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Intra-Communal Conflict Resolution in Southwest Nigeria: Why are the Traditional Institutions being Confronted with Challenges?

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ABSTRACT

Studies have shown the significant roles of traditional institutions in the resolution, transformation and management of intra-communal conflict. Yet, the institutional strides on intra-communal conflict resolution are not without persisting challenges. Hence, this necessitates the need to investigate why traditional institutions are still being confronted with challenges on intra-communal conflict resolution. Using Southwestern States as a case study, the paper adopted the descriptive survey method. Quantitative and qualitative data were sourced and analysed for the purpose. This paper found out that organisational resources, poor communication and information networks and possibility of trade-offs among the traditional authorities constitute the challenges confronting the traditional institutions on intra-communal conflict resolution. This paper concluded that the potentiality of traditional institutions could only be harnessed if the challenges are addressed with corrective, creative and contextual measures. It further recommended that commitment of the traditional structure of governance, proper guidance, organisational resources and inspectoral supervision from higher levels of government as well as the provision of operational facilities and modern logistics would strengthen the traditional institutions in tackling aforementioned challenges bewildering the intra-communal conflict resolution processes.

Keywords: Traditional Institutions, Intra-communal Conflict, Conflict Resolution, Southwestern States

INTRODUCTION

The traditional values and socio-cultural norms imbedded on indigenous institutions remained an integral part of every organised society in the Africa continents (Johnson, 2016). In spite the fact that cultural norms and values are the powerful tools for human survival, it also serves as a means of existence to all civilised society. During the pre-colonial era in Nigeria, these norms and values are the only tools applied by the traditional rulers to run governance, exercise power and act as an authority to governed (Lamidi, Olaleye & Taleat, 2022). Moreover, traditional rulers were essentially the only established governance that played critical roles in Nigerian communities. Their roles include oversee of communal assets (land and natural resources), communal safety, applying contracts and also resolving conflicts, maintenance of peaceful co-existence, customary law custodians, dispensing justice and symbols of cultural values and religious practices (Lamidi, 2018).

It is therefore pertinent to say that, there are certain elements attributed to traditional rulers, as a source of their authorities other than the tradition trait. This element differentiates them from other categories of rulers. The pre-colonial communities in Nigeria had the traditional authorities as the powerful authority to govern the people (Lamidi, 2022). In the colonial period, traditional rulers were in charge of community affairs. They administered justice and resolved crises within their defined territory with certain unwritten laws (Okoro, 2014). These laws enrooted as first-hand experience garnered from myths and stories or even songs from past generations which

formed part of the general social structure that later bred peace, harmony, order, development, and stability in these vicinities.

In recent studies, Lamidi and Olaleye (2023) analysed the contemporary roles of traditional institutions on intra-communal conflict resolution. However, the study affirms the significant roles of the institutions in the resolution, transformation and management of intra-communal conflict. Yet, the institutional strides on intra-communal conflict resolution are not without persisting challenges. The feat raises another academic concern which necessitates the need to investigate why traditional institutions are still being confronted with challenges on intra-communal conflict resolution. Of note, there is no institution without organisational, managerial and resources challenges (Mengisteab, 2019). But little or none is expected of the traditional institutions because they have stood the test of time, age-long and 'survivor' of different regimes, systems and phases of governance in Nigeria. Unlike other governance institutions with macroscopic tasks, traditional institutions have a microscopic responsibility confined to their immediate communities. It becomes more worrisome for such institutions to continually face challenges in the discharge of immediate communal responsibilities of which intra-communal conflict is one.

Nevertheless, it does not presume that communities should be totally peaceful and completely orderly under the authority of traditional institutions (Isola, 2020). It is certain that communities are prone to one form of conflicts or others as a result of divergent opinion and conflict of interests emanated through language barrier and diverse traditions among the people (Elfversson, 2019). Although, no matter how tensed the conflict, the traditional rulers should be able to put them under control with little or no challenges. Setting out hitch-free intra-communal conflict resolution is central to the debate of this paper. This is anticipated to be done by having a clear understanding as to why traditional institutions as key conciliators often experience challenges in cultivating a common principle or generalisation toward all practices that would bring harmonious relationship against conflicts. Whenever crises occur in a community, traditional rulers indeed played significant roles, informally to manage its occurrence and arrange for a meeting purposely for resolution of conflict, especially on internecine crises. These authorities and the governance structures were function through certain unwritten laws, established to form part of the general communal structure, and its operating power to enforce rule of law was well-organized to manage the community affairs, to deliver justice and resolve conflict within the constituted jurisdiction. It becomes essential to inquire challenging factors that more often confront the traditional institutions in the discharge of intra-communal conflict resolution.

CONCEPTUALISING TRADITIONAL INSTITUTIONS

Traditional institutions are found in operation across communities and cultures in African settings. They are in form of social structures such as chieftaincy structure as well as the family and its extended networks (Lamidi, 2021). In simpler terms, they can be likened to any form of social organisations that pursue the goal of maintaining social harmony. Therefore, the organisations are regarded as traditional institutions in as much as their activities are internalised and their norms supported by groups knowledge, beliefs, and values as well as by meaningful material culture. According to Ajayi and Buhari (2014), Nigerians have traditionally utilised their diverse traditional traditions to fulfill their wants and aspirations. The idea of a traditional institution and its applicability in the face of predominately Western ideals were critically analyzed by Munoz (2007). Before the modern era, Whitaker (1980) proposed that traditional institutions of each kind had combined in Northern Nigeria to build a structure of power and authority, notably in the fulfillment of peacekeeping and security responsibilities. According to Osaghae (1989), the principles and ideals of ancient organizations might still be applicable today. The work highlights the genesis and resolution of the fundamental political issue of power; there is much to be learned from traditional wisdom.

Even though, the traditional institutions were unfettered by external influences. In any case, the institutions survived to the modern times. Moreover, they are so materially different from traditional forms. They certainly have to be re-examined if they can be adaptable to the present time with modern challenges. Run (2013:24) argued that "nowhere in Africa has the village community survived to the present time as it originally was". Nzongola – Ntalaja (1987) provides a periodization of the changes in traditional institutions, namely "the era of primitive accumulation (1500 - 1885); the period of nationalism and decolonization (1945 - 1960); and the period of neo-colonialism since 1960" (p. 17). However, Ayittey (2006) and Rodney's (1991) works provides an explanatory paradigm. These works show the sources of the weakness of African traditional institutions in coping with contemporary challenges. These are 1. Imperialist or conservative school of thought: 2. Liberal or Africanist school of thought and: 3. Marxist interpretations of ethnicity in Africa. Imperialist thinkers frequently use past and current shortcomings in the African system to explain ethnic, cultural, and historical challenges in Africa. The incapacity of Africans to adapt to the rapidly changing global environment and factors like the absence of democracy are cited as examples. However, they contend that the basic economic law of supply and demand

causes individuals to band together in order to compete for the finite supply of products, services, and other resources.

The importance of the traditional institutions is supported by Agbaje's (1998) research on traditional African political communication routes. The diverse rituals and rites of passage associated with them increased the power of family-based organizations, traditional institutions, and age-graded societies. Uwazie (2011) presented the traditional institution as an integrated part where welfare of the group as a single entity is the concern of all social institutions. According to Wilks (1975), traditional monarchs may also be seen as an enduring aspect of African cultural and political history that symbolized righteousness and advancement. The traditional rulers' institution is a remarkable relic that belongs to ancient times. The relic is a perpetual reminder of relatively regular social development and sociological unity in Africa. Ekong (1998) contributed to making the idea of traditional institutions more understandable. The idea was frequently stated as a pattern of uniform behavior aimed at achieving certain implicit goals. Ikelegbe (1998) provided a clear paradigm for those who hold the views that traditional institutions are autocratic. Through meetings and assemblies, he enlisted a number of institutional safeguards against the misuse of authority in the traditional communities. Even if elders or lineage heads presided over these gatherings, discussions were often open and free, just like the topics under discussion. Therefore, through the gatherings and assemblies, the people were ultimately accountable to the leaders. In these meetings and assemblies, the leaders were subject to accusations, reprimands, and protests, and they were had to explain themselves and their decisions. The age groups have the right to disagree to elders' decisions, to refuse to carry them out, and to exert pressure on the community assembly by acting as a lobbying organization.

In modern times, Gasu (2020) explained the rationale behind the persistence of old institutions and their instruments of control. It was emphasized that these institutions have continued to play a role in solving local issues in Africa. The question is: could the institutions still stand firm and rationale in solving contemporary problems in African communities without being challenged by intrinsic and extrinsic factors? This is the missing gap in the existing literature which this paper wants to fill. It necessitates the need for raising question as to why are the traditional institutions still being challenged, specifically in the resolution of intra-communal conflict in Nigeria. This paper becomes significant because the strategic value of traditional institutions for conflict management and resolution. It aims to explicate the challenging factors of traditional institutions on intra-communal conflict resolution at early warning conflict detection, post-conflict peace building and development of proactive conflict prevention mechanisms.

INTRA-COMMUNAL CONFLICT RESOLUTION IN CONTEXT

Intra-communal conflict resolution is simply an attempt to ameliorate clashes by joint agreement which pleases the agitated needs and interest of the conflicting parties within a given community (Lamidi & Olaleye, 2023). Pragmatically, intra-communal conflict resolution is a process of intervening in conflict to curtail or reduce the level of violence, prevent vertical or horizontal expansion, and transform the crises into harmless form of interaction, seeking temporary solution to prevent its escalation (Von Uexkull & Pettersson, 2018). On the one hand, it usually discusses the issue of whether the strategy may be used to resolve disputes within communities. It is crucial to be aware that Nigerian states have long depended on the indigenous approaches to conflict management and resolution used by the majority of diverse societies (Rupesinghe, 1987). On the other hand, Scott (1990) described intra-communal conflict resolution as social formations at the community level that are essential for peaceful coexistence on all fronts of socio-economic and political activity in contemporary society.

Ani and Matambo (2016) acknowledged that intra-communal conflict resolution have different techniques of conflict management with the knowledge of the implicit cultural assumptions. Albert (2003) argued that one major thing that the current literature has shown is the established way in which the traditional institutions manage conflicts in the Nigerian communities. The quest of this paper is why they are often being challenged in carrying out what the institutions are established to do since immemorial time. Nwolise, Harunah, and Oluyemi-Kusa (2003) and Lamidi (2021) have emphasized new approaches to preventing intracommunal conflicts in Africa, highlighting how important they are as an alternative to and complement to Euro-American institutions, strategies, processes and structures that were incorporated into post-colonial African nation-states.

Public policy and intra-communal dispute resolution: the link between culture and procedure was examined by Deutsch, Coleman, and Marcus in 2006. Two degrees of community (or culture) exist within a community or society, as is highlighted in the writing. The two levels could appear as a result of an influx of new immigrants into a certain neighborhood. While the hidden cultures are more inherent and have a tendency to manifest themselves, the cultures of the incoming immigrants may persist at first but eventually fade away. When traditional institutions do not include these two layers of culture in dispute resolution, intracommunal conflicts continue. As against the policy perspective of intra-communal conflict, Montesino (2011) noted that once intracommunal conflict is seen via the prism of cultural values, responses frequently exhibit irrationality. Boulding

(1962) had already recognized "inner core" values and unique epistemologies that were fashioned by experiences of who we are, how we identify in social life, and how others have reacted to us in that life of complex understanding of conflict. In order to do this, research have devoted more time to figuring out the cultural strategies that various communities employ to manage and resolve conflicts (Montesino, 2011; Ajayi & Buhari, 2014; Elfervesson, 2019; Lamidi, 2021). The difficulty of developing theory with universal applicability has been brought on by the novelty and complexity of intra-communal disputes and its connected actors.

Wallenstein (2019) argued that when conflict resolution theorists and practitioners work inside two distinct cultures, intra-communal conflict resolution becomes intelligible. They don't frequently use theories without questioning them or accept theoretical moods without adapting them to match particular circumstances (Tafese, 2016). However, conflict resolution theory has persisted as a fundamental concept because it has provided practitioners with skills and techniques where conflicts arise, the ability to understand and intervene, educate parties about alternative perspectives on their own conflicts, inspire parties to find solutions to their issues, and establish standards to guide parties through the inevitable rough waters as the process develops (Ramsbotham, Woodhouse & Miall, 2011). The thrust of intra-communal conflict resolution is to offer a prescription for how to avoid violent conflict. It also considers the connection between security and development, the formation of elements that strengthen peace processes, and collaboration with the government and members of civil society. It is only a reaffirmed dedication to fostering harmony and resolving disputes in every particular society.

One of the working features of intra-communal conflict resolution is the voluntary co-operation both between and within the adjudicators and disputants to prevent violent conflicts in any given community (Olaleye, 2021). This underscores the realisation of peaceful co-existence among different individuals and groups within a community. Intra-communal conflict resolution places a strong emphasis on the culture of dispute prevention which is an all-inclusive effort geared towards forestalling peace and harmony (Albert and Adekola, 2013). Therefore, intra-communal conflict resolution represents local capacities for the prevention and resolution of conflict matters and as well to discover inventive solutions, even at the gravest conflict situation or post conflict state. It is a dynamic process to promote peace especially those that requires the commitment of short, middle and long terms. It requires a systemic process rather than a clear state intervention that can be achieved at once (Emmanuel & Ndimbwa, 2019). However, even in short-term difficult crises, long-term vision should therefore still be maintained to effectively achieve the goal of intra-communal conflict resolution. It should be emphasized that winning peace is just as important as winning a war.

Intra-communal conflict resolution lays the foundations for peaceful dialogue among the stakeholders. It frowns at the use of force and coercion and accommodates consensus and public legitimacy in a society. The model of intra-communal conflict resolution gives room for voluntary conflict resolution techniques and alternative discourse processes. Intra-communal conflict resolution still requires the state involvement and partnership with civil society groups in the management of conflict situation. Gasu (2020) cautioned that the involvement of the state institutions should be determined the regime type in the polity. This is based on the idea that oppressive or polarizing governments have democratic institutions that are poorly structured and might exacerbate intergroup conflict rather than encourage peaceful coexistence. Of note, there are deep-rooted societal conflicts which do not follow a particular pattern of known styles. These conflicts are more often being experienced at community level. These conflict situations clearly bring out the aesthetics of intra-communal conflict resolution. Approach of the resolution within the community accommodates flexibility especially as conflicts have different phases. Intra-communal conflict resolution encourages good monitoring, early warning and analytical capabilities.

Isola (2020) also credited the fact that intra-communal conflict resolution utilises local dialects, symbols, languages and signs that are known and comprehensible by both adjudicators and disputants within a community. This allays unnecessary fears and sentiments in the conflict resolution processes. The use of local languages remains one of the critical interests and properties of intra-communal conflict resolution. It carries symbolic significance and identity consciousness in ethnically divided societies, thereby forming the kind of polity and society as appropriate for the future. Rudolph (2001) had pointed out that people in a community speaking the same language might be loyal citizens to the community, traditional institutions and cultural beliefs. This further underlines the use of language in the process of intra-communal conflict resolution. The indigenous language therefore becomes a major component towards the development of violent-free communities (Bukari, 2013). The commitment of intra-communal conflict resolution is genuine. It would be rational to believe that the traditional authorities most often ensure that no single socio-economic or religious standard would be used as the root of adjudging the aptness of a specific conflict in the community.

It is imperative to mention that the practice of intra-communal conflict resolution is gender-friendly (Ezenwoko & Osagie, 2014). Its inclusiveness has a high rating more than any other community activities. It generates high concern among those who have no concern on the conflict matter. It absorbs minorities into the existing dominant culture of conflict resolution in the community. The value of intra-communal conflict resolution is

inexhaustible because most conflicts assume peculiar characteristics by their nature of localisation (Lamidi, 2021). If there is less adequate internal mechanism to resolve conflicts, the local conflicts may pose big challenge to regional security and stability. Hence, it is essential to safeguard the traditional institutions in charge of resolution of intra-communal conflict with a view to averting the danger of conflict escalation. Any observed challenge towards this institution should constitute a great concern. There is increasing consensus on the urgent need for Africans to develop the capacity of traditional institutions to prevent these crises or at least to manage and regulate them more effectively (Ademowo & Nuhu, 2017). It becomes beneficial to inquire into challenges confronting the traditional institutions with a view to saving the communities and succeeding generations from the scourge of war which could bring untold sorrow to mankind.

Intra-communal conflict resolution in the post-cold war seems not to be bringing expected solutions. Zartman (2000) noted that there are some fundamentals that require new approaches by the traditional institutions. In addition, there are problematic assumptions which hinder their capacity to resolve conflicts especially problems of finance and logistics, rapid responses to crisis. It calls for research inquiry as to why the traditional institutions are still being challenged with myriad of basic challenges despite an age-long of institutional existence and organisational relevance. This paper aims to contribute to existing literature by underlining the impeding factors of traditional institution on intra-communal conflict resolution. Another significance of this paper is that the inability of traditional institutions to openly acknowledge its challenges in resolving more localized conflicts would continually be responsible for the ineffective implementation of conflict resolution measures. Hence, understanding the challenges would enable the traditional institutions to develop corrective measures and approaches to modern conflict management and resolution.

METHODOLOGY

The study was conducted in Southwestern part of Nigeria. The rationale for selecting this zone is due to relative homogeneity of the structure and operation of traditional institutions on the discharge of intra-communal conflict resolution. This geo-political zone comprised six (6) States, namely: Ekiti, Lagos, Ogun, Ondo, Osun and Oyo States. These States are predominantly occupied by Yoruba speaking people. In carrying out this research, Southwestern Nigeria was delimited into three (3) groupings, namely: Lagos/Ogun States were grouped together owing to their geographical proximity; Oyo/Osun States were grouped together owing to the fact that Osun State was carved from Oyo State; and Ondo/Ekiti States, this is because Ekiti State was split off Ondo State.

This study was a thorough examination that included a methodical data gathering process using a questionnaire to provide quantitative data, as well as an in-depth interview and Focus Group Discussion (FDG) for qualitative data. The gathered data were presented and analyzed in a way that would highlight the facing difficulties in the research region between intra-community conflict resolution and traditional institutions. It also utilised descriptive statistical methods and content analysis for analysing data on the challenges most often confronted by the traditional institutions in resolving intra-community conflicts using Southwestern Nigeria as a case study.

The study population (1304) consisted of Local Council Officers (54), who are responsible for coordinating the local level preservation of law, order, and tranquility; Traditional Chiefs (120), who play important roles in promoting social cohesion, peace, and community development; executive members of Community Development Associations (110), executive members of Market Women Associations (120), Trade and Professional Guilds (350), executive members of Social Clubs (150), because they constitute community members and thus serve as representatives of community residents, prone-to-violence youths, and organizations primarily engaged in ensuring conflict resolution at different strata of the community as a result of their membership; Compound Heads (Baales) (100), and executive members of African Traditional Associations (90), who are responsible for social justice and traditional conflict resolution mechanisms on behalf of indigenous regulatory associations; Non-indigenes (120), who represent non-indigenous groups whose settlement in the study area occasionally leads to ethno-conflicts with indigenes, necessitating their inclusion in the conflict resolution process at the local community level. These respondents were carefully chosen and targeted because it is believed that they are informed and in a position to provide relevant information about the difficulties that traditional institutions face in the process of resolving disputes in the research region.

A sample of 20% was proportionately drawn from study population, thus making 260 respondents for questionnaire administration. The selection of the 260 respondents was made proportionate to each of the study groups. In addition to the questionnaire administration, interviews were conducted in the three chosen States for each Attorney General, Chairmen of the Nigerian Bar Associations, a Paramount Traditional Ruler in the three chosen States, Presidents of the State Muslims Community of the chosen States, Chairman of the Christian Association of Nigeria, state chapter of the three chosen States, and State Leaders of Non-Indigenous Groups in the selected States. Additionally, FGD sessions were conveniently held among four key organizations in the three

states that were chosen. These groups include the Council of Chiefs, Social Clubs, Trade and Professional Guilds, and Community Development Associations.

Utilizing content validity, research tools were verified. A preliminary study was carried out to pre-test the questionnaire by distributing it to a subset of the community in order to ensure the satisfaction of these research tools. The consistency of the questionnaire response at Cronbach alpha (0.8) established the instrument's dependability. This was obtained from the test and retest results in order to determine the reliability coefficient between the test and retest outcomes. Both quantitative and qualitative data were used in this study's analysis. The quantitative data came from survey responses that were used to produce opinions. Additionally, the qualitative data came from two sources: interview responses and the FGD discussion's symbol coding. The interview response's substance was appropriately analyzed. The ZY index table was used to analyze the FGD.

RESULTS AND INTERPRETATION

This section analysed challenges confronting the traditional institutions in resolving intra community conflicts in the study area. Out of 260 respondents, an approximate of 91.2%, representing the views of 237 respondents, was found analysable. These views/responses were analysed using the Statistical Packages for Social Scientists (SPSS) as presented in the Table 1. In addition, the Sum Score and Relative Impact Index (RII) were adopted to examine and rate these challenges.

Most astonishingly, eight out of the ten (10) weighted average scores were above 3.0 mid-points, indicating that respondents generally identified the bulk of the statements as potential obstacles. However, the ranking was further displayed in order to compare the hardest and easiest ones. As shown in Table 1, the primary challenge traditional institutions face in resolving intra-communal conflict resolution in the study area with a sum score (829) and RII (3.50) is a lack of funding, which prevents them from carrying out their duties of settling disputes.

This was followed by lack proper recording and documentation of past events and activities of traditional institution hinders the development of conflict management strategies (Item 4), as confirmed by the sum score (794) and RII (3.35). This is an indictment on the most communities on their history and civilisation trends. It was also noted that poor communication, among the stakeholders, is an instrumental challenge to the implementation community conflict, which had the same sum score (778) and RII (3.28), thus placing the item 8 as the fourth-rated challenge confronting the traditional institutions in resolving intra-community conflicts in the study area.

The fifth obstacle facing traditional institutions in resolving intra-community disputes in the research region was scored as balancing the trade-offs between competing concerns with immediate and long-term aims of conflict management (item 2), with a sum score (772) and RII (3.26). The implementation of conflict management strategies has been more of a centralized issue (item 3), which was ranked sixth with a cumulative score of (762) and a RII of (3.22), among the difficulties traditional institutions in the research region have in resolving intra-community disputes.

Meanwhile, the tenth item, which states that low level of educational attainment and lack of continual knowledge development hinders the resolution of some complex and delicate conflict, was also ranked at the sixth position of the challenges facing traditional institutions in resolving intra-community conflicts in the study area with sum score (763) and RII (3.22). In addition, lack of shared vision for change among the institutions of governance at the local level. (Item 6) was also statistically rated to be the seventh challenge confronting traditional institutions in resolving intra-community conflicts in the study area with sum score (728) and RII (3.07). The eighth position was occupied by the item 7, conflict management strategies is seen as old-fashioned, with the sum score (705) and RII (2.97).

At the bottom line, gender inequality against women is a major setback of traditional institution is among the challenges facing traditional institutions in resolving intra-community conflicts in the study area with sum score (657) and RII (2.77). However, this rating could be interpreted to denote that this factor is not one of the obtainable challenges facing traditional institutions of governance on the resolution of intra-communal conflict in Southwestern Nigeria, since the RII is below the mid-point of 3.0.

TABLE 1: Challenges Faced by the Traditional Institutions in Resolving Intra-community Conflicts in the Study Area

S/N	Statement	Number of Respondents	Sum Score	Relative Impact Index	Remarks
1.	Lack of fund is an obstacle facing the traditional institutions in the discharge of their functions of settling disputes	237	829	3.50	1 st
2.	Managing the trade-offs between conflicting issues with short	237	772	3.26	5 th

	and long-term objectives of conflict management				
3.	The implementation of conflict management strategies has been more of a centralized matter	237	762	3.22	6 th
4.	Lack proper recording and documentation of past events and activities of traditional institution hinders the development of conflict management strategies	237	794	3.35	2 nd
5.	Poor communication, among the stakeholders, is an instrumental challenge to the implementation community conflict	237	778	3.28	3 rd
6.	Lack of shared vision for change among the institutions of governance at the local level.	237	728	3.07	7 th
7.	Conflict management strategies is seen as old-fashioned	237	705	2.97	8 th
8.	Traditional institutions also suffers from methodological shortcomings	237	775	3.27	4 th
9.	Gender inequality against women is a major setback of traditional institution	237	657	2.77	9 th
10.	Low level of educational attainment and lack of continual knowledge development hinders the resolution of some complex and delicate conflict	237	763	3.22	6 th

Source: Field Survey, 2021

According to the interviewee's statement, communal and customary concerns are the only ones that traditional institutions have trouble settling inside communities. Their reach does not include the resolution of criminal proceedings. The respondents all had the inclination that irregular non-compliance with traditional practices and beliefs is caused by educational exposure, westernization, and religious teachings. Similar to this, the government acknowledges customs and traditions, although not in a significant way. A variety of traditional leaders emphasized that insufficient funding (money) posed a problem to the traditional institutions' ability to resolve intracommunity conflicts in southwest Nigeria. Further inquiries on why it presents a problem were made. Then, one of the most important traditional leaders made it clear that the local adjudicating chiefs' physiological and economic demands must not be unmet in order for them to be in the appropriate frame of mind and render an impartial judgment based only on the merits of the case. However, several Osun State paramount traditional chiefs asserted that money is necessary for the sitting's logistics and customary administrative practices.

A religious leader in Ogun State highlighted the debauched behavior of certain youngsters as one of the obstacles facing traditional organizations in the Southwestern Nigerian region that deal with intercommunity violence. According to reports, they frequently perpetrate violent crimes and sabotage efforts to establish peace in local communities in southwest Nigeria. An Imam emphasized that the old institutions are not well-respected by their people, which was more confirmation. Poor communication, according to a PCRC member, is one of the main obstacles facing traditional institutions in the study region when it comes to resolving intracommunity disputes. This supports the argument made by those who cited a weak information network as a barrier to the peaceful resolution of intracommunity conflicts in Southwest Nigeria.

The value system was unequivocally highlighted as a major barrier for all other types of challenges confronting traditional institutions of governance on intra-communal conflict resolution during the conversation with one of the Chairmen of NBA State chapter in Ondo State. Not only are the people suffering from this value system, but traditional institutions in southwest Nigeria also flaunt some characteristics of social vices that defame the integrity of the traditional administration system.

According to the findings shown in ZY Index Table 2, many of the discussants in the three (3) States affirmed lack of shared vision, poor communication, value system, over-reliance on governmental agencies, deficiency of institutional arrangement, financial needs, debauched attitude of the youths and non-compliance with customs and traditions as challenges faced by the traditional institutions in resolving intra-community conflicts in the study area. For the purpose of view codification, the views or opinions of the discussants were codified alongside the States selected for this study. Most discussants in Osun and Ogun States maintained dual positive on poor communication and over-reliance on governmental agencies as challenging traits of traditional institutions in resolving intra-community conflicts in their areas. On similar trends, financial needs were positively annotated in Ogun and Ondo States as part of the challenges confronting traditional institutions in resolving intra-community conflicts.

Across the three (3) States, it was noted that non-compliance with customs and traditions is a major challenge of traditional institutions on the intra-community conflict resolution. The value system was identified by few discussants in Ogun and Osun States as challenges confronting the resolution of intra-community conflicts. Across the three (3) States, most of the discussants relegated lack of shared vision and deficiency of institutional arrangement as challenges of traditional institutions in resolving intra-community conflicts. There was a fair acknowledgement by the discussants in the three (3) States that debauched attitude of youth constitutes the main challenge to intra-community conflict resolution strategies in the study area.

Table 2: Challenges Faced by the Traditional Institutions in Resolving Intra- community Conflicts in the Study Area (ZY Index)

Items	Ogun State	Osun State	Ondo State
Poor shared vision	-	-	+
Poor communication	++	++	+
Value System	+	+	-
Over-reliance on International Agencies	++	++	+
Deficiency of Institutional Arrangement	-	-	-
Financial Needs	++	+	++
Debauched Attitudes of the Youths	+	+	+
Non-compliance to customs and traditions	++	++	++

SOURCE: Field Work, FGD, 2021

Note: - indicates that negative views were expressed by more than 10 discussants

+ indicates that positive views were expressed by not more than 5 discussants

++ indicates that positive views were expressed by at least 12 discussants

DISCUSSION OF FINDINGS

This section discussed the findings of this study. The results of this investigation were conversed in this section. It was discovered that a lack of funding is a barrier to traditional institutions' ability to carry out their duties of settling disputes (RII 3.50 was identified as the top problem). However, the study of the qualitative data supported the same conclusion that the activities of traditional institutions in southwest Nigeria were primarily impeded by an overreliance on governmental institutions for financial requirements. In its 2011 report, the OECD recognised the implications of donor organizations and stated that aid might affect conflict situations and create inducements for or deterrence against peace. The quantitative data analysis also revealed that developing conflict management methods is hampered by improperly documenting and preserving historical events and actions of traditional institutions (RII 3.35). Olaoba (2001) concurred with the findings, saying that Yoruba traditions and customs were the main sources of indigenous law. Literacy is strongly linked to memory and verbal creativity as well as the written word. Yoruba had oral legal traditions, but they were preserved orally, not documentarily and continued via performance.

Poor communication has been cited in several studies as a significant obstacle for traditional institutions to overcome when implementing conflict resolution techniques (OECD, 2011, Bukari, 2013, & ECA 2007). Both quantitative and qualitative assessments supported the empirical. The quantitative findings demonstrated that the fourth problem facing the traditional institutions in resolving intra-community conflicts in the research region was regarded as poor communication (RII 3.28). Additionally, the interviewer emphasized that one of the main obstacles facing traditional institutions in the research region when it comes to resolving intracommunity conflicts is inadequate communication. This supports the argument made by those who cited a weak information network as a barrier to the peaceful resolution of intracommunity conflicts in Southwest Nigeria. Similarly, the FDG classifications maintained a strong and positive position on poor dissemination of information as a challenging trait to traditional institutions on resolution of intra-communal conflict.

In addition, Iwu (2015) and Lamidi (2018) believed that emerging nations may most likely achieve the potential of trade-offs among local institutions. This assumption was confirmed by the quantitative data analysis, which ranks managing trade-offs between conflicting issues in the study area's top five challenges for traditional institutions, according to the sum score (772) and RII (3.26) for each. Few nations with conflict resolution strategic plans most frequently failed in their execution, which is one of the prevalent problems mentioned in the body of existing research (OECD, 2011, ECA 2007, & Lamidi 2021). In a similar vein, the quantitative data analysis placed the lack of traditional institutions to apply conflict management strategies as the sixth-largest obstacle to resolving intra-community disputes in the research region with a sum score of (762) and RII (3.22). According to the interviewee's statement, communal and customary concerns are the only ones that traditional institutions have trouble settling inside communities. Their reach does not include the resolution of criminal

proceedings. The respondents all had the inclination that irregular non-compliance with traditional practices and beliefs is caused by educational exposure, westernization, and religious teachings. Similar to this, the government acknowledges customs and traditions, although not in a significant way. Meanwhile, many of the discussants in FDG affirmed lack of shared vision, poor communication, value system, over-reliance on governmental agencies, deficiency of institutional arrangement, financial needs, debauched attitude of the youths and non-compliance with customs and traditions as challenges faced by the traditional institutions in resolving intra-community conflicts in the study area.

CONCLUDING REMARKS

It is evident that modern conflicts are regarded to be more violent and destructive. This paper has however exposed the challenging momentum in its search for indigenous mechanisms for conflict management and resolution. It maintained that if these challenges are actively and responsively addressed, traditional institutions are going to be proficient in resolving intra-communal conflicts in this contemporary period. It argued that persistence of conflict in Nigeria shows that home-grown measures at dampening escalation and preventing violence are not functioning up to their expectations. It also argued that the functionality of traditional institutions is depreciating thereby leading to conflict rise to a level of intensity which justifies the inability of domestic measures to subdue the imbroglio. This paper submitted that the potentiality of traditional institutions could only be harnessed if the mitigating challenges are identified and addressed with corrective, creative and contextual measures. In addition to contextualizing conflict management, addressing the issues would make it easier for local residents to participate in peace processes who are typically excluded.

The challenges of traditional institutions have not only underscored the rationale behind the inabilities of the institutions in the discharge of intra-communal conflict resolution, but also promoted the need to investigate more dynamics of intra-communal conflict and its resolution across communities in Africa. It is essential to strengthen the traditional institutions for their continuous predisposition towards particularistic approach to the resolution of intra-communal conflict. This paper establishes that importance of traditional institutions in the handling of contemporary disputes may still be proven in this modern time. It is significant to note that the term "conflagration of conflicts in Africa" refers to the collection of intra-communal conflicts that take place concurrently in different communities in Nigeria and other African nations. Traditional institutions could contribute to the eradication of the threat to African development if the intra-communal techniques of conflict resolution can be used concurrently to each scenario of intra-communal conflict and a successful outcome is obtained. This study further suggested that commitment of the traditional structure of governance, proper guidance, organisational resources and inspectoral supervision from higher levels of government as well as the provision of operational facilities and modern logistics would strengthen the traditional institutions in tackling aforementioned challenges bewildering the intra-communal conflict resolution processes.

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