's increased levels of violence, conflict, unrest, and insecurity. This research tries to tackle these problems by offering credible and valuable suggestions for promoting peace in diverse Igbo communities by effectively utilizing traditional rulership as a key player.

1.2 RESEARCH QUESTION

This Independent Study will answer the following questions to address the research questions.

1.2.1. How could the historical concepts that govern Igbo traditional leadership encourage societal peace?

1.2.2. How can Igbo traditional rulers' specific tasks, responsibilities, and contributions influence society's efforts to establish peace?

1.2.3. What are the most effective means of establishing enduring peace in light of the heightened levels of violence, conflict, unrest, and insecurity within Igbo society?

1.3 AIM AND OBJECTIVES

This independent study has the following research aims and objectives:

1.3.1. To study concepts and theories of the historical principles that guide the Igbo traditional leadership structure.

1.3.2. To analyze the specific roles, responsibilities, and rights of Igbo traditional rulers in achieving peace in Igbo society.

1.3.3. To identify the underlying causes of the violence, crises, unrest, killings, and insecurity currently besieging the Igbo society and offer some potential solutions.

1.4. RESEARCH STATEMENT

This study acknowledged that the Igbo society had a distinct culture with an intriguing history, festivals, and ways of life that they value. On the other hand, this culture seems to follow the people around. Despite the Igbo traditional rulership system's presumed rich cultural depository and heritage being accorded high influence, regard, and respect in maintaining peace and stability, the Igbo society has historically experienced various forms of violence, unrest, insecurity, crises, and conflicts, both in the past and recently, politically, religiously, and otherwise. To better understand how to deal with each kind of instability and conflict in Igbo society, this study delves thoroughly into the function of the traditional rulers in Igbo society. It also points to the need to utilize traditional rulers as a major actor in the Igbo community's internal peace-building processes.

1.5. SCOPE OF RESEARCH

This research focuses on the traditional rulers' role in Igbo society: A Path to Peace. The population-based sample size for this study was taken from the 21 local councils that make up Anambra State to represent the Igbo society.

1.6. LIMITATION OF RESEARCH

Poor sampling size and technique are two significant weaknesses of the study. The research participants did not represent the population size. A systematic sampling strategy would also boost trust in generalization for greater reliability. A hybrid technique (quantitative and qualitative methodologies) would also raise the bar in terms of reliability. As a result, future studies should concentrate on the constraints indicated.

1.7. RESEARCH METHODOLOGY

This study employs qualitative research by utilizing both primary and secondary data. The primary source of data was information obtained through one-on-one interviews with a few well-known chiefs who requested anonymity. Additionally, a survey was distributed using a random sample. The researcher focused only on Anambra State because he was unable to talk to every participant in the case study. To represent the Igbo society, eight (8) questionnaires were distributed to each of the twenty-one Local Government Areas that comprise Anambra State. Eight (8) respondents in total, one from each Local Government Area, completed the survey. whereas secondary data sources include journals, textbooks, magazines, newspapers, websites, published and unpublished works, periodicals, and so on. The researcher assesses the obtained data using percentage tables, inductive reasoning, content analysis, and logical analysis to arrive at the research's conclusion, discussion, and recommendations.

1.8. CONCEPTUAL FRAMEWORK

The researcher will concentrate on the application of historical factors guiding Igbo traditional leadership's ability to create peace in Igbo society; the distinct roles, responsibilities, and contributions of Igbo traditional rulers to influence the society to establish peace; the process of identifying traditional core values to a path to peace by engaging the Igbo traditional institutions for peace-building; as well as the process to address insecurity, unrest, violence, and conflicts in Igbo society to establish long-term peace in the Igbo society with the participation of traditional rulers, as shown in diagram 1.1

Diagram 1.1: Conceptual Framework of Research

Input	Process	Input / Output
1. The historical principles of Igbo traditional leadership structure's concepts. 2. Igbo traditional rulers' distinct roles, and obligations of achieving peace in the society. 3. The root cause of the current violence, unrest, insecurity, crises, and conflicts in Igbo society.	1. Process to identify Igbo traditional core values to a path to peace. 2. Process to engage the Igbo traditional institutions for peace-building. 3. Process to address insecurity, unrest violence, and conflicts in Igbo society.	ESTABLISHING LONG-TERM PEACE IN THE IGBO SOCIETY WITH THE PARTICIPATION OF TRADITIONAL RULERS.

1.9. DEFINITION OF TERMS

To help enhance comprehension of the subject matter, some keywords and terms used in this IS are identified to eliminate any potential misunderstandings that may arise from word usage.

TRADITIONAL RULER: Many authors define a traditional ruler differently based on time and circumstance. This paper defines a traditional ruler in the pre-colonial era as a person who, by his ancestral position, occupies the throne or stool of an area and has been appointed to it by the customs and traditions of the area, and whose throne existed before the arrival of the British in Nigeria. A traditional ruler is also the traditional leader of an ethnic unit or clan who, at the time, held the highest traditional authority and whose title is recognized as a traditional ruler's title by

the state government. This definition is preferred and can help the government create new traditional rulers for any deserving units or clans.

TRADITIONAL INSTITUTIONS: A traditional institution is defined in this paper as one that is built on the people's history, genealogy, culture, customs, religion, and values. The traditional ruler is the institution's leader and the principal steward of the people's culture.

IGBO TRADITIONAL RULERS: In Igbo civilization, a traditional ruler is known as (Eze), which is an Igbo word that means "King." The Igbo people utilize names of respect and reverence to the Eze such as Igwe and Obi, among others. Igwe is derived from the Igbo phrase Igwekala or Eluigwekala, which means "the sky or heaven above the sky is higher or bigger than the land," meaning that the Eze is a more powerful servant of the people. Obi is the center building for receiving visitors within the residence of an Igbo leader or man. Obi is a title of respect for the Eze that means "the one who sits in the throne house or heart of the Kingdom."

IGBO SOCIETY: The Igbo, also known as the Ibo, are a Nigerian ethnic group who speak Igbo, a Benue-Congo branch of the Niger-Congo language family. They are mostly found in Abia, Anambra, Ebonyi, Enugu, Imo, and other states like Delta, Rivers, and Benue State.

PEACE: The word "peace" derives from the Anglo-French *pes*, the Latin *pax, pacis,* and the Old French *pais*, which signify "peace, reconciliation, silence, agreement" (11th century). Also, it implies societal friendship and harmony in the absence of animosity and violence. Peace is sometimes characterized in a social context as the absence of conflict (such as war) and the absence of fear of violence amongst individuals or groups.

1.10 RESEARCH OUTLINE

There are five chapters in this study, in addition to supplemental subsections for learning little details. The first chapter introduces the case study, which details the paper's instruments, objectives, format, and subject matter. The second chapter covers related research on the position of the traditional rulers in promoting peace as well as concepts, philosophies, and historical principles, beliefs, and theories consistent with the Igbo people's traditional leadership system. The third chapter looks at the fundamental principles that underpin the Igbo traditional leadership structure, the different roles and responsibilities of traditional leaders and institutions, the underlying causes of the current conflicts, crises, and insecurity in Igbo society, and possible solutions. The fourth chapter of the study covers the methodology used and all of the data obtained and analyzed to produce the findings and discussions, validation, and explanation of the results are rigorously examined. The fifth chapter covers the conclusions and recommendations.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The researcher reviews the relevant literature in this chapter, along with historical principles, beliefs, and theories that align with the traditional leadership system of the Igbo people. additionally, to establish the entire study's context by demonstrating how the study will improve knowledge through the literature. In recognition of a disclosure to be considered genuine and relevant, most scholars agree that it has to be based on a theory. As a consequence, the researcher employed the subsequent ideas and theories. the background of Charles S. Peirce's Pragmatic Theories of Truth, William James' Pragmatic Theory, John Dewey's Pragmatic Theory, and Dewey's conception of truth; The theory of the culture of peace by Johan Galtung; the idea of the traditional ruler; the idea of the Igbo traditional monarch; the phrase "Igbo society," "Igbo traditional institutions," "the idea of peace," and the pertinent research that goes along with it.

2.2 HISTORY OF THE PRAGMATIC THEORY OF TRUTH

The history of classical American pragmatism is inextricably linked to the development of the pragmatic concept of truth. According to (Capps, 2019), C.S. Peirce is credited with first proposing a pragmatic theory of truth, William James is credited with popularizing the pragmatic theory, and John Dewey is credited with subsequently redefining truth in terms of warranted assertibility. The idea that true beliefs are those that will withstand future scrutiny is associated with Peirce; the idea that true beliefs are reliable and helpful is associated with James; and the

idea that truth is a feature of thoroughly confirmed statements or "judgments" is associated with Dewey (Alexis & John, 2011).

2.2.1 DEWEY'S PRAGMATIC THEORY OF TRUTH

Despite writing extensively on other topics, John Dewey (1859–1952), the third proponent of the golden period of classical American pragmatism, had surprisingly little to say on the idea of truth. In his Logic Theory of Inquiry, (Dewey, 1938) only uses the word "truth" once, and that was in a footnote to Peirce. "Look at his warranted assertibility," the audience is informed. John Dewey believed that because ideas are openly offered for testing by a community of inquirers to clarify, justify, improve, and/or reject claimed facts, inquiry, whether scientific, technical, sociological, philosophical, or cultural, adjusts itself over time. He believed that whilst William James' belief was less widespread, Charles Pierce's was far more widespread. In The Theory of Inquiry, John Dewey (1938, p. 108), defines inquiry as "the controlled or guided transformation of an ambiguous situation into one that is distinct in its basic distinctions and relationships to change the elements of the initial situation into a coherent whole."

The same book's index contains only one entry for "truth," which links to the following footnote from a logical position, therefore, Peirce's definition of truth, which reads: 'The opinion which is fated to be finally accepted by all who explore what we mean by truth, and the object represented in this opinion is the real,' is the best one I'm aware of. Dewey broadens his idea of truth by defining justifiable assertibility as the purpose and end of study Dewey, (1938, p.14).

2.2.2 DEWEY'S CONCEPT OF TRUTH

To analyze Dewey's concept of truth in the context of the historical principles of the Igbo traditional leadership system in creating peace within the Igbo community. It is critical to recall that the ancient seat of traditional rulership authority of the Igbos is positioned in higher realms of reality. In practicality, the scepter of authority is wielded in truthfulness and justly. Dewey's theory formulation, on the other hand, emphasizes the connection between truth and rigorous scientific investigation; similarly, to James, Dewey sees truth as the proven outcome of past research rather than the projected conclusion of future inquiry (Capps, 2019). Consequently, the ancient principles of Igbo traditional rulership are founded on the truth of wielding the scepter of authority, proving that any leader occupying that position has a responsibility as a holder of the scepter of authority to discharge their duty with optimism to maintain peace in the community.

2.3 JOHAN GALTUNG PEACE CULTURE

2.3.1 DEFINITION OF CULTURE OF PEACE

According to Johan Galtung, peace has two definitions: (1) peace is the absence or diminution of any sort of violence, and (2) peace is a constructive conflict without violence. The second-level concept of peace addresses this by stating that peace is a creative transformation to reduce all forms of violence. According to these various definitions, "peace" is a state or scenario in which individuals or groups in a certain culture feel safe, comfortable, and peaceful. The culture of peace tries to change each person's values, attitudes, and behaviors, culminating in a civilization built on peace, via conflict, and violence (Jondar, et al., 2022).

2.3.2. THREE TYPES OF VIOLENCE IN A SOCIETY

Live Violence is defined as any sort of violence, such as aggression or cruelty, in which people are shot on purpose even though no one is carrying a stick or pistol. Galtung describes this violence in a wide sense as something that should be avoided as a barrier that prevents a person from fully being himself. Physical force, such as sexual assault, abuse, brutality, and aggression, is used in its traditional form. According to Johan Galtung, direct violence interferes "with basic human needs, the need for an adequate standard of living, something that reduces the level of satisfaction of what is needed below the existing potential" (Galtung, 1990).

Along with direct violence, Galtung defines the second type of violence as structural violence, which occurs through deception within a bigger or smaller organization rather than by individuals. Insecurity can result from violence within organizations owing to political pressure from military institutions, systems that limit human resources to others around them, racial or religious prejudice, and a lack of access to education and health care. For example, unjustifiable favors and health repercussions between existing ones, as well as diseases with no access to health care (Galtung, 1990, p. 291).

Cultural Violence is the third violence which is motivated by doubt, fear, and hostility caused by misunderstanding or the parties' choice. This type of violence is characterized by a culture that legitimizes social norms, creating an environment in which direct and structural violence appears more acceptable. One method of cultural violence is to shift the ethical color of action from red to green, or at the very least acceptable. 'Murdering in the name of the state is right; murdering in the name of oneself is wrong,' for example. These three types of violence are

interconnected and are frequently encountered in communities experiencing violent conflict (Galtung, 1990).

In this setting, he defines violence as the overwhelming assault against individuals who are physically and mentally marginalized, and he frames it from economic incompetence to war, ideological pressure to danger. Violence, according to Galtung, is an inescapable attack on basic human needs. Galtung defines structural violence as the result of political systems, processes, and institutions that guarantee the achievement of identity, public image, and security requirements. Structured and cultural violence, according to Galtung, is an invisible source of conflict (Galtung, 1990).

This paper uses Johan Galtung's notion of peace culture in the context of Igbo society to restore peace in the community by positioning traditional rulers as crucial players. Peace is described by Galtung in two ways. "Peace" is defined as the absence or reduction of any form of violence, and "peace" is defined as a constructive disagreement without violence. According to these different definitions, "peace" is a state or scenario in which individuals or groups in a particular culture feel safe, comfortable, and peaceful. Consequently, the culture of peace seeks to alter each individual's values, attitudes, and behaviors, resulting in a society founded on peace, via conflict, and violence. Thus, regardless of the conflicts, violence, and unrest witnessed in Igbo society in the past and presently, peace can be achieved if the Igbo community adopts a culture of peace by attempting to change their behavior, attitudes, and personal values to achieve a creative transformation that reduces all forms of violence in Igbo society. In addition, to recognize the components that contribute to the recurring pattern of violence, crises, and destruction of life and properties witnessed in the communities recently, as described by Galtung in his Peace culture.

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2.4 THE CONCEPT OF TRADITIONAL RULER

The phrase "traditional rulers" describes leaders or individuals who are inherited or who have a history of being chosen, appointed, and nominated by national laws and conventions (Wadama, 2013). Because traditional rulers function at the grassroots level of society and have frequent interactions with citizens in their day-to-day activities, they are therefore crucial to the success or failure of any political leadership in Nigeria (Akinbade, 2008). As widely recognized representatives of customs, culture, and tradition, traditional rulers play a crucial role in fostering growth and development within their communities by establishing an organized communication system. Another definition of a traditional ruler is the traditional head of an ethnic group or clan who, at the moment, holds the highest traditional authority and whose title is acknowledged as such by the state government (Cookey, et al., 2010).

Arguably, the fundamental purpose of traditional institutions is to preserve the people's traditions, customs, and cultural heritage as well as to manage, settle, and resolve conflicts that arise within or between community members using the laws and customs specific to that community or society. (Olaoba, 2005) states that traditional rulers are seen as the guardians of their people's customs, cultural values, and conventions.

Three distinct categories of traditional title holders in Nigeria were recognized (Malami, 2011), and they obtained their traditional titles via popular ceremonies, according to an article written by (Uthman, 2016). However, customs vary according to period, place, and cultural background. First, individuals with genuinely honorific titles bestowed upon them by more powerful traditional rulers as a token of gratitude for their contributions to the community. This group is regarded as a valuable source of information and agents for mobilizing people as

necessary, but it lacks timetables and particular functions. The second group consisted of people who had titles or positions as a result of their recent creation or recognition. Unlike the aforementioned, they might be able to perform executive functions, but they would be constrained by the same laws that established or recognized them. The final group consisted of full-time executive traditional title holders who exercise their executive activities while carrying out executive functions primarily founded in, respected, and acknowledged traditions (Uthman, 2016).

Given that they have a lot of knowledge about the accepted traditional methods and procedures that have been passed down from generation to generation, traditional rulers in Igbo society are deemed to be somewhat important in the conflict resolution process (Oyedele, 2007). In addition, traditional leaders possess a profound comprehension of the ethics, morality, and values of the community. Without a doubt, all societies acknowledged and required the traditional rulers to have some degree of authority to uphold security, manage, control, and settle disputes between individuals and groups as well as preserve law and order (Otite & Albert, 2009).

2.5 THE IDEA OF THE IGBO TRADITIONAL RULER

The majority of scholars believe that the development of Igbo kinship institutions was affected by three causes. The first, according to (Lorelle, 2012), is the old and customary priesthood, which at that period connected with the political and religious duties of leaders in community-based republics. Eze was discovered in Arochukwu, Awka, Nri-Igbo, Owere, Northern Nsukka, and Ngwa, the most populous Igbo sub-group. Igbo-Eze communities can be

found in Enugu-Ezike, Ovoko, and Iheakpu-Awka. Josiah Ndubuisi Wachuku was an Eze of royal blood ancestry, as cited by (Falconer, 1944), and refers to the King as Eze or Ezedike.

Second, certain customs were imposed on Nigeria by the adjacent Benin Empire when it occupied particular areas of the country. Some, however, assert that the Benin Oba's status was decided with input from the Eze of Nri. The people of Asaba, Onitsha, and Oguta are the main focus of divergent opinions. Some historians who dispute the Afigbo and Omenka Thesis on Origin assert that the Igbo rulers of these regions may directly trace the historical roots of their investiture to the Oba of Benin. They are commonly referred to by the honorific, regal title Obi.

The British colonial government in the 19th and 20th centuries is considered to be the third source of Igbo royalty. As part of an indirect rule policy, the colonial authority appointed "warrant chiefs," or respectable individuals, to serve as administrators, rulers, judges, and tax collectors (Gartrell, 1983). The people who got along well with the colonial authorities and were locals were usually selected to be warrant chiefs. For these and other reasons, Igbo communities periodically hated and opposed the authority of warrant chiefs. An example of this resistance is the 1929 Igbo Women's War (Evans, 2009). On October 1, 1960, several of those warrant chiefs attempted to redefine their political responsibilities to maintain their positions of power—those with political authority and newly obtained money received honorary titles bearing Eze-like names. However, some women who served as Colonial Nigeria's rulers struggled to be retained by the government of independent Nigeria's group of traditional leaders (Marc, 2013).

Many commentators in Igbo culture, tradition, and governance see the oft-quoted statement, "traditional Igbo communities do not have kings (Igbo Enwe eze)," as a misrepresentation of the Igbo perspective on the world, and more precisely, a manifestation of the colonial mentality of historically defrocking the Igbo. There is evidence of established, thriving kingdoms in various villages in Igboland preceding the arrival of the white man. (Ugo, 2016) argues strongly that the royal system, or even monarchic legacy, is an imperishable inheritance in some portions of Igboland, dating from the precolonial to the postcolonial ages.

This was especially evident among the Oru-Igbo communities, which had built flourishing monarchs by 1461, more than 500 years ago. These communities resided on both sides of the Niger River. Onitsha, Ogbaru, Oguta, Osammala, and other cities had established a monarchy. The defining aspect of Oru-Igbo historiography is not its gorgeous artifacts and rich ecology, but rather the hallowed institution of royalty. The Oru-Igbo had traditional chiefs (Obis) who commanded respect and deference from their followers; they could not have been dictators and tyrants against the background of the freedom-loving, republican-oriented subjects who occupied the lands they controlled. The Onitsha Royalty, where Obi Nnaemeka Achebe (Agbogidi) currently reigns, has been in power for about 500 years.

Another well-known example of prosperous kingdoms existing in the Igbo hinterland before the entrance of colonialists is the Nri dynasty, which has been estimated to have lasted more than a thousand years. Nwanunobi (1992:117) stated the following Nri,

> "In particular, the Nri civilization in Eastern Nigeria serves as an illustration of Chieftainship possessing strong central authority and extensive sway, which allowed it to exert influence even outside of its borders. He went on to say, "The most common characteristics of chiefdoms are sedentary horticulture, mixed pastoralism, and even productive and organized hunting." Another feature that sets them apart is the presence of independent, nearly full-time artisan homes or villages. In the Kingdoms, the distribution of patronage is based on a meticulous classification of clans, descent groupings, and occasionally lineages into older and younger branches. Individual differentiation and inequality exist in addition to job or craft differentiation" (p.117).

Classifying the Igbo as stateless or acephalous is rather inaccurate considering the presence of entrenched monarchical power in Nri and other Igboland communities. Communities of the Nri type cannot be classified as stateless, as (Horton, 1976) had sharply noted in his description. Horton provides a clear explanation of statelessness in four points:

> (i)"Authority is not concentrated in a stateless society." It is challenging to identify a single man or small group of men as the society's rulers or rulers; (ii) The authority roles that do exist only have a limited impact on the lives of individuals who are subject to them. (iii) It is almost unheard of for the exercise of power to be a full-time, specialized profession. (iv) People typically feel obligated to resolve conflicts amicably and without resorting to violence within a very small unit" (p. 72).

It is undeniable that the Nri kingdom of precolonial times had a significant impact on the lives and social structures of its subjects, even if it did not enslave them. The Nri monarchy may have given the Agbala oracle of Awka, which was dreaded and feared throughout Igboland, as well as the Ibino Ukpabi oracle of Arochukwu, encouragement because Nri's power came from spiritual sources rather than from the ability to control forceful means of violence (Onwuejeogwu, 1981, pp.22-25). The idea of using force for cohesiveness and integration is provided for the

maintenance of primary authority by the assertion of supernatural support as opposed to the application of real force (Nwanunobi, 1992).

Given the well-known duration of the Nri dynasty, it is impossible to say that Nwanunobi's (1992) claim that rulers are intrinsically unstable and that there is a fall in sodalities and the significance of clans in chiefdoms is accurate. Instead, what has been shown is how resilient the majority of Igboland's chiefdoms were before colonial control, as there was no proof of their subjugation or destruction. It was, at least, not rampant. The establishment of kingdoms coincided with the rise of male authority or patriarchy, as it is generally called the growing importance of kingship, and the ensuing collapse of feminine power.

When British colonial officials arrived, Oluoha, the paramount king of the Ihiala people, was seated on the throne in other Igbo hinterland locations, such as Ihiala. In addition, traditional monarchy existed in several locations, including Arochukwu, Agbor, Issele-Ukwu, Akwu-Ukwu, Isselle-Azagbu, and Aboh. The traditional head of these communities was the Obi, Eze, Igwe, etc., among other titles. However, the Obi oversaw their communities in consultation with titled officials and elders (Ndi Nze na ozo), who advised the Eze to prevent the concentration of power in the hands of one person and the eventual rise to monarchical absolutism or tyranny, which the Igbo were naturally opposed to due to their republican spirit and upbringing. The new colonial rulers found various ways to subjugate and overthrow the Igbo traditional rulers because they were not entirely amenable to them. To emphasize the point, let me reiterate that the British encountered over sixty-four kingdoms in the Igbo culture area between AD 900 and 1900 (Onwuejeogwu, 1981). This indicates that the Igbo were not a people without kings, as the British had misrepresented them.

2.6 THE IGBO SOCIETY

The name "Igbo" as an ethnic identity is relatively new, having emerged during the Nigerian Civil War and the decolonization process. Nigerian writer Chinua Achebe suggests that Igbo identity should be positioned halfway between a "tribe" and a "nation." Igbo speakers have always been split and dispersed; since the Republic of Biafra collapsed in 1970, the Igbo have occasionally been referred to as a "stateless nation" (Achebe, 2000 , as cited in Kingsley, 2017).

The South-East region of Nigeria is inhabited by the Igbo. The Igbo people's origins are controversial; according to certain historians' and anthropologists' oral histories, they are primitive people from South Eastern Nigeria (Isichei, 1976). The main cultural divisions into which the Igbo might be divided are as follows. Before the arrival of European settlers, the Igbo people lived in separate local communities. By the middle of the 20th century, however, a strong sense of ethnic identity had developed, and the Igbo-dominated Eastern portion of Nigeria attempted to unilaterally separate from Nigeria and become the independent nation of Biafra in 1967. At the start of the twenty-first century, there were 20 million Igbo people (Encyclopedia Britannica, 1998). But according to the Ohanaeze Youth Council, Igbos currently make up 42.8% of Nigeria's total population (Igboayaka, 2023).

Most Igbo people have traditionally farmed taro, cassava, and yams as their primary crops. In addition, they cultivate melons, okra, pumpkins, beans, and corn. Among those who are still employed in agriculture, women are in charge of other crops; men are largely responsible for cultivating yams. The land is jointly owned by kinship groupings and is then made available to individuals for construction and farming endeavors. Maintaining some livestock is crucial since

it can be an indicator of wealth and a means of offering sacrifices. Oil and palm kernels are the main exports.

A high literacy rate enabled many Igbo people to become company owners and civil officers in the decades following Nigeria's independence. The Igbo economy also heavily relies on trade, local crafts, and wage labor. The fact that Igbo women participate actively in local politics and trade is notable. Except for the northern groups, the Igbo people dwell in rainforest nations. The bulk of Igbo people live in communities made up of dispersed compounds, however, certain sections have compact settlements. The compound is usually made up of several huts, each of which houses a distinct household. In the past, the village would be home to a patrilineage (Umunna). Prior to the foundation of the colonial government, the village group—a confederation of communities with an average population of roughly 5,000—was the biggest political entity. Members of the community shared ancestral shrines, a tutelary deity, a common market and gathering place, and ancestral cults that upheld a legacy of descent from a common ancestor or group of ancestors. The village group was ruled by a council made up of affluent men, influential men, and a head of lineage. In the eastern regions, these communities tended to form larger political groupings as well as more centralized kingdoms and states.

The traditional religion of the Igbo people consists of a creator deity (Chukwu or Chineke), an earth goddess (Ala), ancestors who watch over their living offspring, and many more gods and spirits. The will of the deities is revealed through divination and oracles. Nowadays, many Igbo are devout Christians, and some combine their faith with customs from their native culture.

2.7 IGBO TRADITIONAL INSTITUTIONS FOR RESOLVING DISPUTES

2.7.1 THE FAMILY

The household, as an entity, has always been important to the process of resolving disputes. In Igbo culture, a family comprises the husband, his wife, and their children. There is no question about the husband's legitimacy as the head of the home or his position of authority. He is in charge of the inheritance, the family's assets, and any potential land issues. The family's eldest member is called (Okpara). Should Okpara be unable to settle any matter in the family, he would invite (Umunna). In my opinion, resolving conflicts begins at home. Even though a lot of family problems are domestic in origin, we have seen others that are quite deadly. I'll use inheritance or land disputes as an example. I have seen instances where relatives began murdering one another over who owned the land.

The primary socio-political institution, the extended family—which may consist of aging parents, in-laws, and other dependents—takes the lead in resolving conflicts. In Igbo culture, for instance, the extended family was considered the main institution for resolving conflicts. In general, the community and the extended family serve as structures for resolving conflicts and can settle disputes that transcend beyond the boundaries of the immediate family.

Generally, people admired and found success with the traditional Igbo approaches of managing, resolving, and avoiding violence. This was due in large part to the idea that "a person's identity is tied to that of his or her family, and families are made when marriages are accepted." In this instance, the value of the family and the function of heads of household, elders, and other family leaders in averting and resolving disputes were highlighted.

2.7.2 AGE-GRADE

Another strong institution that can mediate and resolve disputes impressively is Age-Grade. They are a distinct group of individuals related to the parties in dispute maternally and paternally. It is customary for parties in disagreement or conflict with one another to refrain from assaulting or hurting one another when in mediation. They strive to resolve matters about teenagers. Igbo society has traditionally placed a high value on factors like age, gender, and social standing, as was previously mentioned. This has been going on for a while. Age has always played a significant role in defining who people are and how they develop as individuals and as a society.

Having a place in a culture where people feel like they belong, where one can gain social support, and where one can find meaning in life is something that is taught to children from birth. No matter how long a person has been a part of an organization for a particular age group, there will always be noteworthy and engaging events and programs offered by that group. This is so because the group is only supposed to exist for a set period. The same holds for their efforts to resolve disputes. Depending on their age group, each age set has jurisdiction over difficulties that they can handle.

In Igbo society, reaching adulthood is a great event that is both a rite of passage and a crucial milestone in the development of the social order. It is reasonable to expect siblings to behave following an established set of ethical norms because they are in the same age group. For this age group, maintaining order is the primary goal, along with disciplining misbehaving individuals as needed. Because of this, age groups are crucial in traditional communities for preventing behaviors that can lead to conflict. Consequently, every organization for a certain age

group understood how crucial it was for people to grow up to participate in society, feel like they belong there, and make a difference.

Furthermore, the age-based structure established in Igbo society is a highly successful technique of problem resolution. The mediation panel was mostly made up of age-appropriate leaders. These individuals were picked as leaders when they were young and remained in their positions for the rest of their lives. A scenario to consider: if someone commits a crime, the victim will contact the offender's age group leader to report the incident. The offender would then be brought in front of the rest of the group by the leader. It would then be up to those of the same generation on both sides to help find a solution that would satisfy both parties. After being found guilty, the offender must apologize and cease violating the complainant's rights. If he ignored this warning, his peers would arrest him and bring him before the elders, who would then decide on a suitable punishment for his acts. This strategy for conflict resolution is commendable since it was predicated on the realization of the need to maintain ties within the community, and the judgments reached were respected. This group of people, in some form or another, has existed in the society for a long time.

2.7.3 UMUADA (DAUGHTERS OF THE LAND)

This is a set of women who were born in the town, and it comprises women who have gotten married outside the community, women who are married inside the community, and women of reproductive age who are not married. Their decisions are held in great regard by the general public, particularly by women. This institution settles domestic problems involving women and marriage. "Ndiyom" (married wives) are certainly not the same as "Umuada" (land daughters), which is a separate category. Women in Igbo society are traditionally separated into

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two groups based on their level of participation in economic, political, religious, and social activities. Umuada assesses the power of determination to make decisions concerning women and families, the community, and issues that males are unable to address.

Female leaders were critical to the successful resolution of disagreements, specifically those that could not be resolved by men. There are numerous settings in which one could meet girls of this type. Many people refer to Umuada as Umuokpu, while others refer to Ndiyom or Ndinwunyedi as that. Within one clan, the term Umuada is reserved for women who have already married. "Umuada" is immensely important in indigenous Igbo society and has persuasive powers that cannot be disregarded by the elders or the entire community. When a disagreement appears to be increasing, the Umuada normally intervenes to prevent it from reaching the point when the deities and spirits of the ancestors may be summoned. The Umuada are rarely unsuccessful in settling communal issues, but if they are unable to resolve the issue, the Ohanaeze may be invited to do so.

In most cases, the Umuada achieve success due to their honesty and determination. They believed it was their duty as married ladies to keep the peace in their father's home. Although the Umuada came from a variety of families, when a disagreement arose, the women would inform their peers about whose father's home the subject was first discussed in. If they feel that a certain individual is the source of the problem and may profit from it, they will dispatch a delegation led by the person's immediate sister. If the troublemaker persists, the Umuada will impose a final sentence, which may include social exclusion. NdiInyom have a great impact on their own, particularly in issues concerning families and child maltreatment. They can take action against a man who is known for beating his wife and profit from the situation. In most circumstances, women can file complaints and threaten the man.

2.7.4 THE COUNCIL OF ELDERS

In Igbo society, the Council of Elders is a very dependable dispute settlement system. Other names for this body in Igboland include "Ama-ala," "Ndichie," and "NdiOkenye." Because of their position as elders representing a range of families and wards, they demand a great degree of respect from the general people, and they are highly respected in town assemblies when topics affecting the entire town are discussed. They served as an appeals court for anyone who had received an unsatisfactory judgment from the head of their household. Minor disagreements between persons were usually settled in private or in the presence of a small group of ward elders. If a person believes they have been handled unfairly, they can always appeal their case to the Ama-ala, also known as the Council of Elders. When a disagreement is brought before the Council of Elders, both parties are allowed to express their views. Those in opposition are asked to leave and return at a fixed time after making their remarks before the Council. During the withdrawal period, the Council would request information about the mental states of its members. After hearing what each member has to say, everyone comes to a decision or a resolution on which they all agree.

Age, status, ancestry, achievement-based acquisition, elections, and titles Seniority is primarily determined by Red Cap Chiefs and High Chiefs. Obis and Igwe are elected or inherited, and the gods choose chief priests. Different sorts of leaders keep the peace by always speaking the truth, knowing that lying brings death and harm to the people/land. Depending on the nature of the offense, disputing parties are usually required to pay fines, with the defaulter losing the fines. Witnesses are utilized to support cases. Most often, you become an elder due to your age, job, inheritance, something you performed, an election, or a title you have, such as "Red Cap Chiefs" or "High Chiefs." The selection of the Deity is the responsibility of the Chief

Priests. The Obis and Igwe, on the other hand, are elected or inherit their positions. They believe that lying causes individuals to die and brings bad luck to the country. Leaders of all kinds always tell the truth to keep the peace. When two people quarrel, the person who violated the rules must pay the fine. Evidence from witnesses is used to decide cases. This should come as no surprise.

2.7.5 TRADITIONAL RELIGIOUS INSTITUTION (ORACLES)

The invitation of the divinity, the spirit of the ancestors in conflict settlement is the highest and ultimate stage in indigenous Igbo society. Parties involved in a disagreement will appear in front of a shrine and swear that their claim is true, honest, and just. The deity is expected to punish the party that tells lies. The invitation of a deity entails swearing or taking an oath and making a covenant in the shrine. This is a serious call from the deity to bear witness that disputants are telling the truth and that the parties in disagreement want to follow the conditions of the agreements reached to resolve the problem. The summons of the deity or the spirit of the ancestors has terrible ramifications for the entire family or town, because appeasing the gods is frequently difficult and costly, and once the deity is invited, justice is done when the guilty dies mysteriously.

Conceivably, at some point in Igbo history, shrines acted as multiple places of resolution for persons who had been harmed in economic transactions, property disputes, and other matters. For example, they sought refuge at the Ogwugwu or Ala-ogbaga shrine because they believed it might dispense justice in favor of the oppressed. This persisted until the current democratic rule was established, at which point politicians began flocking to the shrine where the so-called political godfathers demanded that contenders for positions of power swear fealty to them if

elected. Because the indigenous Igbo society acknowledges that conflict is dynamic and changes over time, steps of intervention have been devised to prevent conflicts from devolving into violent ones. The effectiveness of the measures used to settle the issue determines the success of conflict resolution. In Igbo communities, self-help is outlawed during confrontations. It was usual practice to punish parties who allowed their argument to escalate into physical violence. Normally, the parties are penalized, and following the successful resolution of the difficulties, the guilty party is required to reimburse the other party for the fine. Parties were sometimes forced to forfeit fines paid as deterrence for failing to use traditional conflict resolution methods.

In exceptional situations, the Council of Elders may propose that the two parties go to an oracle's temple and take an oath (Inu-Iyi). Both groups would go to the oracle's shrine as part of this rite. They would all tell the truth about what had occurred. People who fell after telling the truth suffered consequences in the temple for lying. To avert further violence, retaliation, or vengeance, both parties may be urged to agree to forgive one another. However, the main goals of the shrines are to negotiate peaceful resolutions to disputes and, if that fails, to punish the perpetrators severely. On the other hand, the details of the penalty are specified.

2.7.6 MASQUERADES

Another body involved in the peaceful settlement of issues in the Igbo community is considered to be spirits because they are thought to be representations of the spirit realm. They are enigmatic and terrible, and society fears them since it is believed that their utterances mirror the deceased's thinking. They are said to be everywhere since they can listen in on private talks, even in a closet. People who were not members of the group were afraid that their identities would be revealed and they would be chastised if they expressed their views on the masquerades.

A nighttime initiation ceremony is the only way to join this masquerade society. People frequently look disguised as the ultimate judge when everything appears to be falling apart. Masquerades were a very successful way of government administration before the beginning of the colonization process.

One of the primary functions of this set of principal masquerades in terms of social control and conflict resolution is to impose community-wide standards and rules, or bylaws, that have legal force on all community members. It is appropriate for them to participate in any contentious matter without being contacted, as well as to render a verdict. The leadership of masquerades banished the majority of persistent criminals and women who carried out crimes such as poisoning someone in society. This measure was done to protect the neighborhood. Masquerades serve as police officers as well as secret agents in several indigenous Igbo societies. The masquerades resolve certain cultural disagreements, and their decision is definitive. It should be clarified that regardless of the dispute resolution procedures used in the Igbo community, the goal is to resolve conflicts peacefully through the process of mediation, negotiations, reconciliation, and adjudication.

2.8 THE CONCEPT OF PEACE

People have demonstrated a keen interest in peace since the beginning of humankind. In addition to being an uplifting word, the word "peace" describes a beautiful world and a tranquil community. The greatest goal that everyone aspires to achieve on a personal level and hopes to establish in society and the world at large is peace. However, People have tried everything to achieve peace. As a result, one component of human history is the history of the search for peace. Peace has been discussed, instructed, and studied in a variety of ways and contexts.

Peace is derived from the Latin term pax, which denotes a contract, control, or agreement to end war or any dispute and conflict between two individuals, two nations, or two antagonistic groups of people (Bloomsbury, 1995, p. 387). Peace, according to American military history, primarily means "the absence of war" (US Military History Companion peace, 2023). Consequently, militaries either fight wars to win peace or employ force to keep peace. Peace is viewed as an ultimate or ideal objective rather than a means to an end in military concepts.

Peace, tranquility, and stillness are desirable states. There are no public annoyances there. A "state free of war" is another way of putting it. When there are no longer any social vices in a community, it is said to have reached peace. Furthermore, when a civilization experiences few crises, it is deemed to have reached a relative state of calm or peace. However, many peace academics disagree with emphasizing peace solely in terms of the absence of violence. Peace, they believe, is more significant, precious, and vital than that.

According to Albert Einstein, peace is not only the absence of war, but also the presence of justice, law, order, or government in society, stated: "Peace is not merely the absence of war, but the presence of justice, law, order, in short, of government" (P. Aarne, 2005, p. 43).

Martin Luther King, Jr., a well-known human rights activist, was dissatisfied with the concept of peace that focused solely on the absence of negative situations. In his opinion, peace must also include justice in society, as he states, "True peace is not merely the absence of tension: It is the presence of justice" as quoted by (Scott Kin, 2008, p .83).

"Peace, in the sense of the absence of war, is of little value," His Holiness, the fourteenth Dalai Lama, stated. "Peace can last only where human rights are respected, people are fed, and

individuals and nations are free " (Nobel Prize Outreach, 2025). From his perspective, peace entails respect for human rights, people's well-being, and individual and national independence.

Obtaining "behavioral peace" frequently demands first obtaining "psychological peace," even though this is less clearly defined (such as quiet thoughts and feelings). A "peaceful inner disposition" can sometimes be translated into a calm outlook. Some individuals believe that inner serenity, which is unaffected by the ups and downs of daily life, can serve as the foundation for establishing peace. The cultivation of such a "peaceful internal disposition" for oneself and others can aid in resolving irreconcilable conflicts of interest. We are joyful when we are enthusiastic, but peace is when our minds are peaceful and content (Nobel Prize Outreach, 2025).

Peace can be described as societal friendship and harmony that is free of antagonism and violence. In a social context, peace is often defined as the absence of conflict and the absence of fear of violence between individuals or groups. Hence, peace is more than merely the absence of violence, according to (Christian Davenport et al., 2018, pp. 35–78). Conflict resolution, equality and non-discrimination, justice and the law, political freedom and civil rights, socioeconomic opportunity, human rights, social integration, trust, harmonious relationships, and good standing are further aspects of peace.

2.8.1 POSITIVE PEACE AND NEGATIVE PEACE VARIANCES

The terms 'peace' and 'violence' are related, according to Johan Galtung, a Norwegian peace expert. The absence of violence is referred to as peace, and it should be employed as a goal of society (Galtung, 1996). Galtung went on to say that peace, like a coin, has two sides: negative peace and positive peace. Positive peace is the absence of structural violence or social justice; negative peace is the absence of personal violence (Galtung, 1996). Galtung further

stated that Positive peace is packed with positive content such as relationship healing, the development of social structures that serve the needs of the entire people, and the constructive settlement of conflict. Peace does not imply the absence of all strife.

The World Health Organization (WHO) describes peace as "a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity." To put it another way, peace is more than the absence of strife. Peace can be characterized as a condition of harmony and well-being. Positive peace and negative peace are the two sorts of peace as previously described by Galtung. The lack of violence or conflict is referred to as negative peace. It occurs when people are not fighting or actively causing harm to one another. In contrast, positive peace is more than just the absence of bloodshed. It is a state of peace and well-being. Respect, justice, and equality are examples of positive peace. It is about more than just avoiding disagreement; it is about fostering a calm environment in which everyone can prosper.

Positive peace entails more than just a lack of ferocity. It is a condition of happiness that incorporates social, economic, and political considerations. Individuals are more likely to enjoy healthy, productive lives when they are free of conflict and given the resources they require to succeed. Peaceful societies can attract investment, encourage tourist attractions, and provide

possibilities for trade and collaboration. Positive peace, in other words, benefits not only individuals but also communities as a whole. So why not go for it? Everyone has the right to live in a safe, stable environment in which they can fulfill their greatest potential. One method by which we can make society, and the entire world more enjoyable for everyone is to work together to create good peace.

Positive peace is achieved in society by establishing an atmosphere in which conflict is treated effectively and people feel safe and secure. This can be accomplished through a variety of measures, including the development of effective institutions, the promotion of social cohesiveness, and the promotion of human rights respect. People are prone to trust others and work together to overcome conflicts when they feel safe and their basic needs are addressed. When conflict is handled properly, it may be a source of development and knowledge acquisition. People are happier to contribute to a peaceful society when they feel appreciated and valued. We can make the world a more just and peaceful place by supporting peace-building projects.

Education can serve as the bedrock for a structure for healthy peace in a society. We can assist in producing a generation of people who prefer peace to violence by teaching them about the advantages of peace and how to resolve conflict creatively. Furthermore, community-based programs that foster cross-cultural understanding and respect can aid in the reduction of conflicts between various groups. Finally, laws and policies that safeguard the rights of all individuals and groups can help to establish a more just and equitable society that is less prone to devolve into violence. We can make the world more harmonious by working together to build a foundation for positive peace.

Negative peace can be described as the absence of violence or war. When there is no fighting or violence, it is frequently regarded as the sole kind of peace. Negative peace has the virtue of preventing violence and conflict. If people are not arguing, they are not hurting each other. Negative peace has the drawback of not always producing justice or equality. In some circumstances, the lack of violence can be used to keep an unfair system in place. A ruler, for instance, may maintain control of an area by employing violence to repress any opposition.

Alternatively, a powerful organization may utilize its economic might to prevent others from having an opportunity to speak. Consequently, while negative peace can help to reduce bloodshed, it does not always result in a world that is equitable and peaceful.

Negative and positive peace are not mutually exclusive, but rather complementary. To develop a truly peaceful and nonviolent society, there must be both an absence of violence and ongoing cooperation toward a permanent culture of peace. This is mirrored in the United Nations' Sustainable Development Goals, with Goal 16 aiming not only to eliminate all types of violence but also to improve institutions and policies to avoid additional forms of violence. When there is actual violence, only so much progress can be achieved toward cooperation and long-term peace. Likewise, the absence of violent conflict does not imply that a civilization is at peace. Hence, a peaceful society necessitates both negative and positive peace.

2.9 RELATED RESEARCH

Referring to a new article titled, "Roles of Traditional Rulers in Conflict Resolution for Sustainable Democracy in Nigeria" by (Alliyu, et al., 2020), traditional rulers have a variety of responsibilities in dispute resolution across the board. Additionally, the study showed no discernible differences in the roles of traditional rulers in resolving disputes based on marital status or age.

As noted in a recent article titled "Traditional Institution and Nation Building: The Role of Traditional Rulers in the Maintenance of National Security for Sustainable Development" (Joseph, 2020). The traditional rulers continue to play a significant role in maintaining peace and unity among their communities and, consequently, among their neighbors, including those who live closest to them. He additionally highlighted that the Federal Government

should acknowledge the importance of traditional rulers in maintaining security in local government areas. He went on to say that traditional rulers have a responsibility to play in ensuring Nigeria's security. This is because the government cannot do it alone, and the traditional rulers remain the grassroots leaders who live among the people.

Similar to a recent paper titled "Maintaining an Igbo Peaceful Culture in a Disruptive World," by (Okafor, 2019). He disclosed that in a world as hectic as ours, the Igbo man's peaceful coexistence with his surroundings, along with his concern and regard for humankind, enriches his life and brings serenity to his existence. Additionally, according to the study, Igbo men strive for soul harmony, which will surely enhance harmony, peace, and advancement amongst people and society.

A study titled, "The Role of Traditional Leaders in Peacemaking and Conflict Management among the Mende of Sierra Leone" (Batilo, 2021). The study reveal that the Mende of Sierra Leone predominantly discover the importance of traditional leaders in settling conflicts and promoting societal harmony. It was also found that, even though colonialization and modernization undermined the power and influence of traditional leaders, the institution of chieftaincy has remained crucial for fostering harmony and resolving conflicts in rural areas.

2.10 SUMMARY OF THE CHAPTER TWO

This chapter covers literature review, the pertinent material as well as the historical tenets and beliefs of the Igbo people's traditional leadership system. It illustrates the role of traditional rulers in Igbo society in fostering peace, an analysis of the theories of truth and peace culture, the concept of traditional ruler, the idea of Igbo traditional ruler, the term Igbo society, Igbo traditional institutions, the concept of peace, and the related research was put together. This

chapter aims to highlight the part Igbo traditional leaders played in upholding social harmony and order both historically and currently, prior to the British colonialism of the Nigerian state. It also shows the effectiveness of customary institutions these traditional rulers employed to keep the community peaceful and harmonious. Additionally, this part highlights the importance of harmony and peace in the Igbo community as well as the perils of residing in a society that lacks peace.

Therefore, as a means to maintain enduring peace in Igbo society, this chapter highlights the necessity for traditional rulers, who are the main actors and the head, as well as grassroots leaders with the power to rise and carry out their duties fairly with their institutions, all stakeholders, and Igbo society's citizens to work alongside with one another. Consequently, the ideas and causes of violence and insecurity in Igbo society, as well as the actions that must be taken to resolve the issues, are the main topics of the next chapter.
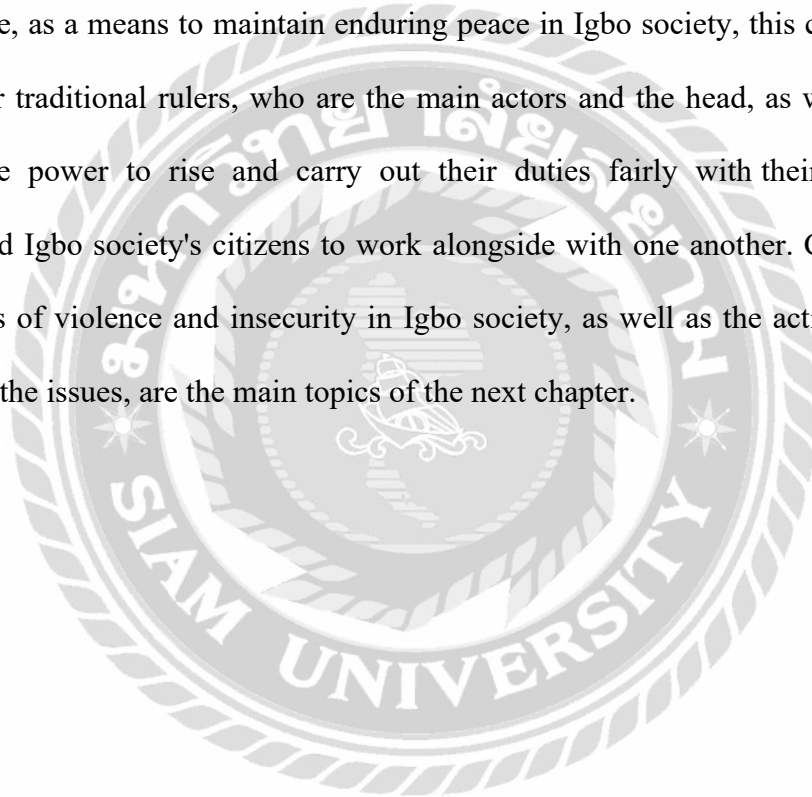
CHAPTER 3

THE NOTION AND SOURCES OF INSECURITY IN IGBO SOCIETY

3.1 INTRODUCTION

The researcher examines the notion and the inputs of the Igbo traditional rulers in this chapter, as well as the processes involved in the historical principles that guide the Igbo traditional leadership structure and its core values. This section also examines the various roles and responsibilities of Igbo traditional rulers and the traditional institutions they use to promote peace in the community, as well as the underlying sources of the current crises, conflicts, violence, and insecurity in Igbo society and how these issues can be addressed.

3.2 HISTORICAL PRINCIPLES OF IGBO LEADERSHIP

The Leadership Principles of the Igbo-African traditional way of management, reflect the Igbo people's unique culture and beliefs. According to (Afigbo, 1990, pp. 1891-1929), Igbo culture values community life and social solidarity. In Igbo society, leadership emphasizes accountability, transparency, and communal welfare (Okere, 2005). Leaders must make honest decisions and operate in the community's best interests. They are accountable for their activities and responsible for the community's overall well-being. Igbo traditional leadership emphasizes the concept of "Ndi Ichie" or "Elders." Elders are revered for their wisdom, experience, and honesty (Ilogu, 1998 as cited in Nwuba Sr., M. G. C., 2021). They uphold the community's beliefs and traditions and contribute significantly to decision-making processes. The principle of "Omenala," which governs Igbo society, is also significant. (Ignatius, N. O. & Nkemjika, B. N., 2023) emphasizes the importance of traditional leaders in preserving cultural heritage and identity by upholding and promoting customs.

Additionally, Igbo traditional leadership prioritizes communal well-being. According to (Uchendu, 1965), leaders ought to emphasize the community's well-being and progress over individual interests. Their responsibilities include conflict resolution, peacekeeping, and equitable resource distribution. According to (Gloria, 2016), Igbo society views leadership as a service to the community rather than a position of authority. Also, Igbo leadership standards, anchored in cultural traditions, embrace integrity as a fundamental principle. Traditional Igbo leaders are expected to be truthful, transparent, and accountable (Onwudiwe & Chukwuemeka, 2016).

Igbo leadership promotes honesty as a basic principle, offering a powerful alternative to unethical activities associated with kleptocracy. Igbo-African traditional leadership values meritocracy, which counteracts the negative aspects of kleptocracy. Igbo culture values individual achievements, competence, and skill. Leaders are picked based on their abilities and track record, not through nepotism or bribery (Eme, 2017). Thus, Merit-based leadership reduces corruption and mismanagement, a common issue in kleptocratic regimes. Igbo traditional leadership prioritizes community development to promote overall well-being and progress to ascertain peace in Igbo society.

3.3 RECOGNITION OF IGBO TRADITIONAL CORE VALUES.

The primal Igbo identity is absorbed in a mystical reality perspective in which God plays a key role as the Supreme Being. The development of the typical Igbo mentality begins with a proper appreciation of the individual's social obligation in sustaining society balance, peace, wealth, and moral transparency. It is impossible to separate the individual from the community. There is an underlying metaphysical and social relationship that binds one to the other.

Individual interests are compatible with those of the community. His ambitions and goals for a brighter future and a more fulfilling existence are logically linked to the communal ties of what is good for the entire group. By this means, it is "alu", "nso ani", and "ajoomume" (bad and wicked action in the Igbo moral realm) for the individual to even consider or act against his ancestral Igbo community's philosophical and cosmological viewpoint. This connection between the individual and his community makes it easier to grow people who see themselves as community members through social cohesiveness and a sense of closeness and togetherness among societal groups. It will eventually result in a true endeavor to establish social balance, economic dynamism, and national identity, with the goals of constructing an equitable system, maintaining the forces of unrestricted economic progress, and preventing social fissures (Manca, 2014).

Ultimately, these individuals demonstrate ideals and attributes that contribute to the spiritual, ethical, social, and economic history and resources of Igbo society. Primordially, the concept of the Igbo personality is one in which the individual reflects, as it were, the principles of society. These social norms are the fundamental principles and powers that determine the Igbo person's identity, integrity, and true nature. When an Igbo man exhibits a personal pattern of conduct that includes these behaviors, he is perceived to be on the route to an honorable existence.

Consequently, (Okafor, 2019) discovered that the Igbo man's harmonious living in his environment, together with his care and regard for human beings, improves his life and gives serenity to his existence in such an unpredictable world as ours. However, he goes on to say that the Igbo man strives for spiritual harmony, which will certainly increase peace, unity, and progress between individuals and society.

Furthermore, Culture is the sum of people's ways of life that defines and separates them from others. The Igbo are a culture-conscious people. The Igbos' lifestyle reflects a variety of cultures and traditional ways that set them apart from all other Nigerian communities and identify them as Igbos no matter where they are. People's daily lives are heavily influenced by their shared cultures. Value-oriented norms and indigenous rituals have become so entrenched that people prioritize preserving and celebrating these values throughout generations. Igbo culture is intrinsically connected to the Igboness of the Igbo man, similar to the natural bond between mother and child or water and fish.

Consequently, Achebe in his Things Fall Apart novel reveals that these Igbo core principles can be identified through their traditional value systems which are deeply ingrained in their daily lives. These Igbo customs include greetings, respect for parents and elders, character development, marriage rites, skill acquisitions, burial rites, naming ceremonies, age-grade celebrations, title-taking rites, resolving conflicts, fostering interpersonal relationships, hosting guests, courtships, oat-taking, house-making or mending, sharing lands among families, seniority rites, socializations, widowhood rites, widowerhood rites, mourning rites, and the use of proverbs and idioms, among other customs (Awitor, 2013).

Additionally, the concept of "Omenala," which controls Igbo culture through the influence of Igbo traditional leaders in maintaining cultural heritage and identity by upholding and promoting practices, is another fundamental value system.

Therefore, by using the concept of the practical applications of the background of Igbo society, such as case studies that highlight effective leadership techniques, community-driven development initiatives that empower local communities, and the promotion of sustainable

governance practices, it is possible to identify the traditional core values of the Igbo people. By utilizing their talents, values, and collective expertise, as well as the aforementioned standards which have helped the Igbo people to grow and flourish.

3.4 ROLES AND RESPONSIBILITIES OF IGBO TRADITIONAL RULERS

Traditional rulers guard their people's customs, cultures, and practices while wielding various powers and authorities in their communities. As a result, they are held in high regard for their influence and respect in Igbo society. They are also, the heads of the institutions entrusted with administrative, legislative, and judicial functions. They formulate laws, execute, interpret, and apply the fundamental laws, customs, and traditions of the people for community cohesiveness, integration, and efficient governance. The main objective of these institutions is to safeguard the people's traditions and practices and to manage problems that arise among or between members of the community through the use of laws and conventions of the society. The Society tends to obey them and their orders because of their function and position in the society. Furthermore, as holders of traditional authority and grassroots leaders with track records, people recognize their personalities as leaders who stand for truth and justice for society to maintain social harmony. According to (Olaniran & Aisha, 2013. pp.120-127), harmonizing norms and values rooted in traditional establishments, which are the epitome and custodians of mysterious, religious, and symbol of the identity of their local people, with the contemporary system of governance will go a long way in reducing, if not eliminating, the recent problems confronting the newly formed administration, particularly in terms of obtaining justice and resolving disputes.

Traditional rulers have long played a role in resolution by establishing a balance in the process of mediation and conflicts between tribes, and in some instances have led initiatives to restore harmony and peace. Traditional rulers settled problems in the traditional environment, however, traditional leaders are now given significance in dispute resolution, particularly in Africa (Nwolise, 2019).

The traditional rulers, as custodians of the people's culture, have an active role and responsibility to ensure that the various conventional institutions for conflict resolution in Igbo society which are controlled by each traditional ruler to ensure peace in the society is effectively maintained. Thus, among the institutions for resolving conflicts are family, Amala (council of elders), Okpara system (eldest male), Umuanna (clan), Umuada (female born in a town but married out), age grades, assembly of the people, Ohanaeze (assembly of the people and the king), hunters' Association, and agbara (local deities or oracles), etcetera. Nonetheless, these may be comparable to those seen in other traditional African societies. Therefore, each of these institutions has actively played a significant part in societal peacebuilding in the past and the present. This fact implies that traditional leaders' importance in fostering peace in Igbo society cannot be overstated. Consequently, they should be granted constitutional legitimacy and promoted by the government, as well as support in carrying out their obligations to ensure long-term peace in society.

3.5 METHODS OF PEACE-BUIDING BY IGBO TRADITIONAL INSTITUTIONS

Peacebuilding is described as external actions designed to lessen the possibility of a state bursting into or resorting to war. Peacebuilding, on the other hand, is a continuing practice in all civilizations that have institutionalized different kinds of conflict resolution and community

building. There are numerous processes utilized in Igbo traditional institutions to promote peace-building, albeit the approach might vary from community to community. This involves the advancement of institutional and economic initiatives at the local or national level to address the underlying causes of conflict (Goodhand & Hulme, 1999), as well as traditional judicial systems.

Though pre-colonial Igbo society was not always peaceful, it had well-structured social-political institutions that aided in dispute resolution. This pre-colonial Igbo governing structure provided everyone, old and young, titled and ordinary men and women, duties to fulfill in society. The foundation for sustaining peace and order is demonstrated by cultures and traditions that must be followed as regulations of human activities such as cohabitation, family relationships, and community relationships. When a person and community's harmony is disturbed, the people's traditions and culture provide a means to restore it. According to Ugochukwu, there were times when tension and open physical fights erupted, as we can see now (Ugochukwu, 2006, p.240). Marriages, inheritance, religious concerns, property conflicts, cultural activities, and other matters that cause significant misunderstanding among individuals, families, and communities are examples of such issues.

The following are the Igbo traditional institutions for conflict resolution and peacebuilding. These entities include the family, council of elders or village council (Umunna), title men (Nze na Ozos), traditional rulers (Ndi Eze), Daughters of the Land (Umuada), married women (ndi inyom), youths/age grade (umu na eto eto), priests (Eze Mmuo), the Oracle (Arusi), and the earth goddess (Ala). Mediation, oath-taking, covenant, adjudication, reconciliation, cross-examination, negotiation, sanction, and compensation are among the most common processes used by these traditional institutions to resolve each problem to build peace as pointed

out in chapter two. In the precolonial period, the conventional technique of conflict settlement was unquestionably effective.

3.6 KEY SOURCES OF VIOLENCE, AND INSECURITY IN IGBO SOCIETY

Government Policy: When a government enacts a policy that is disadvantageous to some people or a few policies that favor one ethnic group against another, that is injustice and discrimination, and a nation cannot advance and remain united with this kind of action, there will surely be a commotion. For instance, the Nigerian state severely marginalizes and mistreats the Igbo people who live in the southeast of the country. This can be seen in the form of deployment of security forces at checkpoints, lack of infrastructure development, unfair distribution of national resources, and so on, which resulted in intimidation and extortion of residents by the security agencies, State-sponsored genocide, human rights violations, property destruction, disappearance of young people, and killings of the Indigenous People of Biafra (IPOB) members who agitate for good governance, and self-determination. As reported On August 29, 2023, by (Intersociety, 2023), and three other international groups conducted a joint research investigation that found that 20 armed groups with ties to the government and the deployed security forces were responsible for the killings and burnings that occurred in Igbo Land without permission for radical Islamism and deadly politics. They also found that through fake Biafra and Islamization initiatives, the governments of Buhari, Ebonyi, and Imo State are responsible for the insecurity in Igbo Land.

The government and its security agencies' actions with the above-mentioned behaviors have contributed to the high degree of crises, violence, and insecurity in Igbo society, and consequently throughout southeast Nigeria. However, this is what Galtung refers to as direct violence, cultural and structural violence in his culture of peace, and it results from the political

structures, procedures, and systems that ensure the achievement of security, public perception, and a sense of self needs. Violence within organizations is caused by political pressure from military institutions, systems that restrict human resources to those nearby, discrimination based on race or religion, and limited access to healthcare and education can all lead to insecurity. For instance, diseases without access to healthcare, unjustified favors, and health consequences between current ones as pointed out previously (Ercoşkun, 2021).

Galtung frames violence from economic incompetence to war, ideological pressure to danger, and defines it as an unavoidable attack on fundamental human needs and the overwhelming assault against those who are physically and mentally marginalized. Even when no one is carrying a stick or a pistol, acts of aggression or brutality are intentional shootings of human beings. In a broad sense, violence is something that should be avoided because it can be a barrier that keeps someone from being who they truly are. According to Galtung, traditional forms of violence like physical force are used, including sexual assault, abuse, brutality, and aggression.

Political Party Struggle/Thuggery: Doubt, fear, and animosity brought on by miscommunication or the parties' decisions are the driving forces behind this cultural violence (Ercoşkun, 2021). A culture that supports social norms and fosters an atmosphere where direct and structural violence seems more acceptable is what specifies this kind of violence. Transforming an ethically dubious course of action into one that is green or, at the absolute least, acceptable is one way to commit cultural violence. For example, "It is right to murder in the name of the state; it is wrong to murder in one's name," These three forms of violence are related to one another and commonly occur in a society where there is violent conflict (Galtung, 1990). The greatest crisis, violence, and insecurity that the Igbo society has recently experienced is

cultural, structural, and direct violence, as Galtung has pointed out here. This violence is linked to the political class and government that control the southeast of Nigeria who often use security forces and hoodlums as a tool to perpetrate this violence. Sometimes, these criminal gangs will be given names that seem respectable and real to the general public, leading people to believe that they have nothing to do with these violent acts. The intersociety group also revealed on August 29, 2023, that the Security Commissioners and Security Advisers of the Igbo Land Governors are the distributors of personnel and funds involved in the killings and burnings carried out in Igbo Land by political death squads and private armies with connection to the government. Those responsible for the killings and burnings in Igbo Land include illegal state security elements drawn from the military and spy police crack squads. It appears that the Igbo community, particularly in Imo State, is becoming accustomed to the killing and disappearance of political opponents and other people who are seen as a threat to their political ambitions. These horrible crimes go unpunished.

For instance, (Premiumtimesng.com, 2023) reports that on February 22, in Amechi Awkunanaw, Enugu South Local Government Area, Enugu State, Southeast Nigeria, criminals who were thought to be political assassins killed Oyibo Chukwu, the 2023 Labour Party (LP) senatorial candidate for Enugu East District. Furthermore, according to a report from premiumtimeng.com, Mr Ude, the former All Progressives Grand Alliance candidate for governor of Enugu state was found dead on April 26, 2023, at Ninth Mile Corner in the Udi Local Government Area. The victim's body had injuries that, according to the state police, "strongly suggest that he was murdered." Everyone in the state agreed that the victim's murder was the work of his political rivals.

Victor Ijioma, the traditional ruler of Orsu Obodo, a community in Oguta Local Government Area of Imo State, was killed by gunmen on May 25, 2023, according to Premium Times. in an additional incident, the traditional prime minister of Mgbele, also known as the Isama of Mgbele, another community in the same council area, was also killed by hoodlums. Both community leaders were killed in separate attacks in different locations.

Igbo society has long been insecure, and this has been exacerbated by politicians in the Southeast and party rivals, particularly in Imo State and in other states. From 1998 to the present, Imo State's electoral politics have been marked by acts of violence, political thuggery, assassinations, and arson. Similar to their counterparts in other regions of Nigeria, Imo State politicians are not open to discussion, compromise, or agreement (Azeez, 2005). As a result, political contests in the state are marked by politicians' violent struggles for power and desperation. A potential reason for the ongoing political violence in Imo State is the extreme zeal and desperation of the political opponents to win or hold onto power at any cost. Politics, according to (Wioletta & William, 2021), is the relentless repetition of false information intended to paint an opponent as personally repugnant and, in terms of governance, as dangerous to the physical and spiritual well-being of an individual or society. Political violence involves acts characterized by rudeness, hooliganism, touting, intimidation, and harassment. It involves behavior that goes against peace, harmony, and mutual dependence among groups of people.

Fulani Herds Men: In Nigeria, Fulani herdsmen have been killing, raping, destroying, and setting houses on fire in Igbo and other ethnic communities without holding any of the perpetrators accountable or bringing them to justice for their horrible deeds (Adeggbami & Adeoye, 2021). Instead, they receive no punishment; even after being detained and handed over to the police, you will discover that the higher authority has released them. Most of the time, they

visit people's farms and let their herds graze on their land, destroying their crops. In a brief altercation, they would threaten and even kill the farm's owner while insisting that nothing would happen. Protecting people's lives and property is one of the government's primary obligations to its citizens, but despite all these atrocities, the security forces are doing little to stop the killers from carrying out their murderous plans. Regardless of this, the government has not reacted suitably or taken any significant steps to stop this ethnic cleansing (Iroegbu, 2016). With no other option left, some people have been forced to defend themselves against these roving Fulani killers by using whatever weaponry they can find. As a consequence, this has played a role in the violence and insecurity that Igbo society has been experiencing.

According to a statement released by the Christian Association of Nigeria (CAN, 2021), and published by Punch.com. The South-East region was under siege. In the Obeagu community, Ishielu Local Government Area, Ebonyi State, sixteen people were killed by Fulani herdsmen; the CAN called these deaths "gruesome and unwarranted." The Christian organization was horrified by the degree of carnage in Ebonyi State, "to the extent that human beings were slaughtered like chickens by persons whose identities were not hidden," according to a statement signed by Bishop Goddy Okafor, the Chairman of CAN in the South-East.

According to Intersociety, Sunday, April 25, 2021, 700 Igbo communal sites throughout eleven states—Anambra, Abia, Ebonyi, Enugu, Imo, Rivers, Delta, Edo, Benue, and Kogi—are currently either permanently occupied or in danger from armed Fulani herders backed by the government. With 117 community locations, Enugu State continues to top the list, citing their most recent data (Intersociety, 2021). Anambra is next with 101, Imo with 68, Ebonyi with 59, and Abia with 52. There are at least 104 Igbo outposts in Benue State, along with their neighbors; there are also at least 50 Igbo outposts in Kogi, 30 in Delta/Edo, and 25 in Rivers

State. Intersociety named or cited at least 556 locations to arrive at its most recent estimate. A total of 100 people were classified as "dark figures," or those not captured or recorded, and fifty (50) others were indirectly mentioned. The majority of these were projected for the states of Imo, Abia, Ebonyi, and possibly Delta and Kogi. Jihadist herdsmen have long since established a terrifying and unchecked pattern of attacks in the states of Benue and Kogi, which includes the murder of Igbo Christian natives living in ancestral Igbo communities and their neighbors. Consequently, the Fulani militia, also referred to as Fulani herders are a nomadic, primarily Muslim tribe that was ranked as the fourth deadliest terrorist group in the world by the (Global Terrorism Index, 2014).

Communal Land Conflict: Igbo tradition and belief holds that ala, or land, is a gift from God (Chukwu) and has not been taken away from them by their ancestors. As in Genesis 1:28–30, they still regard themselves as stewards of God's resources, particularly communally owned land. Earth is revered as a source of sustenance. Nevertheless, Serious communal crises have been brought on by land disputes and the resources they contain throughout Igboland. The peaceful coexistence of people and community relationships have been impacted by this. Studies or systems that can be used as a blueprint to stop these never-ending crises appear to be lacking.

For instance, the colonists changed Igbo customs more cleverly, like the worship and sacrifice to unknown gods were replaced by Christianity, and the clan or tribe's leadership structure was discontinued, and so on. Also, the British had to establish and implement systems of tribal warrant chiefs because they chose to treat the Igbo as a single administrative unit. British court operatives, particularly the regional kotma, were typically individualists who had deviated from the collective rule of their tribe. As a consequence, the Igbo people are still facing numerous challenges as a result of the arrival of white missionaries. The majority of the Igbo

values that bound them together as a group were lost, along with their traditional values and way of life. These values included social coherence between the individual and society.

In addition, it is strictly prohibited to commit suicide, kill oneself, or even kill someone else in Igbo society. Suicide is so strongly disapproved of by men and gods that the victim of suicide is never allowed to be buried in the community. Sadly, and depressing to note that one of the current Igbo society's assassinations and crises is linked to land conflicts. Because of the resources in the land, people can burn houses, kill their brothers or neighbors, and communities can attack neighboring communities, causing instability in the community. At first, this was not the case in Igbo society because the Igbo abhor killing fellow human beings, also have a customary method for resolving land disputes amicably and without resulting in any fatalities, under the guidance of their traditional rulers, who serve as the main players.

In Igbo land, land disputes are a common occurrence. A typical Igbo community is hard to imagine without some sort of land dispute. Yes, it is a long-standing problem. Either intracommunity or interstate conflicts are at play. It can be between governments and communities in certain situations. There have been fatalities as a result of some of the land disputes. During the farming season, there are frequent disputes in the community over who owns the farmlands. This has spread throughout the five states that make up the Southeast zone, resulting in losses of both people and material goods, such as homes, buildings, and crops.

As a case study, according to a report from (Vanguardng.com, (2020). At least 5,000 people in roughly 20 communities across the 17 local council areas of Abia State have been internally displaced, or IDPs, in their villages as a result of the ongoing land disputes between both of the neighboring communities. From Ikwuano to Bende council areas, and from Ukwa

East to Ohafia, there have been accounts of suffering and property loss. Farmlands have been taken, and more than 100 houses have been set on fire. Additionally, it was reported that the neighbors in the Ivo council area of Ebonyi State had recently driven the Lekwesi Obiagu community in the Umunneochi council area from their homes and farmlands. Furthermore, over 3,500 people in the Isu community of Arochukwu council are homeless as a result of a land dispute between them and their Utuma neighbors in the Biase council area of Cross River State. Therefore, it is possible that all of these incidents had a role in the current Igbo society's instability, crises, unrest, and violence.

3.7. APPROACH TO ADDRESS VIOLENCE AND INSECURITY IN IGBO SOCIETY.

The promotion of peace is an essential discourse because crises are inevitable. The International Federation of Red Cross and Red Crescent Societies (IFRC, 2011) states that fostering a culture of nonviolence and peace involves more than just preventing conflict. It's about fostering an atmosphere that encourages communication and discussion by addressing conflicts peacefully and amicably through a process in which all parties are respected and welcome to take part. Thus, this characterizes indigenous methods of promoting peace.

The approach of promoting peace aims to keep the atmosphere conducive for conversation in the face of obvious tensions by making sure that all sides receive an impartial hearing and outlining the potential consequences of not giving peace promotion a chance.

For example, injustice can result in violence, unrest, crises, etc. The government needs to pinpoint some of its policies that encourage discrimination against particular ethnic groups or geographical areas. They should also address the injustice that results from the government's failure to provide for its citizens by granting them the rights that are rightfully theirs. For

instance, good schools, respect for human rights, good hospitals, protection of the citizen's life and their properties, and so on.

The Nigerian government ought to stop any form of marginalization against the Igbo community, and instead create an atmosphere that is supportive of the Onye rie ya nye nwa nna ya traditional morality, which states that "if you eat, you give to your brother." The emphasis on brotherhood among the Igbo (African people) is a manifestation of their extended family relationships. The government should support the rights to free speech and the diversity of cultures, they should desist from favoring communication and listening over fanaticism, defamation, and rejection of others.

The populace is furious because the government-imposed injustice through unequal sharing. Similar to this, people are turning to jungle justice because the government has not established an effective system for enforcing the law. The moral code of "live and let others live" is often violated by the government which wants to live and let others die. the government's callous disregard for the rights and suffering of the people has led to the people's deep-seated sentiments which have been expressed through crime and other vices as a result of the total disappearance of their caring for one another and the citizens.

The citizens' response to the government's action is one of continuation. To persuade the populace that there is only one nation, one people, and one destiny, the government has not taken any significant action. We are not a single family, as evidenced by certain national policies like the "character commission," states with lower educational disadvantages and others that support specific regions of the nation. In traditional Igbo morality, consensus and meritocracy are valued highly. These are absent from the life of our country. In essence, Nigeria lacks a national

morality that ought to serve as the cornerstone of our constitution. These key tenets of Igbo traditional morality, which highlight the humanity of all people, ought to be taught in our curricula. Our leaders' lives and deeds should be guided by these principles because when they live moral lives, the populace will surely follow. Therefore, the first step in the process, before the government can effectively address the problems of insecurity, violence, killings, crises, and other related issues is to change their actions and live by the principles that guide their society, as well as to create an environment that encourages open communication to address the core causes of these problems. This will allow everyone involved in the instability and crises to explain the reason for their actions. Participants in the discussion will include governors, agitators, youth leaders, heads of security services, traditional rulers, and a few well-known Igbo leaders.

Political Violence: The ideas of political and electoral violence, which have over time come to define our democratic narrative and dictum, have been abused and misunderstood in a variety of ways. On the one hand, electoral violence, which happens in a variety of political systems that aren't always democratic, is more limited in scope than political violence. (Anifowose, 1982) defined violence as "the use of threat or physical act by an individual or individuals within a political system against another individual or individuals and/or property. it doesn't have to happen before, during, or after elections; it can happen at any time, it appears that political violence is more commonplace". Political violence, therefore, is committed in the struggle to seize and hold onto power, though it is also occasionally connected to the electoral process. Thus, it raises the question of how to put an end to this political violence, crises, incessant killings, insecurity, and other crimes associated with Igbo politicians in the society.

Nigeria's police force should prioritize looking into political violence and be given the independence and funding required for in-depth, objective investigations. A law mandating that

any Igbo politician found guilty of political violence should be removed from office must also be implemented.

It is time for the government to outlaw political Godfatherism loyalty and political thuggery within the Igbo community. and the practice of purchasing votes or using financial inducements to trick people into breaking the law so they would vote against their will due to social hardships.

High unemployment as well as poverty rates: Due to unemployment and poverty, young people who are unable to support their families and themselves with necessities are forced to turn to various forms of violence and criminality to take care of themselves. Additionally, some young people have turned into tools in the hands of politicians, working with various criminal groups and thuggery to incite violence, create instability, and hire high-profile assassins in the community, particularly during election seasons. Therefore, if the current government, non-governmental organizations, commercial enterprises, and so forth concentrate their efforts on constructing factories and companies and establishing a favorable atmosphere with twenty-first-century technologies and amenities that create and encourage youths who drop out of school, and those who have finished school to work right away after graduation. it will aid in reducing crime, violence, and insecurity in the Igbo community.

Light Penalties: The three main purposes of penalties and punishments are deterrence, retaliation, and correction. The maximum sentence for crimes like assault, arson, and other criminal acts connected to political violence during elections is usually a few years in jail. This has exacerbated the climate of impunity and highlights the need to revisit the current legislation regarding the connection between political violence and elections. Therefore, laws that lengthen

prison sentences, impose more severe consequences for certain offenses, and impunity. This will significantly help in lessening crimes and insecurity in society.

Corruption and poor Governance: Corrupt activities and incompetent leadership are two factors contributing to structural violence. Because corruption impedes progress and increases unemployment, people become so desperate to find money through crime and violence to survive. Furthermore, Political violence in Igbo society is closely associated with corruption because, among other nefarious activities, these pilfered monies are used to "buy the minds" of the fiscally strapped security agencies, few stakeholders in the communities, some weak traditional rulers, and to pay for the services and weapons used in electoral violence. It is noteworthy that, in contrast to what it was once called—a process, a game of chance, or a democratic system of selection and transition—politics has now become a war, and the growing trajectory of abuses of the rule of law offers fertile ground for the growth of private security, militias, and thugs.

That brings the question of how one obtains a political office holder. Instead of forcing the wrong people—those without the support of the people—into office against their will, which could eventually spark unrest, protests, and crises—the judiciary and the Independent National Electoral Commission (INEC) would do a great job of impartially screening all candidates seeking political office, taking into account their record of corruption and their ability to assume a position. In the Igbo community, this will also help to lessen crime, crises, unrest, and protests.

To stop the growing number of small arms, the government should establish harsh penalties for any ethnic group carrying arms and disguising themselves as Fulani herders and

outlaw open grazing. as well as any gang or organization that carries firearms without official government authorization. Legislation banning private militias should also be passed.

Additionally, the government ought to allow each Igbo community to create a well-funded and equipped indigenous grassroots security force, overseen by their traditional rulers. This will significantly aid in the hunt for criminals and those responsible for the killings, violence, and other horrible crimes that occur in Igbo society.

To reduce the crises, violence, and insecurity related to the Conflict over Common Land, I suggest that the measures used by the traditional institutions for resolving disputes for peace at all echelons of Igbo society be applied. However, this involved an honest, powerful, united traditional institution that is prepared to carry out its duty without fear or bias in its decision-making. Also, some of the traditional ruler's activities must be modified for a better outcome. Additionally, to resolve each issue, traditional institutions may use the following procedures: mediation, oath-taking, covenant, adjudication, reconciliation, cross-examination, bargaining, sanction, and compensation. These procedures can help minimize criminalities, killings, insecurity, and violence.

3.8 SUMMARY OF THE CHAPTER THREE

This chapter covers the goals and contributions of the Igbo traditional rulers as well as the procedures of the historical tenets that form the basis of the Igbo traditional leadership structure and its fundamental beliefs, the different roles and responsibilities of Igbo traditional rulers and the traditional institutions they employ to foster communal harmony are also covered in this section, along with the root of the current crises, conflicts, violence, and insecurity in Igbo society and potential solutions. This chapter emphasizes the necessity of common welfare,

accountability, and transparency in the leadership of Igbo society (Okere, 2005). It also shows that leaders of the Igbo community must act in the best interests of the community and make truthful decisions. Additionally, according to this section, traditional leaders have a major role in decision-making and preserving the community's values and customs. Therefore, "Omenala," the guiding principle of Igbo society, is very crucial. By maintaining and advancing traditions, traditional leaders play a crucial role in protecting cultural heritage and Igbo identity (Ignatius, N. O. & Nkemjika, B. N., 2023).

In consideration of the aforementioned reasons for violence and insecurity within the Igbo community, a peaceful approach within government, traditional leaders, and the society at large becomes imperative. Therefore, this necessitates careful thought and swift action for involvement in the government and relevant departments. Data presentation, the research methodology, data analysis, as well as discussions, and the research findings will all be covered in the next chapter.

CHAPTER 4

PRESENTATION OF DATA

4.1 INTRODUCTION

Presentation of data analysis is the most crucial part of research as well as the methodology employed, to identify and arrive at the study's conclusion. It entails evaluating the data obtained using logical and analytical thinking, percentage tables, inductive reasoning, and content analysis. Therefore, in this chapter, the researcher presents an overview of all the data that was collected and analyzed to generate the research findings.

4.2. DATA ANALYSIS

This study used both primary and secondary data as part of its methodology. Nonetheless, the researcher concentrated on the presentation of primary data analysis in this section. After the intended research approach was completed, one hundred sixty-eight (168) respondents from each of the twenty-one Local Government Areas that make up Anambra State were scheduled to respond to the questionnaires. Responses of a total of one hundred forty-seven (147) were found. In addition, sixteen well-known individuals took part in telephone and in-person interviews to share their perspectives on the Igbo traditional rulers' capacity to advance peace in the society.

4.2.1. TABLE 1 SHOWS THE GENDER DISTRIBUTION OF THE RESPONDENT

S/N	Gender	Frequency	Percentage
1	Male	79	53.7%
2	Female	68	46.3%
	Total	**147**	**100%**

Source: Fieldwork July 2023

The gender distribution of the respondents is displayed in the above table, with 46.3% of respondents being female and 53.7% of respondents being male.

4.2.2. TABLE 2: RESPONDENT AGE DISTRIBUTION

S/N	Age	Frequency	Percentage
1	19-29	33	22.45%
2	30-41	49	33.33%
3	42-53	40	27.21%
4	54 and above	25	17.01%
	total	147	100%

Source: Fieldwork July 2023

The distribution by age is shown in this table. The different responses from the different grade levels are shown. It was found that the age group of 30-41 years made the largest contribution (33.33%) to the data collection for this study, followed by the 42–53-year age group (27.21%). This table also shows that, at 17.01%, the 54+ age group contributed the least amount.

4.2.3. TABLE 3: SHOWS THE RESPONDENT'S LEADERSHIP POSITION

S/N	Occupation	Frequency	Percentage
1	Paramount Ruler	2	1.36%
2	Village head	23	15.65%
3	Community Chiefs	55	37.41%
4	Youth leaders	30	20.41%
5	others	37	25.17%
	TOTAL	147	100%

Source: fieldwork July 2023

This table shows the allocation of responsibilities based on leadership roles. It indicates that the village chiefs' response to the researchers' hypothesis accounted for the largest percentage of the data cited (37.41%). The table also shows how the study's outcome was

influenced by and involved all facets of Igbo society's leadership, including those in positions of authority.

4.2.4. TABLE 4: SHOWS THE EDUCATIONAL LEVEL OF THE RESPONDENT

S/N	Occupation	Frequency	Percentage
1	Paramount Ruler	2	1.36%
2	Village head	23	15.65%
3	Community Chiefs	55	37.41%
4	Youth leaders	30	20.41%
5	others	37	25.17%
	TOTAL	**147**	**100%**

Source: fieldwork July 2023

The distributions along the education line are shown in this table. The table shows that respondents with post-secondary and post-graduate degrees had the highest response rates (44.89% and 40.81%, respectively). This suggests that, given the level of education at which they were acquired, the conclusions drawn from the field data should be trustworthy.

4.2.5. TABLE 5: SHOWS RESPONDENTS' VIEW ON THE IGBO TRADITIONAL RULERS' ROLE IN STORING PEACE

S/N	Response	Frequency	Percentage
1	Igbo traditional stool is a tool that can be harnessed to foster peace	80	54.42%
2	Igbo traditional stool of leadership has no connection to the unrest going on within the Igbo society	25	17.01%
3	Igbo Rulers if educated can improve their role in fostering peace	30	20.41%
4	With or without the Igbo traditional rulers, it cannot foster peace within the Igbo society.	5	3.40%
5	Others	7	4.76%

	Total	147	100%

Source: field work, July 2023

The above chart suggests that the Igbo traditional rulership may be able to, in its capacity, build peace and harmony both within the Igbo community and throughout Nigeria. The highest percentage of respondents—54.41 percent—who evaluated the box indicating that they thought the "Igbo traditional stool is a tool that can be harnessed to foster peace" suggested that as well. One particular chief, who wished to remain anonymous, told Ebene over the phone in Aguata that peace and harmony are established when the appropriate Igbo standard ruler steps in to calm down unrest within Igbo society.

According to the table, 20.41% of respondents, or the second-highest percentage, think that if Igbo rulers receive education, they will be better able to promote peace. We can also say that this has to do with the notion that as long as traditional Igbo monarchs and rulers are treated with sufficient respect, the Igbo community can attain peace and harmony.

Chief Mezie Mbadiwe of Ebenato, who is still living in Oguta, Anambra State, was asked in a one-on-one interview how education influences traditional leaders' roles in promoting peace. He replied that some traditional leaders with educational backgrounds tend to perform better in their adjudication of duties than those without, as they may have weaknesses when it comes to relating to outsiders. Another indication that this assertion is supported is the 17.01% of respondents who believe there is no connection between the current disturbance in Igbo society and the traditional stool of leadership.

Almost all three of the well-known Isioji community members who were asked to take part in an interview to find out what is causing the unrest in Igbo society agreed that there are

probably a lot more unknown factors at work. They discussed issues such as poverty and inequality. The table also shows that, with or without the Igbo traditional rulers, a very small percentage of respondents—3.40% and 4.76%, respectively—said that it is impossible to foster peace within Igbo society and among other groups. This in no way lessens the importance of the Igbo traditional leaders' role in promoting harmony and peace.

4.2.6. TABLE 6: SHOWS THE POSSIBLE UNREST SOURCES

S/N	Response	Frequency	Percentage
1	Government policies	30	20.41%
2	The traditional Rule	10	6.8%
3	The community youths	7	4.76%
4	Strangers	40	27.21%
5	Other factors	60	40.82%
	Total	**147**	**100%**

Source: field work, July 2023

Based on the aforementioned field source, it can be deduced that 40.82% of votes were cast citing a variety of order-related problems as the primary causes of various forms of discontent in Igbo society. Interviews were conducted with two villagers in the Onono community, Ezianam, Anambra West, to discover more about "other factors" that contribute to unrest. One of them linked it to herder conflict, while the other believed that the challenging economic conditions that have promoted resentment were the main cause. Another person interviewed in the nearby town of Onono, Umudora, claimed that the gods were not pleased with them. The figure indicates that government policies are responsible for 20.41% of the causes of instability in the Igbo community, in addition to other factors. It illustrates how some people find certain government policies to be unpleasant, and that this can lead to instability. The traditional

ruler was cited as the source of disturbance in Igbo society by 6.8% and 4.76% of respondents, respectively, while foreigners were cited as a contributing factor by 27.21% of respondents.

4.2.7. TABLE 7: ABILITY OF THE IGBO TRADITIONAL RULERS TO PROMOTE PEACE

S/N	Response	Frequency	Percentage
1	Igbo traditional rulers can foster peace within the Igbo society	10	62.5%
2	Igbo traditional rulers cannot foster peace within the Igbo society	2	12.5%
3	Others	4	25%
	Total	16	100

Source: field work, July 2023

The above table shows the results of in-person interviews with sixteen Igbo people regarding the ability of the Igbo traditional rulers to promote peace. The table reveals that 62.5% of voters gave the topic the greatest vote, refuting the belief held by 12.5% of voters that the traditional Igbo rulers lack this ability. There are another 25% of people at the table who are apathetic as well. The secondary data analysis below focused on ways to bring about peace and stability in Igbo society.

4.3. THE RESEARCH OUTCOME

In this section after evaluating the secondary data, the contributions made to the study's objectives, and how Igbo society can achieve peace and stability with the traditional ruler's assistance. The researcher has arrived at the following outcome;

To promote long-term peace and social harmony in the Igbo community, cooperation between the traditional rulers, state stakeholders, and the government will be crucial in drafting policies and initiatives that will represent the interests and well-being of the people.

Another way toward establishing lasting peace and harmony in Igbo society is for the government to acknowledge the traditional rulers' role as the people's cultural stewards and to value their influence in Igbo society. As well as giving them constitutional legitimacy to help them fulfill their social obligations.

The government addressing the core problems of marginalization, nepotism from the ruling classes, excessive spending and public fund theft, unequal resource distribution, the root causes of agitations, the high rate of human rights violations by the government and security forces, the absence of infrastructure and development, the unfavorable business environment, unemployment, and all other forms of injustice committed by politicians and the federal government against the Igbo community is another way to bring about long-lasting peace and prosperity in Igbo society.

Igbo society can achieve lasting peace and stability if the government forbids open grazing and imposes severe penalties on any ethnic group found carrying weapons and posing as Fulani herders. It is also necessary to pass legislation outlawing private militias. The government should also permit every Igbo community to establish an indigenous grassroots security force under the direction of their traditional leaders, provided with adequate funding and equipment.

To bring peace and harmony back to Igbo society, the government must reform both the judiciary and the anti-corrupt agencies like the Independent Corrupt Practices Commission (ICPC), the Economic and Financial Crimes Commission (EFCC), and others. If a corrupt politician embezzles public funds or property, uses it for personal gain, or supports criminal organizations or private militias, they should act impartially and independently and impose

severe penalties, such as a life sentence in prison, a political ban, or execution, among other measures.

Strengthening traditional institutions will bring about long-lasting peace and stability in Igbo society. By upholding the values that underpin the position of wielding authority in Igbo culture and customs in discharging their duty, as well as not subjecting themselves to financial pressure from powerful individuals in politics or the wealthy, which would pervert justice for the underprivileged. Consequently, the following section will focus on the discussion, findings, and justification of the study.

4.4. DISCUSSIONS: MAJOR FINDINGS AND VALIDATION

Based on the critical analysis of the data presented and analyzed above, Anambra and Imo state in the Igbo society's region where the effects of unrest have been felt most are quite similar to most other states that make up the Igbo society in terms of traditions, culture, characteristics of rulership, and activities. Therefore, several variables, especially the ones listed below, point to the underlying causes of violence, unrest, insecurity, and crises in Igbo society, as well as the need to strengthen the traditional institutions in Igbo society. The following will also contribute to the Igbo traditional rulers' attempts to advance peace and harmony within Igbo society and, to some extent, across Nigeria.

Among the key causes of conflict in the Igbo community include a variety of things, such as foreign herders and some poorly implemented governmental policies.

Unaddressed marginalization, nepotism from those in power, excessive use and theft of public funds, unequal resource distribution, agitations, the high rate of human rights abuses by

the government and security forces, the lack of infrastructure and development, and unemployment are additional causes of insecurity, violence, and crises in Igbo society.

Using the traditional stool is one way that the Igbo people can promote harmony and peace. This result, which has the highest percentage of 54.42%, supports the study's hypothesis that looking at the role of Igbo traditional rulership can significantly improve Igbo society's peace and harmony.

Education contributes to the better leadership that Igbo rulers can assume, which is in line with the building of peace. If education is made mandatory for positions in leadership, it will reinforce their duty of promoting peace and stability.

The Igbo people's traditional stool of leadership has nothing to do with the upheaval occurring within Igbo society. Interviewing some of the respondents and asking if the traditional stool would be connected in any way to the unrest produced negative results because the majority of them stated that there was no connection between the traditional stool and the unrest, which is a phenomenon that happens in every civilization in the world. Most respondents to the survey concurred that peace and harmony are fostered when the right person holds the role of the traditional ruler.

Findings show that traditional rulers can play a significant role in promoting peace within the community by maintaining the values that support their respected position in Igbo culture and customs and by refusing to give in to financial pressure from influential or wealthy people in politics who would otherwise suppress justice for the poor.

The results also demonstrated that cooperation between the government, state stakeholders, and traditional rulers would be necessary to develop programs and policies that will

advance the interests and welfare of the populace and grant traditional rulers the constitutional legitimacy they need to fulfill their social obligations.

4.5 JUSTIFICATION OF THE STUDY

This study is pertinent and timely because it aims to offer solutions for the issues that Igbo society is currently facing. The information generated in this study can be applied to the Nigerian government, security agencies, contemporary Igbo political leaders, traditional rulers, and all other Igbo community traditional institutions can use the information as a guide when making decisions on how best to carry out their respective roles in Igbo society and indirectly in Nigeria. It also offers an understanding of how to support Igbo society's traditional institutions and structures in their functional duties.

4.6 SUMMARY OF THE CHAPTER FOUR

The most important aspect of research is the presentation of data analysis. Thus, the study data analysis and the research methodology are covered in this chapter. Both primary and secondary data were used in the study. Primary data is gathered through questionnaires and in-person interviews, whereas secondary data is gathered from published works, articles, newspapers, journals, books, websites, and other online sources.

Examining the information collected, this chapter highlights the role that Igbo traditional leaders have in fostering peace. The Igbo traditional stool is therefore a tool that can be used to promote peace, as shown by the chart with the highest percentage of 54.41. Therefore, collaboration between the government, state stakeholders, and traditional rulers will be essential in developing policies and programs that would represent the interests and well-being of the people to foster long-term peace and social harmony in the Igbo community. The study

highlights how imperative it is for the government to respect the traditional rulers' influence in Igbo society and recognize their function as the people's cultural guardians. Additionally, to grants them constitutional legitimacy to assist them in carrying out their social responsibilities for promoting peace. Consequently, the following chapter will cover the study's conclusion and recommendations.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

This paper aims to advance our understanding of the traditional leadership role, responsibilities on peacebuilding and conflict resolution, the historical forces that underpin the theories and philosophies of the Igbo traditional leadership structure, and the underlying causes of the violence, crises, unrest, murders, and insecurity that characterize Igbo society at this time. By looking at the "The role of Igbo traditional rulers: A path to peace" in the Igbo community. The study discovered that the traditional rulers' capacity to uphold the values that underpin their esteemed standing in Igbo culture and customs, among other important factors, has a substantial impact on how well they can foster peace within the Igbo community. The practical application of truth by traditional leaders in the course of their duties will facilitate their pursuit of peace. As you may remember, the researcher's study was modeled after the pragmatic theory of truth, which is an illustration of the scepter of authority. Additionally, the study made use of the Adoption of the Peace Culture Concept and its applications to Igbo society. Furthermore, the study's findings will influence the creation of valuable interventions and policies that support peace and stability in the Igbo community and, to a lesser extent, throughout Nigeria. It will be imperative to put this report's recommendations into practice if not all of them. The researcher employed percentage tables, inductive reasoning, content analysis, and logical analysis to assess the primary and secondary data that was gathered. These procedures were used to make the conclusions and recommendations.

5.2. RECOMMENDATIONS

With great pleasure, the researcher presents the following recommendations to strengthen the traditional Igbo leaders' capacity to promote peace and harmony within Igbo society and Nigeria.

The government of the Igbo society and its traditional institutions of traditional rulership should incorporate a formal education requirement alongside other traditional aspects as part of the requirements for assuming the seat of traditional rulership in the Igbo society.

The government should work with traditional rulers, state stakeholders, and many tiers of authority within Igbo society to prevent conflict when drafting programs and policies, they should also respect the traditional rulers' authority in Igbo society and recognize their duty as the people's cultural guardians. Moreover, grants them constitutional legitimacy to support them in carrying out their social responsibilities.

The government should pass a law prohibiting any ethnic group, including Fulani herders, from carrying weapons to stop violence and murders. Also, enact legislation making private militias illegal as well. Additionally, the government should consider allowing each Igbo community to create an indigenous grassroots security force led by their traditional leaders, with sufficient funding and equipment, and with government oversight.

Legislation that expressly forbids any current Igbo government from interfering with or expressing interest in determining who, after meeting all requirements, is recognized as a traditional ruler must be received. Instead, the established forces and principles should serve as the process' compass. Furthermore, the government is required by law to support and cooperate with the selected party to advance peace and harmony.

The government must address the fundamental issues of marginalization, nepotism, agitation, unequal resource distribution, human rights violations by the government and security forces, lack of infrastructure and development, unemployment, and other issues in the hope of bringing about long-lasting peace in Igbo society.

Future studies, according to the researcher, should focus on the aforementioned limitations. In addition, future research should also take into account "the impact of deployment of Nigeria security forces in the Igbo society: A threat that affects the economy and peace."

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