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Traditional Political Institutional Role In Overcoming Societal Conflicts With A Special Reference To Keffi, Nasarawa State, Nigeria: 1999-2025 A.D.

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Abstract

This study titled "Traditional Political Institutional Role In Overcoming Societal Conflicts WithA Special Reference To Keffi, Nasarawa State, Nigeria: 1999-2025 A.D" examines the Traditional Political Institutions of Keffi Local Government Area in Nasarawa State, Nigeria, with particular focus on their structures, functions, and relevance in contemporary society. Traditional political institutions in Keffi are deeply rooted in the Emirate system, headed by the Emir and supported by a hierarchy of Chiefs, title holders, and community leaders. These institutions serve as custodians of culture, promoters of social order, and mediators in conflict resolution within the community. The study adopts a descriptive approach, utilizing secondary data sources to analyze the role played by traditional authorities in governance, cultural preservation, and grassroots mobilization. Findings reveal that despite the advent of modern political systems, traditional political institutions in Keffi continue to play a significant role in maintaining peace, administering customary laws, and fostering community development. They also act as a bridge between the government and the local population, especially in rural areas. However, the study identifies challenges such as limited constitutional recognition, conflicts over land administration, and the gradual erosion of traditional values due to modernization. The study justifies that traditional political institutions remain relevant and indispensable to local governance and social cohesion in Keffi. It therefore recommends stronger collaboration between government and traditional authorities, as well as policies aimed at preserving cultural heritage while adapting to modern governance realities. Furthermore, the study implores both the policy making bodies, local and cosmopolitan opinion leaders as well as all responsible individuals concerned to rise against the responsibilities ahead of them for peace, harmony and progress to pick the most rightful shape for the well-being of humanity.

Keywords: *Traditional, Political, Institutional, Role, Overcoming, Conflict, Keffi, Nasarawa.*

General Introduction of the Studied Subject Matter

Traditional political institutions have long played a vital role in governance, particularly in areas where formal state mechanisms are either weak or culturally detached. In Nigeria, including Keffi Local Government Area in Nasarawa State, traditional rulers such as Emirs, District Heads, and Village Heads serve as major agents in maintaining peace and order. This study explores how these institutions contributed to conflict resolution 1999 - 2025 A.D[1].

The studies have demonstrated that the return to democratic governance in Nigeria in 1999 marked a new era in political administration and conflict management.

Formal institutions such as the judiciary, police, and local government councils were strengthened to address disputes and maintain security. However, these modern mechanisms have often been characterized by bureaucratic delays, high costs, limited accessibility, and inadequate grassroots trust. As a result, many communities in Keffi continue to rely on traditional political institutions as the first line of action in conflict resolution.

However, it is worthy to note that conflict is an inevitable feature of human society, arising from differences in interests, values, resources, beliefs, and power relations. In Nigeria, conflicts manifest in various forms such as communal clashes, land disputes, chieftaincy tussles, farmers-herders conflicts, religious disagreements, and family disputes. These conflicts have posed serious challenges to peace, security, and sustainable development, particularly at the grassroots level. In African societies, long before the advent of colonialism and the introduction of formal state institutions, communities had developed indigenous mechanisms for managing and resolving conflicts. These mechanisms were deeply rooted in the customs, traditions, and belief systems of the people, and they were primarily administered by traditional political institutions such as kings, chiefs, elders, and religious leaders[2].

A Brief Historical Survey of Keffi and Its Environs

Keffi is a historic town with deep-rooted traditional structures and the Emirate system, established long before colonial rule, has continued to function as a parallel authority structure, often working alongside local government authorities. From 1999 - 2025 A.D, the local government experienced various challenges, including communal disputes, resource-based conflicts (example over land)[3].

In Nigeria, particularly in the North Central Region, traditional political institutions have historically played a central role in governance, social control, and dispute resolution. These institutions were not only custodians of culture and tradition but also served as judicial authorities that ensured peace and stability within their territories. The Emirate system, for instance, dates back to the pre-colonial era and continued to function through colonial rule and into the post-independence period. Even today, traditional rulers maintain significant influence in their communities, especially in rural areas where government presence is minimal or ineffective[4].

Keffi Local Government Area of Nasarawa State is one of the local government areas where traditional political institutions have remained active and relevant. The area, which falls under the Keffi Emirate, has a long history of organized traditional leadership and customary law. The people of Keffi continue to respect and rely on their traditional rulers for guidance, conflict mediation, and community development. Despite the expansion of formal legal and administrative systems, many residents still prefer to settle disputes through traditional means, which are often faster, more accessible, and more culturally acceptable than formal court procedures[5].

Recent past studies have shown that from1999– 2025 A.D, Keffi Local Government Area, like many parts of Nigeria, experienced several social challenges that occasionally led to conflict. These included disputes over land and water resources particularly between farmers and herders chieftaincy and boundary disputes, political tensions during elections, and the rising threat of insecurity related to kidnapping. During this period, traditional institutions were called upon to address these conflicts and to help maintain peace and order in the face of increasing socio-economic pressures and limited government capacity[6].

Despite the crucial role played by traditional political institutions in resolving such conflicts, there has been relatively little academic attention paid to their methods, effectiveness, and the challenges they face in the modern era. Many policy responses to conflict focus exclusively on state mechanisms, overlooking the significant contributions of traditional actors.

This study, therefore, seeks to fill this gap by investigating the specific role that traditional institutions played in conflict resolution in Keffi Local Government Area from 1999 – 2025 A.D. It aims to highlight their methods, assess their effectiveness, and explore how they interact with formal governance structures in maintaining peace in the local context[7].

Statement of the Research Problem

In every society, the presence of conflict is a natural occurrence. What distinguishes one society from another is the method by which these conflicts are managed or resolved. In Nigeria, particularly in Keffi local government area, traditional institutions have historically served as the first point of call in conflict resolution. These institutions embodied by Emirs, District Heads, Village Heads, and Councils of Elders have long acted as custodians of peace, using culturally accepted approaches that emphasize dialogue, reconciliation, and community cohesion[8].

However, with the increasing influence of formal legal and governmental systems, especially after Nigeria's independence, the role of traditional institutions in governance and conflict resolution has been gradually sidelined. Despite this, in many rural and urban areas such as Keffi Local Government Area in Nasarawa State, these institutions continue to play a vital role in addressing

disputes, especially in places where modern governmental structures are either weak, under-resourced, or disconnected from the local population[9].

Studies have highlighted that from 1999– 2025 A.D. Keffi Local Government Area faced a range of conflicts, including land disputes, farmer-herder clashes, chieftaincy tussles, political rivalry, and growing insecurity such as kidnapping. During these events, traditional institutions often stepped into mediate and restore peace. Despite their involvement, there is a lack of systematic documentation and analysis of how these institutions operated, the nature of their interventions, and the outcomes achieved[10].

Furthermore, traditional rulers often operate without formal recognition in the country's legal framework, which limits their authority in certain situations and creates tension or overlap between customary and statutory laws. In addition, they are increasingly facing challenges such as political interference, erosion of cultural values, declining respect from younger generations, and limited support from state authorities. These realities pose several questions: How effective have traditional institutions been in resolving conflicts in Keffi during the period under study? What strategies or methods did they employ? What limitations did they face, and how did they navigate them? And how can their role be better integrated into modern conflict resolution frameworks?

This study is therefore motivated by the need to critically examine the practical role of traditional institutions in conflict resolution in Keffi Local Government Area from 1999 – 2025 A.D. By doing so, it aims to bridge the knowledge gap and offer policy-relevant recommendations on how to strengthen indigenous conflict resolution mechanisms alongside formal systems[11].

Fundamental Research Questions

This study seeks to answer the following questions:

i. What types of conflicts were dominant in Keffi Local Government Area of Nasarawa state from 1999 – 2025 A.D.

ii. How did traditional political institutions respond to these conflicts in Keffi Local Government Area?

iii. What methods and strategies were employed in resolving the conflicts in Keffi Local Government Area?

iv. How effective were these methods in ensuring lasting peace in Keffi Local Government Area?

v. What challenges did traditional political institutions face in their conflict resolution efforts in Keffi Local Government Area?

Aim and Objectives of the Study

The main aim and objectives of this study is to examine the role of traditional institutions in conflict resolution in Keffi Local Government Area from 1999 – 2025 A.D. The specific objectives include:

i. To identify the types of conflicts that occurred in Keffi Local Government Area during the period under review.

ii. Investigate the strategies and mechanisms used by traditional political institutions to resolve these conflicts in Keffi Local Government Area.

iii. Assess the effectiveness of traditional conflict resolution methods in Keffi Local Government Area.

iv. Explore the challenges faced by traditional political institutions in the conflict resolution process in Keffi Local Government Area.

v. Make recommendations for enhancing the role of traditional political institutions in peace building in Keffi Local Government Area.

Significance of the Study

This will contribute to the growing body of literature on indigenous approaches to conflict resolution. By focusing on a specific geographical and temporal context, it will offer insights into the practical functions of traditional political institutions in contemporary society. The findings will be valuable to policymakers, scholars, peace building organizations, and local government authorities interested in harnessing community-based approaches for conflict management, resolution and development.

Scope and Limitation of the Study

This study is limited to Keffi Local Government Area in Nasarawa State and focuses specifically on the period from 1999 – 2025 A.D. It concentrates on traditional political institutions such as the Emirate Council, District Heads, and Village Heads. It does not cover the activities of formal law enforcement or judiciary bodies, except in relation to their interaction with traditional authorities. Limitations may include access to reliable data, the availability of major informants, and potential biases in oral accounts or records.

Methodology Applied Herein

The researcher used three (3) historical methods in obtaining data and information which include interview methodof which information were obtained orally, relevant published and unpublished sources for historical

reconstruction were equally used.

Reviewed Literature

In the course of conducting this study various materials were consulted and reviewed, for this, below are some of the materials consulted in the course of conducting the study.

Traditional political institutions include the structures and leadership systems rooted in indigenous African cultures, such as Emirs, Chiefs, Village Heads, and Councils of Elders. These institutions wield social and moral authority within communities and play key role in dispute resolution, governance, and cultural preservation[12]. Traditional institutions refer to the indigenous governance structures and systems that have existed in African societies long before the introduction of modern state systems. These institutions are deeply rooted in the history, customs, and cultural practices of specific communities. They operate alongside formal state institutions, complementing and sometimes competing with them[13].

Furthermore, many African societies, including those in Nigeria, traditional institutions are responsible for social control, conflict resolution, and community governance. They play a significant role in the day-to-day lives of individuals and are often viewed as the moral compass of the community. In Keffi Local Government Area of Nasarawa State, as in many north central Nigerian communities, traditional institutions consist of leaders, councils, and customary law systems that are often decentralized and informal, yet powerful in practice[14].

Conflict is generally described as a situation of disagreement or confrontation between individuals or groups due to divergent interests, goals, or values. Conflict is a natural and unavoidable part of human interaction that arises when basic human needs are denied. Conflict refers to a situation in which two or more individuals, groups, or communities perceive a clash of interests, goals, values, or needs. It arises when one party believes that its interests are being opposed or negatively affected by another party. Conflict is a natural and inevitable part of human existence because individuals and groups often differ in values, priorities, resources, identities, and power[15].

Scholar like Coser (1999)in his book titled (*The Functions of Social Conflict)*argue that conflict is not inherently negative. According to them, conflict can be both constructive and destructive. When managed properly, conflict can lead to positive social change, stronger relationships, and institutional reforms. However, when left unresolved, it can escalate into violence, disintegration of social cohesion, or even prolonged crises. Conflict in this area, as in many others, reflects deeper socio-economic and historical factors. The role of traditional institutions has been critical in mitigating these conflicts through culturally grounded, informal dispute resolution mechanisms. In sum, conflict is a multifaceted phenomenon that, if understood and managed effectively especially by trusted institutions like traditional rulers can serve as a catalyst for positive change and community stability[16].

Conflict resolution refers to the process by which parties in a dispute engage in efforts to settle their disagreements peacefully. It often involves dialogue, negotiation, mediation, or arbitration. Traditional methods of conflict resolution rely on customs and community norms to achieve reconciliation and social harmony.

Conflict resolution refers to the process of addressing and resolving disputes between parties by using a variety of methods that aim to achieve a peaceful outcome. It involves strategies and techniques that help parties in conflict to find mutually acceptable solutions while restoring relationships, addressing the underlying causes of the conflict, and preventing further escalation. Effective conflict resolution not only ends the immediate dispute but can also strengthen social bonds, build trust, and contribute to long-term peace[17].

Conflict resolution is a broad field that encompasses a range of approaches, both formal and informal. These approaches vary in complexity and depend on the nature of the conflict, the parties involved, the resources available, and the social context. There are several well-established methods of conflict resolution, including:

Negotiation is a direct process in which conflicting parties engage in dialogue to reach a compromise or agreement. It is often the first step in conflict resolution and can be used for both minor and major disputes. Successful negotiation requires communication, active listening, and the willingness of parties to find common ground. Traditional leaders often facilitate such negotiations in their communities[18].

Mediation is a form of dispute resolution in which a neutral third party, often with authority or cultural respect, helps the conflicting parties to communicate and negotiate a solution. Mediators do not impose a decision but facilitate discussion to help the parties reach a voluntary, mutually agreed-upon resolution. In the case of traditional institutions, elders, chiefs, or religious leaders often take on the role of mediators[19].

Arbitration involves a third party who hears both sides of a dispute and makes a binding decision. This method is typically used when parties are unable or unwilling to reach a solution on their own. While formal arbitration is conducted within legal frameworks, in traditional

contexts, community elders or leaders may take on this role, making decisions that are respected by the parties involved[20].

Restorative justice is a conflict resolution approach that focuses on healing relationships rather than punishing the wrongdoer. It emphasizes accountability, the repair of harm, and the reintegration of offenders into the community. In traditional African settings, restorative justice often involves rituals, apologies, and community ceremonies that seek to restore the balance within the communit[21].

Peace-building refers to the broader process of addressing the root causes of conflict and establishing structures to prevent future violence. It involves community engagement, rebuilding social networks, and creating systems of justice and reconciliation[22]. Conflict transformation, as described by Johan Galtung, focuses on long-term change in relationships and societal structures that cause conflict. This concept is integral to traditional conflict resolution methods, which often aim to restore and transform relationships between groups through dialogue and reconciliation[23].

Conclusively, this chapter one is the introductory section which contains general introduction, general background to the study, statement of research problem, aim and objective of the study, research questions, significant of the study, scope and limitation of the study, research methodology, literature review and conclusion of the inter related aspects explored and highlighted herein.

Land and the People of Keffi: A Comprehensive Historical And Geographical Survey

Keffi Local Government Area is one of the oldest and historically significant settlements in present-day Nasarawa State, Nigeria. The town of Keffi, which serves as the administrative headquarters of the Local Government Area, has a long history that predates colonial rule and is deeply rooted in indigenous political, cultural, and economic traditions[1]. Further to the above early history of Keffi is closely associated with the migration and settlement of various ethnic groups, particularly the Gwandara people. Oral traditions suggest that Keffi was founded in the late Eighteenth or early Nineteenth Century by migrants from the Zazzau (Zaria) area, who settled in the region for security, trade, and agricultural purposes[2]. The founder of Keffi is often identified in historical accounts as Abdullahi Maikano, a Gwandara leader who established the settlement as a fortified town. Due to its strategic location between the Hausa city-states of the North and the Middle Belt communities of Central Nigeria, Keffi developed as a frontier town. This position made it a meeting point of cultures, languages, and commercial activities, but it also exposed the area to raids and conflicts, which necessitated strong leadership and defensive structures[3].

However, studies have further stressed that the return to democratic governance in 1999 ushered in a new political era in Keffi Local Government Area. Elected local government officials assumed administrative responsibilities, while traditional institutions remained influential at the grassroots level. From 1999 to 2025, Keffi experienced various forms of conflict arising from land use, chieftaincy matters, political rivalries, and socio-economic pressures. During this period, traditional institutions continued to serve as key actors in conflict resolution, often working informally with local government authorities, security agencies, and community leaders[4]. Their deep historical roots, cultural legitimacy, and proximity to the people enabled them to play a stabilizing role in maintaining peace and social cohesion. The history of Keffi Local Government Area reflects a rich legacy of indigenous governance, cultural interaction, and resilience. From its pre-colonial origins through colonial rule and into the post-independence and democratic eras, Keffi has relied heavily on traditional institutions for leadership and conflict resolution. Understanding this historical background is essential for appreciating the contemporary role of traditional institutions in conflict management in Keffi between 1999 and 2025[5].

Traditional Political Institutions in Keffi Local Government Area

Keffi developed a centralized traditional political system headed by the Emir of Keffi**,** who served as both the political and spiritual leader of the people. The Emir was supported by a council of chiefs and elders who assisted in administration, judicial matters, and conflict resolution. Customary laws and Islamic principles guided governance, justice, and social relations. Traditional institutions played a vital role in maintaining peace and order, settling disputes over land, marriage, inheritance, and community relations. These institutions formed the backbone of governance in Keffi long before the introduction of colonial administration[6].

Similarly, in the pre-colonial era, Keffi was influenced by the Sokoto Caliphate following the nineteenth-century Islamic reform movements. While maintaining a degree of autonomy, Keffi acknowledged the authority of the Caliphate and adopted aspects of Islamic administration and judicial practices[7].With the advent of British colonial rule in the early twentieth century, Keffi became part of the Northern Protectorate of Nigeria. The British adopted the system of indirect rule, governing through existing

traditional institutions. The Emir of Keffi and other traditional authorities were incorporated into the colonial administrative framework, responsible for tax collection, maintenance of law and order, and local dispute settlement under colonial supervision. Although indirect rule strengthened the position of traditional rulers, it also altered indigenous governance by subordinating traditional authority to colonial officials. Nevertheless, traditional institutions in Keffi retained significant influence over local affairs[8].

Studies have pointed that Post-Colonial Developments, witnessed following Nigeria's independence in 1960, had made Keffi continue to function as an important administrative and commercial centre. Changes in administrative structures during military regimes led to the creation and reorganization of local government areas. Keffi Local Government Area emerged as a recognized administrative unit within Plateau State and later became part of Nasarawa State when the state was created in 1996.The post-colonial period witnessed increased population growth, urban expansion, and socio-economic changes in Keffi. These developments brought new challenges, including land disputes, political competition, and communal tensions. Despite the presence of formal government institutions, traditional rulers and councils of elders continued to play crucial roles in conflict management and community leadership[9].

Physical Features, Land And Vegetation of the Area:

Keffi Local Government Area is located in the Western part of Nasarawa State, North-Central Nigeria. The land of Keffi is characterized by a combination of fertile plains, undulating hills, and rocky outcrops, which have historically influenced settlement patterns, agriculture, and economic activities in the area. Keffi Local Government Area lies approximately between latitude 8°50′ and 9°10′ North and longitude 7°45′ and 8°00′ East. It shares boundaries with Karu Local Government Area to the west, Nasarawa Local Government Area to the east, Kokona Local Government Area to the south, and Toto Local Government Area to the southwest. Its proximity to the Federal Capital Territory (Abuja) has made Keffi an important gateway town between northern Nigeria and the Middle Belt[10]. The land of Keffi consists mainly of gentle plains interspersed with low hills and inselbergs. These rocky formations historically served as natural defense structures for early settlers. The general elevation ranges from about 300 to 500 meters above sea level**,** creating a moderately cool and suitable environment for human habitation and farming[11].

Keffi Local Government Area is located in the Guinea Savannah vegetation zone of Nigeria. This vegetation type represents a transitional belt between the dense forests of southern Nigeria and the semi-arid Sudan Savannah of the far north. The vegetation of Keffi has played a significant role in shaping the economic activities, settlement patterns, and environmental conditions of the area[12].The vegetation of Keffi Local Government Area reflects its location within the Guinea Savannah zone and supports both agricultural and pastoral livelihoods. However, increasing human activities have altered the natural vegetation, creating environmental pressures that sometimes contribute to land-related conflicts. Understanding the vegetation is therefore important for appreciating both the economic life and conflict dynamics of Keffi[13].

Climate Condition of the Area

The climate condition of Keffi Local Government Area in Nasarawa State is characterized by a tropical savanna climate**,** typical of many parts of North-Central Nigeria. This climate is generally hot throughout the year and is marked by two major seasons: the rainy season and the dry season. The climatic condition influences agriculture, vegetation, settlement patterns, and economic activities within the area. Keffi LGA experiences the tropical wet and dry climate (Aw)under the Köppen Climate Classification. This climate supports savanna vegetation**,** which consists mainly of grasses, shrubs, and scattered trees.

Temperature in Keffi is generally high all year round because of its location within the tropical region, mean annual temperature ranges between 27°C and 32°C, daytime temperatures are usually higher than nighttime temperatures. Hot Season, February – April, this is the hottest period of the year, temperatures may rise to 35°C–40°C,Rainy Season, May – October, temperatures reduce slightly due to rainfall and cloud cover, average temperature ranges between 26°C and 30°C.

The dry season occurs between November and April**,** this season affects farming because water becomes scarce**,** especially in rural communities. The harmattan is a special climatic feature experienced in Keffi. It occurs between December and February and is caused by the North-Easterly winds blowing from the Sahara Desertharmattan sometimes affects health conditions and transportation due to poor visibility. The climate condition of Keffi Local Government Area is typical of the tropical savanna region of north-central Nigeria. It is characterized by high temperatures, seasonal rainfall, a dry harmattan period, and moderate annual precipitation**.** These climatic elements shape the agriculture, vegetation, economy, and general lifestyle of the people in Keffi**.**

The Concept of River, As Explored and Highlighted

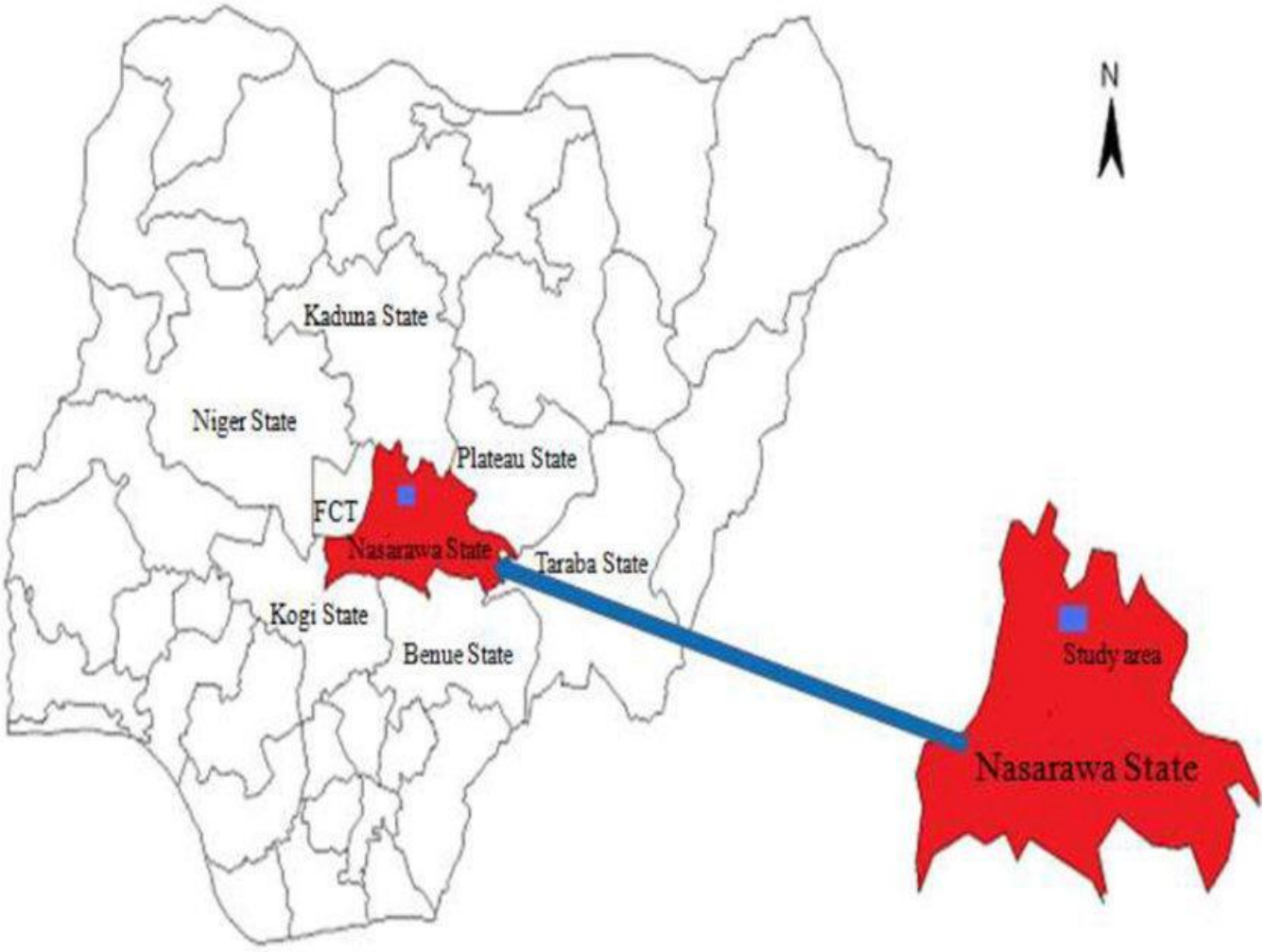
Keffi Local Government Area does not have large, perennial rivers like the Niger or Benue. Instead, it is

drained mainly by small rivers, streams, and seasonal watercourses, which play important roles in agriculture, settlement, and local economic activities. The drainage pattern of Keffi Local Government Area is generally influenced by its undulating relief and rocky terrain. Rainwater flows from higher grounds into valleys, forming streams that serve surrounding communities. Most of these streams are seasonal, carrying more water during the rainy season and drying up partially or completely during the dry season[14].

Geographical survey has highlighted that the streams in Keffi ultimately form part of the wider Benue River basin, as they drain into larger rivers in Nasarawa State. Some notable rivers and streams associated with Keffi Local Government Area and its environs include: Antau River/Stream, a commonly referenced local stream that supports farming activities, especially during the rainy season. Local tributaries and seasonal streams around Keffi town and surrounding villages, which supply water for domestic use, irrigation, and livestock. Streams that flow toward larger rivers such as the Mada River, outside Keffi LGA, especially during peak rainfall periods. These rivers and streams are vital to rural livelihoods even though they are not large or navigable[15].

Conclusively, past studies conducted here stressed that Keffi local government area is situated in Nasarawa state. The early history of Keffi is closely associated with the migration and settlement of Gwandara people, oral traditions suggest that Keffi was founded in the late eighteenth or early nineteenth century by migrants from the Zazzau (Zaria) area. The founder of Keffi is often identified in historical accounts as Abdullahi Maikano, a Gwandara leader who established the settlement as a fortified town. Keffi developed a centralized traditional political system headed by the Emir of Keffi, Keffi Local Government Area lies approximately between latitude 8°50′ and 9°10′ North and longitude 7°45′ and 8°00′ East, Keffi Local Government Area is located in the Guinea Savannah vegetation zone of Nigeria.

A Map of Nasarawa State Showing the Geographical Location of Keffi Local Government Area



Traditional Political Institutions in Keffi Local Government Area: An Overview

Keffi is a historic town and Local Government Area in Nasarawa State, Nigeria. It was historically established as an Emirate around the 19thcentury under Fulani-Hausa influence. The town became a seat of a traditional Emirate

and remains culturally significant in the region. The emir's palace is a central and symbolic institution in Keffi. Traditionally, Keffi's ruling system mirrors that of other Northern Hausa-Fulani settlements with an Emir at the top supported by chiefs, councils, and clan elders drawn from major local communities[1].

The Emirate System: Paramount Traditional Authority and the Place of Emir of Keffi in the Emirate's Society

The Emir of Keffi is the foremost traditional ruler in Keffi Local Government Area and considered a first-class chief within the traditional structure of Nasarawa State. The emir represents the paramount custodian of tradition, culture, and customary law among the people in the emirate, especially the Hausa, Gwandara, and allied groups. Chiefs, Title Holders and Supporting Traditional Leaders Studies have revealed that under the Emir, there is usually a hierarchical council of chiefs and elders who perform specific traditional duties, such as Royal Council and Title Holders. Makwangijin (Council Members): Senior advisers and representatives of extended clans and families in Keffi. One example is the respected Makwangijin Keffi mentioned in civic engagements. Clan Chiefs / Ward Heads: Often drawn from major ethnic groups (e.g., Hausa, Gwandara, Mada) who manage affairs at ward or village levels including land matters, community leadership, and liaison with the emirate council[2]. Traditional titles within Keffi's cultural framework usually represent family heads, land custodians, and cultural custodians who help uphold customs, norms, and community rites. They also provide support on family disputes, inheritance issues, and rites of passage. Traditional institutions in Keffi Local Government Area blend history, culture, and community leadership. The emirate led by the Emir of Keffi remains the culminating institution, supported by chiefs, title holders, and clan heads. Their roles encompass ceremonial duties, cultural custodianship, mediation, and community engagement with government structures. Although their formal legal power may be limited under modern governance frameworks, these institutions continue to shape social cohesion, customary identity, and dispute place of resolution in Keffi and its environs[3].

Features of Traditional Political Institutions and the Traditional Rulers in Keffi Emirate's Society

The central figure in many Nigerian traditional political institutions particularly Keffi Local Government Area is the traditional ruler, who holds the title of king, emir. Traditional rulers are seen as the custodians of culture, religion, and social values within their communities. These rulers have authority derived from their lineage, cultural significance, and role in community decision-making. Traditional rulers often lead local councils, influence local political decisions, and mediate in community matters. They are responsible for maintaining cultural traditions, rituals, and ceremonies that bind the community together. They are often involved in resolving disputes within the community, using customary laws to provide justice and promote reconciliation. In many communities, traditional rulers also have a spiritual or religious role, leading worship and maintaining the moral and spiritual health of the community. In Keffi local government area, for example, the Emir of Keffi plays a central role in local governance, cultural affairs, and conflict resolution[4].

Council of Elders As Keffi Emirate's Administrative Organ

The council of elders is an important element in traditional political institutions across Nigeria, Keffi local government area in particular. These councils consist of respected members of the community, usually elderly men and women, who have gained authority through their age, wisdom, and contributions to society. Elders serve as advisors to the traditional ruler and play a key role in conflict resolution, decision-making, and cultural preservation. The councils also oversee the enforcement of customary laws and are responsible for maintaining social harmony. In some area, elders are tasked with making decisions on land disputes, marriage issues, inheritance, and settling conflicts between different groups[5].

Customary Law and Practices Operated In Keffi Emirate

Traditional political institutions in Keffi local government area and Nigeria at large are governed by customary law, which is a system of unwritten laws and practices that have evolved over time within specific ethnic or cultural groups. Customary laws are based on the values, beliefs, and practices of the community and can vary significantly between regions. In rural areas, land ownership and use are governed by traditional laws that often give priority to communal ownership or inheritance practices. Customary law also covers marital arrangements, bride price, inheritance, and the rights of women and children within the family. Traditional courts or councils resolve conflicts, using customary law principles to determine guilt, compensation, or reconciliation[6].

The Role of Islamic Religion in Overcoming Conflicts

Past studies conducted have argued that religion is often intertwined with traditional political institutions in Keffi Local Government Area. In many cases, traditional rulers are not only secular leaders but also spiritual leaders who oversee religious ceremonies, rituals, and festivals. In

areas where Islam is dominant, such as Keffi local government area and North Central Nigeria as a whole, traditional leaders may also have significant roles in overseeing Islamic practices and integrating Islamic law (Sharia) with local customs. In Keffi local government area, Islamic principles often guide the actions and decisions of traditional leaders, especially in matters of family law, marriage, and community behavior[7].

Types of Traditional Political Institutions Operated in Keffi Local Government Area

Keffi Local Government Area's traditional institutions vary widely depending on the ethnic group. Below are the types of traditional political institutions commonly used in Keffi Local Government Area:

The Emirate System, Validity and Impact

In the North Central, especially Keffi Local Government Area, traditional political institutions are largely influenced by Islam and the Emirate system**,** which is a hierarchy of local governance headed by the Emir. The Emir is a powerful figure responsible for governing, maintaining peace, and resolving conflicts within his territory. The Emirate councils consist of important chiefs, local leaders, and scholars who advise the Emir. The Emirate system is particularly significant in state like Nasarawa state, where traditional leaders hold substantial political and religious authority. The Emir's council has a role in mediating conflicts between ethnic groups and resolving issues related to land, marriage, and social disputes[8].

Challenges Confronting Traditional Political Institutions in Keffi Local Government Area of Nasarawa State

Traditional political institutions in Keffi local government area, while deeply embedded in the cultural and social fabric of many communities, face several challenges in the modern era. These challenges often arise from the intersection of traditional authority with modern state systems, socio-economic changes, and the pressures of globalization. Despite their importance in maintaining social order and resolving conflicts, these institutions must navigate a host of issues that hinder their effectiveness. Below are some of the challenges facing traditional institutions in Keffi local government area:

- ✓ **Limited Resources and Financial Dependency**

  Traditional political institutions often operate with limited financial resources, which makes it difficult for them to carry out their roles effectively in the modern era. Unlike formal government structures, traditional political institutions do not have access to state funds or institutionalized support, leaving them vulnerable to financial instability. Traditional political institutions often lack the infrastructure and resources needed to carry out their duties. For example, they may not have access to modern communication tools, legal resources, or trained staff to handle complex disputes. This limits their ability to manage conflicts on a large scale or handle emerging social issues that require technical expertise[9]. Because many traditional political institutions face resource constraints, they often become dependent on government funding or support for ceremonial purposes. This dependency can compromise their independence and autonomy, making them more susceptible to state control and reducing their ability to act in the best interest of the community. The lack of financial autonomy among traditional political institutions may hinder their ability to hold regular community meetings or pay mediators, thus reducing their capacity to mediate conflicts or enforce agreements[10].

- ✓ **Political Interference and State Domination**

  One of the most significant challenges facing traditional political institutions is the increasing interference of the state in their affairs. As Nigeria's political system has evolved, particularly since independence, the government has sought to centralize authority, sometimes undermining the role of traditional rulers and local councils. In some instances, traditional leaders are co-opted by political elites to serve the interests of the government, rather than the community. Traditional rulers may be appointed by state authorities to serve as puppet leaders, reducing their independence and authority in local governance. This can lead to a loss of respect for traditional political institutions by the community, as they are perceived to be beholden to the state rather than serving the needs of the people[11].

  The modern state's centralized system of governance sometimes contradicts the decentralized nature of traditional political institutions. Traditional rulers and elders, who historically governed through consensus and community-driven decision-making, are often sidelined or ignored in favor of formal political structures. This can lead to tension between the two systems, particularly when traditional leaders are excluded from political decision-making processes. For example, in some parts of Nigeria, especially in Keffi local government, Emirs and other traditional rulers may find themselves in conflict with elected local government officials who claim legitimacy through democratic elections. This has created struggles over local authority, with traditional leaders

sometimes feeling marginalized by the state's formal political system[12].

- ✓ **Modernization and the Decline of Traditional Authority In Keffi**

The rapid pace of modernization and urbanization has also presented significant challenges for traditional institutions in Keffi local government area. As communities grow more urbanized and connected to global trends, traditional values and systems may lose their influence, particularly among younger generations. Many young Nigerians, particularly those in urban areas, may no longer see the value of adhering to the norms and authority of traditional leaders. Western education and exposure to globalized media have contributed to a shift in values, with younger generations increasingly favoring individualism over communalism. As a result, the traditional system of leadership, based on elders' wisdom and collective decision-making, faces erosion[13]. Similarly the growth of formal education, mass media, and economic opportunities has changed societal values. Younger people may question the legitimacy or relevance of traditional rulers, viewing them as outdated or disconnected from the needs of modern society. This undermines the traditional authority structure, as respect for elders and customary leadership diminishes. For instance, in urbanized areas, the role of traditional political institutions has been increasingly marginalized in favor of elected officials or technocratic leadership, leading to a decline in their ability to effectively resolve conflicts or lead their communities[14].

- ✓ **Conflicts Between Statutory Law and Customary Law In the Studied Area**

Traditional political institutions in Keffi local government area often rely on customary law to resolve conflicts, but this legal framework is increasingly coming into conflict with Nigeria's statutory law (or formal legal system). The overlap between customary law and statutory law creates confusion and challenges for traditional political institutions. There are instances where traditional courts and customary law clash with the formal judicial system. For example, in matters such as inheritance rights, land disputes, and marriage laws, customary law may differ significantly from the principles of the Nigerian constitution or statutory laws. This can create confusion among community members about which system of law to follow. For instance, the customary laws enforced by traditional political institutions may conflict with international human rights standards, particularly with respect to women's rights. Issues such as child marriage, inheritance rights for women, and polygamy may be regulated by customary law in ways that contradict statutory laws or the human rights framework that Nigeria has signed onto. For example, in certain parts of the local government, traditional political institutions may continue to uphold patrilineal inheritance practices, which may exclude women from inheriting property. This can conflict with Nigeria's gender equality laws and international human rights standards, presenting a challenge for reconciling the two legal systems[15].

Despite their historical significance and enduring relevance, traditional political institutions in Keffi local government and Nigeria at large face numerous challenges that hinder their ability to function effectively in the contemporary world. Political interference, the erosion of cultural authority, conflicts between customary and statutory law, resource limitations, ethnic divisions, and the influence of globalization all contribute to the difficulties faced by these institutions. However, with the right support and adaptation, traditional political institutions can continue to play an essential role in local governance, conflict resolution, and cultural preservation. Addressing these challenges will require a balanced approach that respects the autonomy and relevance of traditional political institutions while integrating them into the broader framework of modern governance[16].

Methods Used by Traditional Political Institutions in Conflict Resolution

However, as pointed earlier that traditional political institutions in Keffi local government area play a vital role in managing and resolving conflicts at the local level. They utilize time-tested, culturally appropriate methods for conflict resolution, relying on restorative justice, mediation, and dialogue to restore peace and harmony. These methods are often rooted in customary laws and practices that have evolved over centuries. The conflict resolution mechanisms employed by traditional institutions are particularly effective in rural areas, where access to formal courts or state institutions might be limited. Below are some of the key methods used by traditional political institutions in conflict resolution:

- ✓ **Mediation and Negotiation**

Mediation is one of the most commonly used methods by traditional political institutions in Keffi local government area. It involves a neutral third party often a traditional ruler, elder, or respected

leader who helps conflicting parties come to a mutually agreeable solution. Unlike formal judicial processes that tend to focus on punishment, mediation seeks to restore relationships and create a peaceful resolution. In Keffi, disputes between farmers and herders over land and grazing rights are often resolved through community dialogues, where both sides present their grievances. The Emir or local elders will guide them in reaching a solution based on shared community values, ensuring the maintenance of peace and fairness[17].

✓ **Restorative Justice and Reconciliation**

Traditional conflict resolution focuses heavily on restorative justice, a process aimed at repairing harm and restoring relationships rather than seeking punitive measures. Restorative justice methods are often seen as more appropriate in situations where the goal is to heal the community and bring back peace. The focus is on the restoration of relationships between conflicting parties. In many cases, the parties are encouraged to engage in face-to-face reconciliation, during which they apologize, forgive, and agree to live in harmony. Restorative justice emphasizes empathy, dialogue, and understanding, making it effective for long-term peace building.

Conflict resolution in traditional settings often involves the entire community, not just the conflicting parties. The community plays an important role in the reconciliation process, offering support and ensuring that the terms of the resolution are upheld. This community oversight helps prevent further conflicts from arising and strengthens social cohesion. In Keffi local government area, in situations where a conflict between two families leads to a breakdown in community relations, the Emir might organize a reconciliation ceremony that includes the families, respected elders, and other community members. Through this ceremony, the parties offer apologies, restore social bonds, and make amends for any harm caused[18].

✓ **Public Admonishment and Social Sanctions**

Furthermore, studies have fostered this as another common method used by traditional political institutions in Keffi local government area is the use of public admonishment or social sanctions to resolve conflicts. These sanctions are typically informal, but they hold great significance within the community. The idea is to encourage individuals to uphold social norms and avoid behavior that could lead to conflict. The traditional leader or elders may publicly admonish the conflicting parties, urging them to make peace and reminding them of their duties to the community. Publicly acknowledging the wrongdoing or disrespect is a form of social pressure, as individuals or groups in the community seek to avoid public shame. In some cases, a more direct form of sanction may be imposed. This can include restrictions on social activities, such as being excluded from important ceremonies, rituals, or festivals. The aim is to apply subtle but powerful pressure on the parties to restore peace and avoid further conflict. In Keffi, in the case of land disputes or breaches of customary laws, the Emir or elders might reprimand the involved parties publicly, emphasizing the importance of communal harmony and collective well-being. These admonishments can act as a deterrent against future conflicts and encourage social conformity[19].

✓ **Rituals and Ceremonial Peace-Building Project**

Studies have stressed that in Keffi local government communities, rituals and ceremonies play an important role in conflict resolution. These rituals are seen as spiritual acts that help to purify the community, restore balance, and heal relationships. They often involve prayers, sacrifices, and offerings to the ancestors or gods, invoking divine intervention to end hostilities. Traditional leaders may perform rituals to symbolically cleanse the community of the negative energy caused by the conflict. These rituals may involve sacrifices, the offering of symbolic gifts, or the use of sacred objects.

Ceremonial practices, such as communal feasts or public celebrations, may be used to mark the conclusion of a conflict and demonstrate the restoration of peace. These ceremonies allow for a collective reaffirmation of social bonds and community unity. In Keffi, where Islamic practices are intertwined with traditional customs, conflicts might be resolved through both Islamic rituals and traditional ceremonies. A traditional feast might follow the reconciliation of a dispute, and the community may hold a prayer ceremony seeking divine intervention for lasting peace[20].The methods used by traditional political institutions in conflict resolution in Keffi local government area are deeply rooted in customary practices, restorative justice, and community cohesion. These methods prioritize the restoration of relationships, peace-building, and communal harmony, rather than punitive measures. By utilizing mediation, social sanctions, reconciliation ceremonies, and customary courts, traditional political institutions continue to play an indispensable role in resolving conflicts in many

Nigerian communities, especially in rural and remote areas like Keffi in Nasarawa State. These methods not only serve to address immediate disputes but also help maintain social stability and cultural continuity within the community[21].

In conclusion, this section highlighted the general overview of the traditional political institution and conflict resolution in Keffi local government area, Nasarawa state. It highlighted their historical relevance, the methods they use, and the challenges they face. While literature exists on traditional conflict resolution broadly, there is limited research focusing on Keffi Local Government Area during the specified time period, justifying the need for this study.

The Role And Impact of Traditional Political Institutions in Conflict Resolution OnThe Area:

In many parts of the world, particularly in rural communities like those in Keffi Local Government Area, traditional political institutions have served as the primary mechanism for resolving disputes. These institutions use the above-mentioned methods in ways that are deeply embedded in local customs, values, and social norms. Traditional leaders often act as mediators, using culturally familiar practices like communal gatherings, storytelling, and ceremonies to help resolve conflicts. In communities where traditional institutions hold sway, the resolution of disputes is often governed by customary laws that reflect local values and norms. These laws are flexible and adaptable to the specific circumstances of the conflict[1].

Traditional conflict resolution methods often involve the community as a whole. This communal approach helps reinforce social cohesion and ensure that the resolution is accepted by all parties. By addressing conflicts early and providing accessible means of resolution, traditional institutions can prevent the escalation of disputes into violent confrontations. These approaches not only resolve the immediate conflict but also contribute to social harmony and the preservation of communal relationships. This is particularly important in societies where the social fabric is tightly knit, and maintaining community unity is vital for survival[2].

Conflict Resolution in Keffi Local Government Area of Nasarawa State

In Keffi Local Government Area, as in many parts of Nasarawa State and North Central Nigeria, traditional conflict resolution practices remain central to handling local disputes. These practices are particularly significant given the limited presence of formal judicial institutions in rural areas. The role of Emirs, District Heads, and Council of Elders in Keffi extends beyond conflict resolution to governance, social control, and even political mediation. These traditional leaders often play a role in resolving land disputes, farmer-herder conflicts, and inter-community tensions. Through the use of dialogue, negotiation, and reconciliation, they have maintained relative peace in the face of challenges like political instability, resource scarcity, and insurgent activity[3].Traditional conflict resolution, while effective in many instances, is often complemented by government-led peace building initiatives and NGOs working to enhance social cohesion in the local government.

Functions of Traditional Political Institutions in Conflict Resolution/Dispute

Dispute In Keffi Emirate's Society

Studies have demonstrated that one of the primary functions of traditional political institutions is conflict resolution. In many rural Nigerian communities, including those in Keffi, formal legal institutions such as courts may be distant, expensive, and time-consuming to access. Traditional political institutions provide a more accessible and culturally relevant alternative. Through informal mechanisms like mediation, conciliation and arbitration, traditional leaders resolve conflicts at the local level[4].For example, when disputes arise between neighbors over land or water use, the traditional ruler or council of elders may summon both parties for a peace conference, where they discuss the issues in the presence of respected community leaders. The aim is to reach a fair and mutually agreeable solution, based on customary practices. This approach emphasizes reconciliation over punishment.

Social Control and Community Stability

Traditional political institutions also serve as agents of social control by maintaining community order and enforcing norms. By ensuring that individuals adhere to customary rules and values, these institutions play a significant role in maintaining social cohesion and preventing violence or unrest. In communities like Keffi, traditional leaders often mediate conflicts before they escalate into violence, particularly those involving ethnic groups, religions, or youth unrest. Their authority is derived from the respect and trust that the community has in them, and they use this authority to maintain peace and order[5].

Cultural Preservation

Traditional political institutions are essential in preserving and transmitting the cultural heritage of a community. This includes safeguarding local customs, rituals, ceremonies, and traditional knowledge systems. By ensuring the continuity of these practices, traditional political institutions help to strengthen community identity and social cohesion. For instance, in Keffi, traditional

leaders oversee rituals that mark important life events, such as births, marriages, and funerals, which help reinforce cultural unity and stability. These events also offer opportunities for conflict resolution and the restoration of relationships, as they bring the community together[6].

Principles of Conflict Transformation

Conflict is viewed not just as a temporary crisis or event, but as a dynamic and evolving process that affects both the immediate parties involved and the broader social context. In conflict transformation, the focus is on the transformation of attitudes, relationships, and social structures over time, rather than simply solving a particular issue or dispute. Conflict is seen as an opportunity for change and growth. Transforming the conflict involves understanding the underlying causes such as economic, political, and social inequalities, and addressing them to create a new, more just equilibrium in society.

Traditional conflict resolution methods often focus on finding solutions that result in a "winner" and a "loser" someone who benefits from the resolution and someone who is dissatisfied. Conflict transformation, however, focuses on creating win-win situations by seeking solutions that benefit all parties involved. It emphasizes collaboration, mutual understanding, and addressing the needs of all stakeholders rather than simply solving the immediate problem[7].

In this framework, parties are encouraged to understand each other's perspectives**,** build empathy, and engage in dialogue that transcends the narrow issue at hand to consider broader structural issues that may have contributed to the conflict. One of the central aspects of conflict transformation is addressing the root causes of conflict rather than just dealing with its symptoms. These causes often include inequality**,** injustice**,** discrimination**,** and historical grievances. Conflict is viewed not merely as a set of disputes to be resolved, but as a symptom of deeper issues in society[8].

Similarly, in practice, this means that traditional political institutions, such as the Emirate system in Keffi, play a critical role in conflict transformation. They engage not only in resolving specific disputes (like land or resource conflicts) but also work towards rebuilding community trust and addressing structural inequalities that contribute to the recurrence of conflicts. However, unlike traditional conflict resolution, which may be more focused on negotiating specific issues or interests, conflict transformation emphasizes the importance of relationships between the conflicting parties. The goal is to transform the way people relate to one another, moving from mistrust, hostility, and violence to reconciliation, mutual respect, and peaceful coexistence. For example, in areas affected by ethnic or religious tensions (like parts of Nasarawa State), traditional leaders play an essential role in healing historical divisions by fostering inter-group dialogue, encouraging forgiveness, and promoting community-based peace building practices[9].In the context of Keffi, this multi-level approach could involve not only resolving conflicts between farmers and herders but also addressing broader political dynamics**,** land tenure systems**,** and resource management strategies that may contribute to tensions.

Advantages of Traditional Political Institutions

Traditional political institutions are deeply rooted in the community's cultural values, making them more likely to be accepted by local people. They are perceived as more legitimate and trustworthy than external state institutions. Traditional leaders typically have deep knowledge of local dynamics and the social fabric, enabling them to understand the underlying causes of conflicts and address them in culturally appropriate ways. Resolving conflicts through traditional political institutions is generally less costly and time-consuming than pursuing formal legal channels[10].

Traditional leaders are often more accessible to rural populations, as they reside within or near the communities they serve. Traditional conflict resolution methods often emphasize reconciliation, restoring relationships rather than focusing solely on punishment[11].

In nutshell traditional political institutions in Keffi local government area play a pivotal role in local governance, conflict resolution, and the preservation of culture. Despite challenges from modernization and political interference, these institutions continue to be integral to the fabric of Keffi society, particularly in rural areas. Understanding the significance of these institutions is crucial for addressing the broader socio-political dynamics that shape conflict and governance in communities such as Keffi in Nasarawa state.

General Conclusion of the Studied Subject Matter

Conclusively, this last segment presents the summary of the major findings of the study, the work was concluded based on the data analysis, and provides contributions for improving the role of traditional political institutions in conflict resolution in Keffi Local Government Area (LGA) of Nasarawa State from 1999 to 2025 A.D. The study also discusses the implications of the findings for policy and practice.

Based on the findings of the study, the following conclusions are drawn:

Traditional political institutions continue to play an essential role in conflict resolution in Keffi Local Government Area. Despite facing various challenges, they remain integral to the peace-building process in the community. The cultural and social relevance of traditional political institutions means they are still trusted by the community for resolving disputes.

Recent past studies conducted have pointed out some of the major challenges of political interference, lack of resources, and security concerns have significantly hindered the effectiveness of traditional institutions in resolving conflicts. While, the institutions have shown resilience in managing conflicts, their ability to function at full capacity is compromised by these limitations.

Traditional political institutions complement formal legal systems and can be seen as a bridge between formal state institutions and the local community. Collaboration between traditional political institutions and government agencies could improve conflict resolution outcomes and ensure that both systems are effectively utilized.

Major Findings of the Study/Contributions to the Existing Knowledge of the Field

- ✓ This study set out to examine the role of traditional political institutions in conflict resolution in Keffi Local Government Area of Nasarawa State from 1999 to 2025. The research focused on understanding the methods used by traditional institutions in resolving conflicts, the challenges they face, and the impact of their efforts on community cohesion. The major findings from the study are summarized below:

  Traditional political institutions in Keffi Local Government Area use various methods to resolve conflicts, including mediation, arbitration, reconciliation rituals, and compensation. Traditional rulers and community leaders play a central role in the conflict resolution process, acting as mediators, arbitrators, and peacekeepers within their communities.

- ✓ Traditional political institutions face significant challenges, including political interference, lack of resources, erosion of authority due to modernization, and security concerns caused by insurgency and banditry. Political leaders often undermine the authority of traditional rulers for personal gain, which weakens their role in conflict resolution. The security situation in the area makes it difficult to gather communities for conflict resolution sessions, further complicating the process.

Despite the challenges, traditional political institutions have a positive impact on promoting peace and stability in the local government. Traditional methods of conflict resolution, such as reconciliation rituals and mediation, help restore social harmony and rebuild trust between conflicting parties.

- ✓ Community members generally trust traditional rulers and are more likely to turn to them for conflict resolution compared to formal legal institutions. The effectiveness of traditional political institutions is largely based on the social and cultural norms of the community, which emphasize collective responsibility and unity.

Based On the Findings And Conclusions Of This Study, the Following Recommendations Are Made: The Way Forward:

- ✓ There is a need for government policies that recognize and strengthen the authority of traditional political institutions. This can be achieved through legal frameworks that ensure traditional political institutions have a more formalized role in conflict resolution.

  Traditional rulers should be empowered with greater authority to mediate and resolve conflicts without political interference. Traditional political institutions require financial and logistical support to effectively carry out their duties. The government and NGOs should provide resources such as funds, training, and infrastructure to enhance the capacity of traditional leaders to resolve conflicts. Creating a fund for community conflict resolution initiatives could help traditional political institutions organize and implement conflict resolution processes more effectively.

- ✓ The study recommends that traditional political institutions work more closely with formal legal systems (courts, police, etc.) to ensure that conflicts are addressed from multiple perspectives. This partnership could help in addressing issues that are beyond the capacity of traditional political institutions alone. Government agencies, NGOs, and traditional

rulers should collaborate in developing conflict resolution training programs for community leaders, ensuring that they are equipped with the skills needed to handle modern challenges.

- ✓ Addressing the security concerns in the region is critical for enabling traditional political institutions to function effectively. Strengthening community security and providing protection for conflict resolution meetings will enable traditional political institutions to carry out their roles without fear of disruption. Government intervention in enhancing security and providing safe spaces for community meetings is necessary.
- ✓ There is a need for continuous awareness campaigns to educate the public on the importance of traditional political institutions in conflict resolution. This could involve community workshops, seminars, and media campaigns that highlight the positive role traditional political institutions play in maintaining peace. Advocacy for greater recognition of traditional conflict resolution mechanisms should be promoted at both the local and national levels.

However, from the foregoing therefore, it could be safe to justify that if some of the aforementioned points properly applied into practice conflicts would amicably be resolved for peace, harmony and progress to have a proper portion amongst the community members concerned.

Bibliography

(A) Oral Information

S/N	Name of the Informants	Age of the Informants	Place of the Interview	Occupation of the Informants	Date of the Interview Conducted
1	Mallam Tanko A.	42	Keffi	Civil Servant	January 12, 2026
2	Mr. Solomon Bitrus	51	Keffi	Business man	January 12, 2026
3	Mallam Lawal A.	54	Keffi	Farmer	January 12, 2026
4	Mal. Sanni Usman	62	Keffi	Farmer	January 28, 2026
5	Mr. Godwin S.	41	Keffi	Civil Servant	January 28, 2026
6	Ibrahim Lawal	43	Keffi	Trader	January 28, 2026
7	Mr. J. Emmanuel	43	Keffi	Trader	January 29, 2026
8	Solomon A. Sunday	51	Keffi	Civil Servant	February 15, 2026
9	Fatima Mohammed	41	Keffi	Trader	February 15, 2026

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