

## **THE ROLE OF TRADITIONAL INSTITUTION IN THE MANAGEMENT OF SECURITY CHALLENGES: A FOCUS ON THE MURI EMIRATE COUNCIL, TARABA STATE**

**Ayuba Ismailu**

**Department of Sociology, Faculty of Social Sciences**

**Taraba State University, Jalingo- Taraba State- Nigeria**

**E-Mail: aismailu@gmail.com**

### **Abstract**

This article examined the role of traditional institution in the management of security challenges: a focus on the Muri Emirate Council, Taraba State, Nigeria is passing through a turbulent time in terms of security largely because of the insecurity that is bedevilling the country. There are off-course other aspects of security threats that may not be seen on top headline of our national dailies but they are indeed life threatening. The successive governments have adopted several measures to resolve the threat to the wellbeing of the most populous black nation but the stick and carrot principles as proposed by many did not seem to have yielded the desired result. Thus it is expedient to explore many more options among which are the involvements of traditional rulers. Findings showed that Traditional rulers play an important role in the society by advising the elected leaders in different areas, these include; economic policy, security issues, equal sharing of goods and services, recommending aspirants for elections or appointment to serve the community, demand for good governance and general wellbeing of the people among others. Before traditional institutions use religion power to settle disputes among the citizens as well as married couples in the society, it also uses religious sanctions in resolving issues related to land disputes among the people in their respective societies, and issues like robbery, and disputes between neighbors in the societies. The paper recommended that traditional rulers should be given full independence and should be well connected into Nigeria democratic process, this would encourage them to contribute in no small measure to the social and economic development. The study further recommended that democratization of the states along traditional organization would help in enhancing economic development that would enhance the living standard of the citizens. The specific roles and the yearning gap of the traditional institution's contribution in land conflict and resolution was acknowledged.

**Keywords:** Challenges, Muri emirate Council, Security, Taraba State, Traditional institution & Traditional rulers

### **Introduction**

Nigeria is passing through a turbulent time in terms of security largely because of the insecurity that is bedevilling the country. No part of the country is spared as the insecurity has permeated every nook and cranny in different forms. The militancy in the Niger-Delta, ethno-religious crisis in Plateau, Boko-haram in the North-East with its concentration in states like Borno, Yobe, Adamawa, and Kano, armed robbery on the highways, kidnappings, political assassinations, stand the recent cult related crisis in Nasarawa and Fulani herd-men and farmers crisis in Benue and lately Taraba State are just but the few glaring security challenges in the Country. There is off-course other aspects of security threats that may not be seen on top headline of our national dailies but they are indeed life threatening. The successive governments have adopted several measures to resolve the threat to the wellbeing of the most populous black nation but the stick and carrot principles as proposed by many did not seem to have yielded the desired result. Thus it is expedient to explore many more options among which are

the involvements of traditional rulers. The role of traditional rulers however, is not just coming on board as history has shown the active participation of traditional rulers in government (Jacob, 2010). The point in issue is the need for constitutional role for traditional rulers. The research examined the importance of constitutional role to traditional rulers in curbing insecurity in Nigeria. The focus was on the Boko-haram in the north and ethno-crisis in the middle belt and probably the kidnapping in the South –East amongst others.

The age-long traditional institution is one that has not changed with time. This institution has provided a system of administration from which law and order came and provided a stable system of governance. Traditional leaders in Nigeria have been playing an important role in mitigating violence and ensuring the peaceful co-existence of the people in the country right from pre-colonial period. For example, during pre-colonial period, the traditional leaders were the repository of the executive, legislative, and judicial powers who implemented and maintained law and order, allocated land, resolved conflicts especially land disputes and ensured peace and harmony among people in their respective areas of the domain. As a result, violence particularly ethno-religious conflicts, intra and inter-communal conflicts were minimal. Moreover, during the colonial period, the British colonial masters recognizing the position and the legitimacy and respect the traditional leaders enjoyed in the country, they harnessed them to maintain law and order in the country for the smooth running of the colonial administration in Nigeria. Even though after the independence of Nigeria, traditional leaders no longer wield executive, legislative, and judicial powers they used to wield during pre-colonial periods, the government, Non-governmental organizations and the public are referring to them on social issues such as the resolution of conflicts and disputes. This is because of the role they have been playing and can play in mitigating these challenges which pose a threat to peace and harmony in the country. The exact nature and patterns of governance-cum, socio-economic inter-relationship between the traditional rulers and contemporary security situations will improve our understanding of the criminal justice system specifically in resolving issues of socio-political insecurity and religious conflicts thereby restoring social order, peace, harmony and stability. The traditional rulers in security administration from pre 1804 period, 1804-1903, 1903-1960 and 1960 and beyond; identify the structures, institutions as well as social changes on contemporary security in Nigeria. This is done by comparing roles of leadership of traditional rulers. The study will significantly contribute towards research efforts to dispute the claim. The findings of this research hopefully will put the roles and legacies of the traditional rulers into proper perspective to bear on the contemporary security situation/matter in Nigeria.

The city of Sokoto was the headquarters of the Caliphate, from where, since 1815 after the migration of Sheikh Usman bin Fodiyo from Sifawa, the administration of the entire Caliphate was piloted. The numerous emirates under the Caliphate, more or less, functioned in a quasi-federal arrangement, with considerable local autonomy over the day to day conduct of their administration. In addition to the constituent emirates, there was what was known as the capital emirate, consisting of Sokoto and its environs, as well as the territories of the defunct Kingdom of Zamfara (Nadama, 1977). These territories were under the direct supervision of the Caliphate central authorities, carried out either

through some senior council officials, such as the MagajinGari, Galadima, Sarkin Yaki, etc., who exercised supervisory roles over particularly the old Zamfara districts, as Kofas (liaison officers/officials in charge of the supervision of the administration of some emirates or districts); or through appointed district heads directly in charge of some individual districts, such as Yabo, Sanyinna, Sifawa, Tureta, Kebbe, Gwadabawa, Silame, Rabah, Gandi, Gada, SabonBirni, Tambuwal, among others. Together, these territories were often referred to and described by some scholars as the Sokoto Sultanate or capital emirate, in the history of the Sokoto Caliphate (Mukhtar, 2015; Jumare, 1995). Strikingly, the territory of the Sokoto Sultanate was what comes to be known as “Sokoto Emirate” within the Sokoto Province, after the establishment of British Colonial Administration (Sifawa, 2016). This research covers the Sokoto Emirate.

The above argument poses two fundamental questions. First of all, in a developing country like Nigeria where traditional institutions in some parts of the country still exercise much influence over their subjects, can their opinion be totally ignored? This question is more potent when even the elected representatives at all levels of government wide on their influence during election periods (Uche, 2007), when actually traditional rulers are supposed to be apolitical. The second question has to do with the fundamental rights of occupants of traditional positions. As citizens in their own rights, do they have a voice? Voice in the sense of contributing to the democratic process without being accused of partisanship, which will negate the general belief that they are fathers to all. Fatile (2010) posits that most occupiers of traditional stools across the country are now modern, more educated and career persons in their chosen field before ascending to the stool of their fore fathers.

In our day to day language we often hear the word traditional rulers in our society. The concept refers to the indigenous arrangements whereby leaders or persons by virtue of heredity or people with proven track records are nominated, appointed and installed in line with the provisions of their native laws and customs. The essence of the institution is to preserve the tradition, the customs, cultural heritage of the people and to manage, settle and resolve disputes/conflict arising within or between members of the community by the instrumentality of laws and customs of the people in that particular community or society. Generally, they are seen and referred to as the custodians of their people’s norms, cultural values and practices. Adding on conceptual clarifications, Malami (1978:11) has identified three categories of traditional title holders that derive their titles from and through the traditions of the people, although the traditions vary from time, place and depth of cultural roots. Firstly, those holding literally honorific titles, conferred on them by superior traditional rulers in recognition and appreciation of the service rendered to the society. This category has no schedules or specific functions seen as a good chain of information and agents of conscientizing or mobilizing people when the need arises. The second categories are holders of titles or positions due to recent recognition or creation of such titles. In contrast to the above, they may have executive functions but restricted by the same laws that created them or gave them recognition. The last category is full time executive traditional title holders who perform executive functions from traditions largely rooted, revered and recognized and exercise their executive functions.

Chieftaincy as a traditional form of political authority in local government administration in Nigeria predates colonial rule. The position that Nigeria traditional rulers occupy and play in local governance has been the subject of debate in recent years. Traditional rule represents the indigenous and authentic African form of governance, because it has been with the people throughout history. The quest for authority between the chieftaincy institution and the political structures of modern governments has not only deprived traditional leadership of its authority but also set in motion a new society whose structures and norms of leadership continue to challenge the authority, status and functions of traditional political leadership. The contest with the formal governmental system symbolized by the political authority of the central government and its representative structures in the regions and the districts pose the greatest challenge to the political authority of chieftaincy. Whereas the central government has usurped the political authority of chieftaincy and deprived it of its economic resources, it continues to demand from chiefs, roles and functions which chieftaincy in its present state cannot perform because it has neither the political authority nor the economic means (Akrong, 2006). Not much work has been done concerning the relationship that exists between the traditional authorities and the state institutions in regarding decision-making on development matters since the inception of the New Local Government System in 1988 (Guri, 2006). Traditional authorities have been voicing their discontent at the way they have been neglected by the district assemblies and the state in decision making, especially, at the local level (Crook, 2005). The diminishing authority and resources of chiefs caused by the activities of central government and its local agents and bodies have not made it possible for the chiefs to respond to the demands of the people. The demands on chiefs to play leadership roles in development by their people in spite of their diminishing authority and resources shows that the prestige and legitimacy of chiefs are deeply engrained in the consciousness of the people. And for many ordinary Nigeria, Chiefs are their pre-eminent political leaders whom they will rationally turn for help and intervention in situations of need (Akrong, 2006). The increasing erosion of the role of traditional authorities by the state and the tensions that this has created between these two established Institutions presents a situation that this study seeks to examine. Despite the predictions in the 1960s that this type of traditional ruler would disappear, they have persisted and flourished in Nigeria. This multiplication of traditional authorities continues to flourish is in sharp contrast to other regions of Africa, where such systems have tended to wither away, especially when not rooted in the long- term social structures of the peoples over whom they were set to rule from the point of view of the colonial authorities, supporting traditional authorities, supporting traditional governance was a convenient and cheap method if both maintaining order and collecting tax with limited resources. Hence there is need to evaluate the role of traditional rulers in maintaining peace and harmony in Nigeria; especially in Muri Emirate Council of Taraba state.

### **Research Questions**

- i. What are the roles of traditional institution in the management of security challenges in Muri Emirate Council?

- ii. What are the challenges facing the Traditional Institution in Management of Security challenges in Muri Emirate Council?
- iii. What are the possible solutions to the challenges of Traditional Institutions in the Management of Security in Muri Emirate Council?

### **Objectives of the Study**

The main objective of the Study is to examine “The Role of Traditional Institution in the Management of Security Challenges: A Focus on the Muri Emirate Council, Taraba State”

- i. To examine the roles of Traditional Institution in the management of security challenges in Muri Emirate Council of Taraba state.
- ii. To examine the challenges facing traditional institution in Muri Emirate Council
- iii. To profile solutions to the challenges face by traditional tackling security challenges in Muri Emirate Council of Taraba state.

### **Conceptual Issues**

Security as a basic human need is important to the individual community. According to Alemika (2015) security is a contested concept, it means different things to different people and it also a contested practice, security for a group may constitute insecurity for another group. Therefore, security raises ontological debates about its nature and scope. Is there such a thing as security? There are two perspectives on the ontology or reality of security. The first perspective argues that security depicts a reality, a feeling and a condition. The second perspective conceives security as a label attached to a condition that someone considers undeniable. Balogun (2004:1) observed that man’s primary and engaging concern has been that of survival and protection; from the vagaries of nature, natural disasters and from the ill-intentions and misdeeds of his fellow man. Community y traditional institutions, it refers to the indigenous political system or arrangements whereby leaders with proven track of records are nominated, appointed and installed in accordance with the provisions of their native laws and customs (Malami, 1978, Orji and Olali, 2010). The essence of the institutions is to preserve the customs, traditions and cultural heritage of the people and manage conflicts and violence arising among or between members of the community by the instrumentality of laws and customs of the people.

### **Traditional Rulers**

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

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

### **Roles of Traditional Rulers in Security Administration in Emirate Councils**

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

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

### **Roles of Traditional Rulers in Security Administration in Emirate/Chiefdoms**

There is no clear definition of traditional authority in Nigeria due to the diversity in the political and administrative components of traditional systems in different parts of the country (Adewumi & Egwurube 1985). However, based on the review of State laws, 'traditional ruler' may be defined as 'the traditional head of an ethnic group or clan who is the holder of the highest primary executive authority in an indigenous polity, or who has been appointed to the positioning accordance with the

customs and tradition of the area concerned by instrument or order of the state government, and whose title is recognised as a traditional ruler title by the government of the state (Ola & Tonwe, 2009). Before the advent of colonial rule, traditional rulers were considered the repository of religious, legislative, executive and judicial functions. In fact, governance in different parts of present-day Nigeria was synonymous with traditional institutions and their rulers (Afigbo, 1972). One striking fact is that the geographical spheres of authority of these traditional rulers were essentially localised and no traditional ruler ever had jurisdiction over the entire geographical area of modern Nigeria. In tracing the contours of the role of traditional rulers in the Nigeria government system, three distinct geographical regions are discernible, the north, the south-west and the south-east. In the North, the Emir could be referred to as a strong executive participator in local administration with few restraints on his executive powers. In the South-West, beside the Oba (or king), there were other power blocks or centers who acted as checks on the Oba's power, so the Oba can be regarded as a weak executive participator in local administration (Oguntomisin, 1996). In the South-East, the indigenous political system reveals a great deal of popular participation and was highly decentralised and fragmented with authority being exercised at different levels. In all, the traditional rulers were embodiments of local administration (Ola & Tonwe, 2009). In the advent of colonialism, the British colonial administrators recognised the strategic and influential position occupied by traditional rulers in the country and avoided attempting any drastic reforms of the indigenous local administration (Adesoji, 2010). Instead, the British colonial administration took steps to put in place a system of indirect rule, as a convenient strategy to govern the people through their traditional institutions and rulers while ensuring close guidance by British Administrators. In this way, the allegiance of the people was secured via their traditional rulers (Ola, 1983). In effect, there was a clear attempt by the colonial government to consolidate the role of traditional rulers as chief executives of their localities, and this was extended to areas where traditional rulers had not hitherto held this power.

### **Armed Banditry**

As far as the history of crisis in Taraba State is concerned, armed banditry became pronounced in the year 2018 and 2019 when 12 cases were recorded in the northern part of the state. The attacks in 2018 were targeted at Yangdang Communities in Lau Local Government Areas of the State while that of 2019 were targeted at the Jukun-Kona communities in Ardo-Kola and Jalingo Local Government Areas in the state. It was an unfortunate development as the attacks became more tensed immediately after the 2019 General Elections. Perhaps, Banditry was one of the approaches deployed by the Opposition Groups to make the state ungovernable. It took the boldness of the Rescue Captain to Rescue the state from Bandits across the state.

### **Traditional Rulers and Security Administration in Contemporary Nigeria**

There is no gainsaying the fact that the traditional rulers occupy a strategic position in modern Nigeria. This position was substantially recognized by different communities even before the period of colonization. It is this importance that influenced the colonialists to use it in order to achieve their selfish motives. One singular characteristic of the traditional authority is the capacity to change, as the

situations and conditions change. Despite the onerous task, responsibilities and leadership and guiding roles that the traditional authority is expected to provide, it performed certain functions which helped to restore order and stability in Nigeria. These functions include among others, link with the grassroots, intermediating, mobilizing and sensitizing people on policies and programmes of the government etc. It is important to realize that, it is because of the considerable power and authority over its subordinates and subjects as well as maintenance of peace and order, security in its territory, coupled with divine and religious roles, that they enjoy degree of respect, loyalty and legitimacy within their territories. There are hierarchy of village elders, ward heads, village heads and district heads who can resolve disputes. Besides, these, traditional rulers act as a linkage tool in the contemporary political system in the country. This is so because the structure of traditional administration is still favoured by the people and could well serve them. They act as an intermediary between the government and the governed, by the fact that the institution receives orders from the government for transmission to their societies. Traditional rulers mobilized people for the response of their society towards the carrying out of some civic and security responsibilities. In addition, it helped to security surveillance and demands of the people in a sort of input to the proper channel in the decision-making hierarchy. Generally, traditional rulers have been seen as a factor unifying not only their communities but also the sub-region and even the nation as a whole. On several occasions, traditional rulers have been called to mediate in national conflicts. According to Civil Rights Congress, which monitors outbreaks of violence, over the past thirty years, Nigeria has experienced 670 ethno-religious crises, leading to 85,000 deaths and 10 million displaced people. These outbreaks of violence occurred in many parts of the country such as Kaduna, Lagos, Jos, Kano, Bauchi and Benue, Oyo, Taraba and Niger Delta region. To be able to play a more active role in mediating and resolving large-scale civil conflicts, the Northern Traditional Leaders Forum has since been set up with the Sultan of Sokoto as Chairman. They meet regularly to review the peace and security situation. Of note is that the prestige attached to the institution influences conflicts that result from competition among numerous and potentially eligible candidates and their supporters. Such conflict has the potential to polarize and destabilize communities. Traditional rulers have been playing the role of peace builders and stabilizing their communities (Cookey, et, at, 2010). Cookey, et, al, (2010) argued that traditional rulers are perceived as assisting the government in maintaining law and order in the communities as well as promoting peaceful co-existence of people of different religious, ethnic and social backgrounds. The way of life of ordinary people in Nigeria is deeply rooted in their culture and traditional are central to maintaining their cultural values and traditions. They found that, the traditional rulers are more accessible to the ordinary people in times of need and problem than government officials and elected politicians. In addition, traditional rulers treat their people without discrimination. People generally trust their traditional rulers and respect (Cookey, et. at, 2010). It is with these we now move to the next issue of post-colonial basis of the traditional rulers and see the changes that took place.



### **Security Challenges in Nigeria's Democratic Settings**

Before the advent of colonialism, the traditional institutions have been involved in curbing security challenges in Nigeria. These institutions demonstrated executive, legislative and judicial powers. The traditional ruler of Benin Kingdom was in charge of all arms of Government, the institution was quite clear, since law and order were maintained through a normative system that was a part of the general social structure of the society. Though the system was not a complex one but effective in managing state affairs and maintained justice. In Hausa pre-colonial era, the Emir with his council wield absolute power in the day to day governance, but the Emir based on his ability to appoint the office holders Abdullahi (2007). The political order of the pre-colonial society included the paramount chiefs, council of elders, age grade and religious organizations. The separation of power into the different organs in the pre-colonial era of the old Oyo Empire helped to safeguard against tyranny and made the system democratic. The diffusion of political authority into different group in the pre-colonial administration helped in checking tyranny instead of concentrating all the powers in single hand. Ogu (2011) reckoned that the Hausas, Kanuris, Binis, Nupes, Yorubas, the Tiv, and Jukuns had established kingdoms prior to the arrival of the Europeans however; other Nigerian communities were either under the leadership of these kingdoms or without established or centralized kingship. Traditional authority in pre-colonial Nigeria whether in the monarchical or associational, type was as good, revered and effective as the authority of the Kings in Europe and other places that had an organized governmental system? Traditional rulers were in theory and in practice de-facto governors of Nigeria. Lt. Col. Hassan Usman Katsina then Military Governor of Northern Nigeria- 1966, told a meeting of Emirs and Chiefs at the Lord Lugard Hall in Kaduna that it is the declared policy of the military government to maintain the chieftaincy institutions and to uphold the dignity, prestige and integrity of the chief and the same time to safeguard the interest of the common man. Before the Military terminated the Civilian government on January 1 1966, the four regions at that time recognized and approved the role of chieftaincy institutions in the constitution.

### **Theoretical Perspectives**

Traditional Rulers all over Nigeria recently made a strong case for the constitutional recognition of their role which they had been playing right from pre-colonial times. They questioned the rationale for excluding them from the Constitution whereas previous Constitutions had duly recognized them. They felt that their exclusion had robbed the Government of the needed touch with a vital segment for governance, the local communities. The „abolitionist“ constitutes one of the two dominant schools of thought in the debate. The abolitionists vehemently deny any relevance for traditional chieftaincy institutions in government and administration in modern day Nigeria. Some critics are of the view that traditional institutions are feudalistic, anachronistic and therefore irrelevant to our current needs. There are some other people who think that at this period of serious efforts towards national integration, institutions of traditional ruler ship which encourage ethnic instead of national interest should be scrapped. Others still, sound a note of warning on the danger of allowing traditional rulers wield undue influence in governmental affairs, this argument seems to follow from the lessons of the

past civilian-regime which show that some traditional rulers in Nigeria, were politicians camouflaged in royal robes. Adapting Max Weber threefold characterization of authority, the abolitionists argue, essentially, that the *raison d'être* of indigenous institutions of ruler ship is traditional authority, whereas modern governmental systems are based on legal authority as well as democratic principles (Ekong, 1985). The conceptualization of relevance by the abolitionists is reflected in their concern with the seeming incompatibility of traditional authority structures with the demands of democratic ethos. Abolitionists argue that traditional ruler ship is politically irrelevant given the ascendancy of modern democratic government (Sambo, 1987). This thesis is captured as follows: Post-war analyses of chieftaincy structures were initially dominated by the now largely discredited mid-century modernization paradigm. Premised on positivist and evolutionary assumptions, these earlier studies of the nation state project predicted the imminent demise of chieftaincy structures in African politics. Analysed in the context of third world decolonization, the cold war and global capitalism, modernization theorists emphasized the erosion of chiefly power in the postcolonial African state. (Blech, et.al 2006) These dominant post-war social science perspectives drew heavily from Max Weber notion that power is legitimate only when the political expresses voluntary consent. This conceptualization is based on the assumption that rational human behaviour is best mediated by the agencies of the modern state and civil society. Thus, since indigenous African structures were widely held to be dysfunctional in this post-war political context, modernization theorists contend that their marginalization is an essential precondition for the socio-political and economic development of African states." (Vaughan 2000: 3). To this view traditional authority is seen as a gerontocracy, chauvinistic, authoritarian and increasingly irrelevant form of rule that is antithetical to democracy. That is, it stoutly opposed the inclusion of traditional institutions in a fast changing Republican environment. This view argued that even Britain which is deeply rooted in Monarchical traditions was fast shedding down the influence of traditional institutions which the people now consider an undeserved burden on tax payers. Special reference was made to the rather disappointing roles which Traditional Rulers had played in recent years to the disappointment of their subjects. This opposing opinion felt strongly that Traditional Rulers had become too politicized and might constitute parallel Executive or Legislative Bodies which they should not be. The second school of thought, the retention school, is championed by the holders of traditional ruler ship positions. Traditionalists regard Africa's traditional chiefs and elders as the true representatives of their people, accessible, respected, and legitimate, and therefore still essential to politics on the continent. This school argues for the need not only to retain the institution of indigenous ruler ship in government and administration, but also (and more importantly) for an upward revision of the role which the institution plays in the political scheme of things, to a level comparable to what it was in the pre-colonial period. In spite of the given views which are against the retention of traditional institutions and their involvement in public affairs, many Nigerians still cherish the involvement of traditional institutions in National government in general and Local government in particular. Those in this group are of the view that traditional rulers should occupy their position in the traditional setting without acquiring or wielding political power. They should rather strive to keep alive the rich cultures and traditions of their peoples and maintain

the perpetuation of the cherished relics of the people's past. They are of the opinion that traditional rulers should be encouraged in every aspect that enhances the retention of our cultural heritage. With respect to this school of thought, there is a perception of the under-utilization of the institution of indigenous ruler ship especially in the years since independence was attained in 1960. More important for our own discussion, however, is that relevance is conceived by this school not as a product of that which is assigned by any human being or human organization. Review of existing literature existing publications on traditional rulers can be divided into three categories. During the early period, the main emphasis was historical, with colonial officers recording lengthy and often frankly mythical accounts of the oral narratives of the main pre-colonial states. Typical publications of this era are Burdon's (1909) Northern Nigeria, Historical Notes on Certain Emirates and Tribes, Schultze (1913) The Sultanate of Bornu, Temple's (1918, 1922) The Native Races and their Rulers and Notes on the Tribes, Provinces, Emirates and States of the Northern Provinces of Nigeria, Meek's (1925, 1931) The Northern Tribes of Nigeria and Tribal Studies in Northern Nigeria, and Hogben's (1930) The Muhammad an Emirates of Nigeria, revised and updated by Hogben and Kirk-Greene (1966) in The Emirates of Northern Nigeria.

### **Methodology**

The survey descriptive research design was adopted for the study because the study only investigated the existing variable, which The data will be collected from secondary This paper is qualitative in nature because it is based on organized review of related literature and a subtle examination of secondary data. In this case, data were recognised from various sources such as magazines, published and unpublished articles, books, journals, reports archives and newspaper articles (Braun & Clarke, 2013; Creswell, 2009).

### **The Shomo and Jole communities**

In Muri Emirate Council of Taraba State, are inhabitants of Lau Local Government Area of the State with cross cultural affinity but consistently involved in crisis. The history of this crisis dates back to the year 1992 over ownership of the Marmi fish pond which piqued the two communities on each other's neck resulting to ethnic violence and attendant deaths. The disputed "Marmi" pond is a natural pond situated about 8-12 kilometers west of Lau-the capital town of the Local Government. The pond is surrounded with fertile soil suitable for both agricultural activity and rearing of animals. This gives rise to the conflict between the claimants of the pond to occupy and control the pond because of the huge economic benefit the pond offers.

During the reign of Col. Yohanna M. Dickson, a committee was set up to look into the unending crisis between the Shomo and Jole over the fish ponds. The Committee observed that:

The conflict started as a result of the transfer of the custodianship of the fish ponds from JauroDobeli to the ArdidoJole Manga (one of the rival groups) by the then Emir of Muri (Alh. Abba Tukur);

- a. The leasing of the pond by ArdidoJole to others who have no direct claim to the pond.
- b. The claim by Jole that Shomo community have other ponds elsewhere (particularly in Karim-Lamido Local Government Area) escalated the conflicts.

Based on the above, the Committee recommended amongst other things that:

The state government should take over the control and ownership of the pond as well as proper demarcation of the fish pond. The enforcement of the “declaration of the Jole/ Shomo Fishing Ponds as Fish Sanctuaries Order 1994.” despite all these efforts, yet the crisis continued to persist between the two communities. Communal clashes have become recurring decimal all over Nigeria. The case of Taraba being a multi-ethnic society has gone out of proportion as can be seen in Shomo/Jole, Tiv/Jukun and Mambila /Fulani crises just to mention but a few. Giving the firm and pragmatic steps taken by His Excellency, Arc. Darius Dickson Ishaku, practical approaches were deployed by holding series of meetings towards the ceasefire and restoration of peace in the state. Despite the above stated limitations of the theory, it is still relevant and applied to this study. The Traditional institution and management security theory offers insight into the nature and causes of security challenges in Muri Emirate council.

The exposition above appropriately suits into the situation of Traditional Institution in the management of security challenges in Muri Emirate Council of Taraba State – Nigeria. Hence the preference for traditional institution security challenges theory which as the research has lucidly lay bare; insist on interpreting the effect of tradition institution factors as precipitants to role of traditional institution and the management of security challenges in Muri Emirate council of Taraba State and Nigeria at large; explaining the relevance theory to the study.

### **History of Muri**

The origin of “Unguwar Gadi” in present-day Turaki “A” and Sarkin Dawaki Wards in Jalingo Local Government Area (LGA) of the greater Muri Emirate Council in Northern and some parts of Central Taraba State is traceable to the historic transfer of the Headquarters of the Emirate from Old Muri town to Jalingo by Emir Muhammadu Nya Abubakar, popularly known as “Jatau” (the 7th Emir of Muri) in circa 1893. This singular act of transferring the capital city also brought more fame to Emir Muhammadu Nya in the whole of the then Sokoto Caliphate (larger part of the defunct Northern Nigeria) to such an extent that he was widely and correctly regarded as the founder of modern Muri. The Emir and leading members of his entourage or lieutenants/traditional title holders considered environment and existence-friendly factors such as proximity to a river (River Lamurde in this case), lakes, streams, fertile land, economic trees, comfortable weather, grasslands for animal grazing, good topography, etc in choosing to settle in the location that developed and came to be known as UnguwarGadi. Also factored in were natural features that could be used for defensive or surveillance purposes against both internal and external enemies/threats such as the Jalingo Mountain and adjoining hills. In the years that followed, the Hausa word for Ward (Unguwa) was ascribed to the chosen location and was officially used as such up to the end of the Native Authority (NA) system. Subsequently, it was reduced to a neighbourhood covering the whole of Turaki “A” and some parts of Sarkin Dawaki Wards following the Local Government reforms of the late 1970s and the expansion of Jalingo into a big/modern urban centre from then onwards that culminated in its emergence as the capital city of the then newly created Taraba State in 1991. The term “Gadi” is a corrupted English

word for "Guard" in reference to the manner the location or neighbourhood used to be heavily guarded at all times since the Emir, his lieutenants/title holders, Princes/Princesses, other members of the royal family, Islamic scholars, majority of the officers and men of the then colonial/NA police (Yan Doka), the Jalingo prison, prison warders and palace guards (Dogarai) resided there.

### **Geographical Location**

Roughly, UnguwarGadi is located in the heart or centre of Jalingo city and is encircled by Umaru Saleh Way to the North, Barde Way to the East and Palace Way to the South-West, while Alkali Atiku Road traversed its middle.

### **Royal Prestige/Profile**

- i. Unguwar Gadi produced the last five (5) Emirs of Muri as follows; i. Emir Hassan Muhammadu Nya (8th Emir) from 1896 to 1903.
- ii. Emir Muhammadu Mafindi Muhammadu Nya (9th Emir) from 1903 to 1953.
- iii. Emir TukurMuhammaduNya (10th Emir) from 1953 to 1965.
- iv. Emir Umaru Abba Tukur (11th Emir) from 1965 to 1986, and
- v. Emir Abbas Njidda Tafida (12th Emir) from 1988 to date.

### **Historical Sites/Structures**

Unguwar Gadi has numerous historical sites/structures as symbols of its rich history and cultural heritage as follows;

- 1) The imposing Palace of Emir of Muri.
- 2) The magnificent Jalingo Central Mosque.
- 3) The first clinic in Jalingo that is known as "Asibitin Bila".
- 4) iv. The residence of a former District Head of Mutum - Biyu and Jalingo with the title of "Yeriman Muri", late Jauro Umaru Muhammadu Nya, popularly known as "Yerima Bappa Sanda" (father of late Jauro Sule Yerima Bappa Sanda and late Alhaji Ja'afaru Yerima Bappa Sanda).
- 5) The residence of a former District Head of Jalingo and Mutum-Biyu with the title of "Danburam Muri", late Jauro Muhammadu Mafindi, popularly known as "MaduDanburam" (father of Lieutenant AuduDanburam, retd-a Personal Assistant to the former Military President of Nigeria, General Ibrahim BadamasiBabangida, retd and a prominent business man cum politician-Alhaji Salejo Danburam).
- 6) The residence of a former District Head of Kunini with the title of "Galadiman Muri", late Jauro Umaru Mafindi, popularly known as "Galadima Umaru" (father of the highly-rated JauroHusseini Umar Mafindi, one-time Taraba State Director of National Population Commission and the current Sarkin Dawakin Muri, Alhaji Aminu Galadima).
- 7) The residence of a former District Head of Pantisawa /Yorro with the title of "BununMuri", late Jauro Bashir Mafindi, popularly known as "Bunu Bashir" (father of a university Don-

Professor Abbas Bashir and a prominent technocrat/politician-Alhaji Absulsalami Bunu Bashir).

- 8) The residence of a former District Head of Karim-Lamido with the title of "Ubandoman Muri", late Jauro Muhammadu Tukur (father of an educationist and former Education Secretary of Jalingo LGA, who is popularly known as Jauro Bah).
- 9) Residence of a former District Head of Mutum - Biyu with the title of "Tafidan Muri", late Jauro Muhammad Njidda Mafindi, popularly known as Tafida Njidda" (father of the current Emir of Muri).
- 10) The residence of the current District Head of Jalingo and holding the title of "Galadiman Muri", Alhaji Tukur Umaru Abba Tukur (a one-time Crown Prince or Heir-Apparent to his late father-former Emir Umaru Abba Tukur).
- 11) The family residence of the first Executive Governor of the defunct Gongola State, late Alhaji Abubakar Barde.
- 12) The family residence of a former Chief Justice of Nigeria (CJN), Justice Mahmud Mohammed (retd).
- 13) The family residence of a former Commissioner of Police, late Muhammadu Gaji, popularly known as "Bappa Gaji".
- 14) The residence of Alhaji Ibrahim Abubakar, popularly known as "Sarkin Ayyuka" (father of the immediate past Minister of Women Affairs and Social Development, Senator A'isha Jummai Alhassan).
- 15) Residence of a former "Wakilin Muri" (traditional Sole Administrator), late Malam Ibrahim Malle (father of the current "Waziri of Muri", Alhaji Umar Ibrahim Malle).
- xvi. Residence of a former "WazirinMuri" (traditional Prime Minister), late Modibbo Sa'ad Abubakar (father of the first Professor of History in the whole of the defunct Gongola State, one-time Nigeria's Ambassador to Switzerland and current Chairman, Governing Board of Taraba State University, Professor Sa'ad Abubakar).
- 16) Residence of Jauro Hussein Mafindi (father of a former Speaker of Taraba State House of Assembly, Right Honourable Ibrahim Hussein Mafindi).
- 17) Family residence of another forme Wazirin Muri"(traditional Prime Minister), late Muhammad Abubakar, popularly known as "Abba Waziri".
- 18) Family residence of an accomplished scholar and a reputable judge in Islamic Law or Sharia, the late Atiku, popularly known as "Alkali Atiku".
- 19) Family residence of a renowned Islamic scholar, late Modibbo Hammanadama.
- 20) Family residence of a well-known Islamic scholar, the late Malam "Yaya Manga". I learned how to write and read the Holy Qur'an from the first chapter to the last under his tutelage as a pupil in his now defunct Elementary Qur'anic Recitation School near the famed "Nyama - Julia" (Eat and Pray) mosque.

- 21) Family residence of Alhaji Muhammad Inuwa Usman Mafindi, popularly known as "Inuwa Jauro Manu" (father of the current Executive Secretary of Taraba State Local Government Staff Pension Board).
- 22) Family residence of Jauro Muhammad Abubakar Mafindi, popularly known as "Bobbo Dinga" (father of the current Chief Imam of Muri).
- 23) Family residence of Jauro Mu'azu Mafindi (father of a renowned philanthropist and proprietor of Mafindi Academy, Jalingo, Jauro Abdu Mu'azu Mafindi). xxiv. Residence of late Alhaji Yusuf, popularly known as "Bobbo Dis" (father of a prominent politician and former Commissioner of Finance, Engr. Ahmed Yusuf, popularly known as "Gamaliel").
- 24) Family residence of a former "Makaman Muri", late Alhaji Abdullahi Jalo (father of a one-time Chairman, House of Representatives Committee on Works, Honourable KabiruJalo).
- 25) Residence of a former Chairman, Muri Development Association (MDA) and immediate past "Matawallen Lau", late Malam Barau Banti Nyako, popularly known as "Baba Barau" (late uncle of the Kpang of Sanwi Chieftdom).
- 26) Residence of a renowned educationist, the late Alhaji Zakari Tutare (a late in-law of the current Emir of Muri).
- 27) Residence of a famous personnel of Nigeria Police Force (NPF), late Seargent Buba Zongre SarkinYamma, popularly known as "Sgt. Buba Zaure" (my father).
- 28) Residence of another renowned educationist and astute administrator, the late Alhaji Umaru Kona.
- 29) Family residence of an ancient warrior, the late Malam Hamidu.
- 30) The remnants of the defunct Native Authority (NA) buildings, which are now partly serving as classrooms to the Centre of Excellence Nursery, Primary and Secondary Schools run by the Muri Emirate Council.
- 31) The famous Muhammadu Nya Primary School.
- 32) The "Kofar Bayi" (Slave Gate) Ground which is serving as venue for the "Hawan Sarki" Durbar/Horse-racing displays on Sallah days.
- 33) The Old "Filin Dambe" (Traditional Wrestling Ground)/Old Post Office premises which is now serving as "Tashan Lau" (Motor Park for Lau-bound vehicles).
- 34) The "Wasan Gona" (Agricultural Show Ground) which had since been converted to Afolahan Square with a number of courts of Law also operating there.
- 35) The popular "Kasuwan Hira / Dare" which is today known as "Kasuwan Yelwa" (Yelwa Market).
- 36) The Jalingo Prison.
- 37) And others that I am unable to mention not for lack of historical value but for lack of enough space/time in a write-up of this nature.

## **Conclusion**

Traditional rulers play an important role in the society by advising the elected leaders in different areas, these include; economic policy, security issues, equal sharing of goods and services, recommending aspirants for elections or appointment to serve the community, demand for good governance and general wellbeing of the people among others. Study by Lund (2006) and Osifo (2017) disclosed that before traditional institutions use religion power to settle disputes among the citizens as well as married couples in the society, it also uses religious sanctions in resolving issues related to land disputes among the people in their respective societies, and issues like robbery, and disputes between neighbors in the societies.

## **Recommendations**

The paper recommended that traditional rulers should be given full independence and should be well connected into Nigeria democratic process, this would encourage them to contribute in no small measure to the social and economic development. The study further recommended that democratization of the states along traditional organization would help in enhancing economic development that would enhance the living standard of the citizens

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