

## Local Institutions and Peace-Keeping in Southwestern Nigeria: A Situational Analysis

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### Abstract

This paper determined the extent to which local institutions have incorporated peace-keeping after communal conflict in Southwestern Nigeria. Quantitative and qualitative data were utilised for this study. Quantitative data were generated from responses to the questionnaire by 229 respondents representing 94.2% of the sample size. In addition, the qualitative data were gathered from interviews and FGD so as to complement information collected through questionnaire administration. Data collected were analysed using percentage, mean value, spearman's correlation co-efficient, and content analysis methods. The results found out that there existed significant extent with qualitative indices between local institutions and incorporation of the peace-keeping process in Southwestern Nigeria ( $r = +0.631$ ,  $p < 0.05$ ). This paper concluded that local institutions have trajectories in peace-keeping processes.

**KEYWORDS:** Local Institutions, Peace-Keeping, Communal Conflicts and Peaceful Co-existence

### INTRODUCTION

Empirical studies revealed that the main rationale behind the eruption of communal conflicts in Nigeria has its roots, in most cases, deep-seated in the individual complexities and recursive social and ethnic identities among other roots causes of communal conflicts in Nigeria (Olowu & Erero, 1997; Albert, 2001; Oladoyin, 2001; & Layder, 2014). The task of peace sustainability beckons on the competence of peace-keeping exercise which aims at preventing the recurrence of intra and inter-communities. The nature of communal conflicts remains more intractable in Africa than any other region in the World. This is a regrettable comment on Africa occasioned by high cases of a re-escalation of conflicts within and between their communities, and the conflict proclivity remains insurmountable in the Continent (Agbu, 2006). The peculiarities of Africa, among other continents in the World, are poorly hinged on the invidious proliferation of conflicts, intra and inter-state wars, recurring political instability and slow economic growth. These, most often, devastate the advancement of peaceful co-existence among the communities in Africa.

In addition, the abolition of violent conflict does not come to an end, when an agreement is reached by conflicting parties; rather, the management of post-conflict situations is very crucial because it is during the aftermath of the conflict that the agreement reached by the warring parties becomes implemented. The instrumentality of local institutions

therefore becomes a hallmark in exercising the ‘proforma’ of peace-keeping. Irrespective of their classifications, Olowu & Erero, (1997), Albert (2001) and Watson (2003) concomitantly eulogized that local institutions exist for the governance of clans and villages as well as maintenance of peace, law and tranquillity. However, these institutions which exist in various forms are either traditional (i.e carry-overs from pre-colonial times) or relatively recent indigenous responses to the limitations of the post-colonial state institutions. These include political/administrative institutions centered around newly created ‘chiefs’, trade and professional guilds, age grade associations, town/village unions, community development associations, women’s groups as well as religious and social organisations.

The above eulogy of local institutions appears so explicit and lucid for the discourse in this paper, and more recently, Olaley (2016) averred that the above-mentioned institutions at the local level play active roles in the administration of justice, maintenance of law and order, peace-making and peace-keeping, provision of security and conflict resolution. Furthermore, series of researches conducted by research groups on local institutions in Nigeria have placed high premium on the significant roles of local institutions on conflict resolution.

Specifically, in Southwestern Nigeria, the protracted conflict had lasted over a century between chiefdoms and kingdoms. This was as a result of the crisis of identity recognition and inter-ethnic rivalry among the notable chiefdoms and kingdoms, such as *Ife* Kingdom, *Egba* Confederation, *Ijebu* Kingdom and *Benin* kingdom. There was crisis of inheritance protection and proprietary rights between the *Oyo* kingdom and the duo of *Ekiti Parapo* and *Ijeshaland*; as well as the much sensed historic and political rivalries among constituting towns and cities in the region (Oladoyin, 2001; Asiyanbola, 2007; Folami & Olaiya, 2015; Okotoni, 2017). However, these still persist among communities in these defunct chiefdoms and kingdoms presently occupying the Southwest geopolitical zone of Nigeria, owing to little or no attention on the strategic processes of peace-keeping. Hence, the need to determine the extent to which local institutions have incorporated peace-keeping after communal conflict in Southwestern Nigeria within the stated time frame.

## METHODOLOGY

This study was carried out in Southwestern Nigeria, and it was delineated to a manageable scope of 18 Local Government Areas (LGAs) using multi-stage sampling technique - At the first stage, Southwestern Nigeria was stratified into three axes, i.e Lagos/Ogun, Oyo/Osun and Ondo/Ekiti states due to their geographical closeness and proximity. At the second stage, Ogun, Osun and Ondo states were purposively selected from the three axes respectively. The purpose of this selection was to ensure that each axis is being represented in the three states. At the third stage, Two Local Government Areas (LGAs) were selected from each of the three senatorial districts in the three selected states for the study using simple random sampling making a total of eighteen (18) LGAs.

These LGAs included urban and rural typologies in the respective Senatorial districts: Abeokuta South LGA and Odeda LGA, representing Ogun Central Senatorial district; Ijebu Ode LGA and Remo North LGA, representing Ogun East Senatorial district; and Yewa South LGA as well as Imeko/Afon LGA, representing Ogun West Senatorial

district. Furthermore, in Osun state, Osun Central Senatorial district will be represented by Ifedayo LGA and Odo-Otin LGA; Osun West Senatorial district will be represented by Ede South LGA and Ede North LGA; and Osun East Senatorial district will be represented by Ife Central LGA and Ife North LGA. In Ondo state, Akure South LGA and Akure North LGA, representing Ondo Central Senatorial district; Akoko North/East LGA and Akoko South/West LGA, representing Ondo North Senatorial district; and Okitipupa LGA as well as Irele LGA, representing Ondo South Senatorial district.

Primary data were utilised for this study. These data were sourced through the administration of questionnaire and conduct of in-depth interview. Quantitative data were generated from responses to the questionnaire. The study population 1, 215 comprised Local Council Officers (94), they are involved in this study because they are the authorities in charge of the coordination of maintenance of law, peace, and order at the local level; Traditional Chiefs (135), because they play significant roles in social harmony, peace and development at the local level; executive members of Community Development Associations (259), executive members of Market Women Associations (45) and key executive members of National Union of Road Transport Workers (45), because they constitute community members, thereby representing the local dwellers, volatile youths and groups mostly involved in ensuing conflict as well as peace building process at the local level; executive officials of Christian Association of Nigeria (99) and Muslims' Community (162), they are involved in this study because these religious associations admonish peaceful co-existence among members in the community.

Also, it comprised executive members of Traditional Associations (53), because they are the indigenous regulatory associations in charge of social justice and traditional conflict resolution mechanisms; High chiefs of Hausa community (63) and Igbo community (45), they represent the Non-Indigenous Groups whose settlements in Southwestern Nigeria sometimes result to ethno-conflicts with indigenes, thus necessitating their inclusion in peace building process at local level; Customary Court Chiefs (108) and executive members of Community-Police Relations Committee (107), they represent the standing committees on conflictual issues ravaging communities. A sample fraction of 20%, making 243 respondents, was selected for questionnaire administration; and they were proportionately distributed across the 18 LGAs.

In addition, the qualitative data were gathered from the interview response. Interviews were conducted in the three selected States for each of their Attorneys-General, or their representatives, most especially on the conflict emanating from the political parties; Chairmen of the Nigerian Bar Associations, or their representatives; a Paramount Traditional Ruler in the three States; President, State Muslims' Community of the selected States; Chairman, Christianity Association of Nigeria State Chapter of the three States; and State Leaders of the two (2) Non-Indigenous Groups in the selected States, totaling (21) so as to complement information collected through questionnaire administration. Data were analysed using descriptive statistics, such as: frequency distribution, percentage, mean value, standard deviation and relative impact index; as well as, inferential statistics, such as: spearman's correlation co-efficient; ZY index for FGD as well as content analysis for the interview responses.

### **FINDINGS**

A total of two hundred and forty-three (243) copies of the questionnaire were administered in order to elicit information on the role of local institutions on peace-

keeping processes. Two hundred and twenty-nine (229) copies of the questionnaire were retrieved from the field, thus representing 94.2% of the total copies of the questionnaire that were administered. In addition, the quantitative data analysis was complemented with qualitative response gathered through interview sessions and FGDs conducted with selected stakeholders on the issue of local institutions and peace keeping.

This section sought to determine the extent to which local institutions of governance have facilitated peace-keeping after the escalation of communal conflict in the study areas. To achieve this objective, assertions were set out for the respondents to determine the extent to which local institutions have entrenched peace-keeping in local communities within Southwestern Nigeria. The assertions' values/responses were organised using a Likert scale of measurements, such as Very High Extent (5), High Extent (4), No Extent (3), Low Extent (2) and Very Low Extent (1). In addition, the analysis of the qualitative data was used to complement the quantitative analysis so as to have a detailed discussion on this specific objective statement.

Table 1 presented the frequency and percentage distributions on each assertion. On the first assertion, 73 (31.9%) agreed to a very high extent and 96 (41.9%) agreed to a high extent that local governance institutions have entrenched harmonious relationship among warring individuals, groups, and communities after communal conflict. 33 (14.4%) of the respondents made no rating to this assertion. 24 (10.5%) rated too the low extent and just 3 (1.3%) of the respondents rated to a very low extent this same assertion. This data distribution affirms the great concern of local institutions of governance on the entrenchment of a harmonious relationship among disputants after conflict ( $\bar{X} = 3.91$ ,  $SD = 1.017$ ).

Re-integration of former combatants and withdrawal of weapons are key activities of the peace-keeping processes. In respect to this second assertion, the respondents were asked to rate the extents to which governance institutions at the local have been able to re-integrate former combatants and taking away their weapons. In their responses, an aggregate of 123 (53.7%) of the respondents berated to a low extent category. This was confirmed by the mean and standard deviation ( $\bar{X} = 2.96$ ,  $SD = 1.981$ ) which is below the mid-point of 3.0. However, a summation of 105 (45.8%) of the respondents still acknowledged to a high extent category. The interpretation of this data distribution is that the combatant de-radicalisation seems not to be a revered activity of local institutions of governance on peace-keeping.

With respect to the third assertion in Table 1, this study determined the extent to which community associations have accommodated the non-indigenous groups after conflict escalation. This statistical result revealed that 179 (78.1%) and 48 (21%) of the respondents rated high and low respectively the assertion that community associations have accommodated their non-indigenous groups after the escalation of conflicts. The interpretation of this finding is that community associations still extends livelihood support to non-indigenous groups after conflict in Southwestern Nigeria ( $\bar{X} = 4.03$ ,  $SD = 1.020$ ). However, some interviewees cited *Ife*, *Shagamu* and *Ketu* examples: where crises had earlier occurred between indigenes and settlers; yet, these communities still accommodate their combatants till date.

The respondents were asked to rate the extent to which local council has advocated against the re-insurgence of conflict in their localities. Reacting to this fourth assertion, an approximate of 80% of the respondents acknowledged to a high extent that there are

cultural examples of a strong campaign against re-occurrence of violence in local communities within Southwestern Nigeria ( $\bar{X} = 4.18$ ,  $SD = 0.954$ ). This implies that local councils in *Yoruba* communities embraced the need for not giving room for the re-insurgence of conflict. In the same vein, 187 representing 81.6% of the respondents rated the fifth assertion to a high extent category that the actions of traditional institutions is often aimed at restoring durable peace between/among the conflicting groups and communities in local areas within Southwestern Nigeria ( $\bar{X} = 4.17$ ,  $SD = 0.999$ ). As evident in the Table 1, only a smaller number of respondents 22 (9.6%) rated the assertion to a low level which is far below the frequency and percentage distribution of those who rated it high. This is rather a confirmation that the traditional institutions are strategically advantageous to restore lasting peace than any external body.

With respect to the sixth assertion in Table 1, this study, however, examined the preaching inputs of the religious bodies towards quenching the conflict re-escalation in local areas. Just like it was observed for peace-making on item 8 of Table 4.3, about 111 (48.5%) of the respondents rated to a very high extent; and with the support of 78 (34.1%) of the respondents who rated to a high extent. Thus, an aggregate of 82.6% of the respondents, which was far away from 8.3% who rated low, credited the assertion that religious bodies have frequently preached against re-escalation of conflict after its resolution between individuals, groups, and communities in Southwestern Nigeria ( $\bar{X} = 4.21$ ,  $SD = 0.968$ ). This is an indication that religious bodies are potent institutions for the actualisation of peace-making and peace-keeping processes in Southwestern Nigeria.

On the seventh assertion, this study also questioned the judicial process at the local level as a possible causal factor for the re-insurgence of conflict in local communities within Southwestern Nigeria. The quantitative data analysis revealed what was contrary to the assertion. This is because over 70% of the respondents rated to a high extent category that judgmental process by traditional adjudicating officials has expedited conflict transformation to lasting peace ( $\bar{X} = 3.91$ ,  $SD = 1.132$ ). This quantitative findings gained more compliments from the qualitative responses. It was reported that several accounts of land and chieftaincy cases, which could not be resolved within the legal arena, have been handled and resolved by the traditional judicial settings.

Furthermore, on the eighth assertion, respondents were asked to acknowledge on extent basis whether the intra and inter-community dialogue has helped in the enhancement of peaceful co-existence among former combating groups and communities. Although 154 (67.2%) of the respondents acknowledged the assertion to a high extent category; but this does not command the widest recognition because about 42 (18.3%) of the respondents gave zero rating and just 33 (14.4%) of the respondents rated it low. This implies that the expected efficacy of community dialogue on peace-keeping has not been institutionalised in local communities within Southwestern Nigeria ( $\bar{X} = 3.87$ ,  $SD = 1.091$ ). However, the interview responses and FGD findings clarified the descriptive outcome. This is because some of the constituent members of FGD sessions noted that, if community dialogue is well-structured, enhancement of peaceful co-existence becomes more feasible.

With regards to the ninth assertion in Table 1, 67 (29.3%) of the respondents rated to a very high extent; and 94 (41.0%) of the respondents rated to a high extent the statement that local institutions have developed civil societies that can sustain the needed peace and harmony after conflict resolution. On the other hand, just 8 (3.5%) of the respondents rated the assertion to a very low level; and 32 (14.0%) of the respondents rated same to

low level. Though, 27 (11.8%) of the respondents gave zero rating to this assertion. This data distribution explicates that local institutions, if properly harnessed, have institutional capacities to sustain the needed peace and harmony after conflict resolution. This is owing to the high rating by 161 (70.3%) of the respondents, as confirmed by the mean value and standard deviation ( $\bar{X} = 3.77$ ,  $SD = 1.192$ ).

To this end, it was asserted for respondents to either rate high or low on whether local governance has incorporated into peace-keeping after communal conflict. Reacting to this last assertion in Table 1, 159 (69.5%) of the respondents acknowledged with high extent category and 36 (15.7%) of the respondents rated to a low extent with this categorical assertion. Meanwhile, 33 (14.4%) of the respondents gave no extent rating to the same assertion ( $\bar{X} = 3.82$ ,  $SD = 1.203$ ). This data distribution raises skepticism as to whether local institutions have significant effect on the incorporation of peace-keeping after the communal conflict in the study area. These frequency and percentage distributions were further subjected to a hypothesis test using spearman's correlation co-efficient.

**Table 1: Determination of the Extent to which Local Institutions have Incorporated Peace-Keeping after Communal Conflict in the Study Area**

	Very High Extent	High Extent	No Extent	Low Extent	Very Low Extent	No Response	Descriptive Statistics N = 229	
Assertions	f (%)	f (%)	f (%)	f (%)	f (%)	f (%)	Mean Value	Standard Deviation
1. Local governance institutions have, to which extent, entrenched harmonious relationship among warring individuals, groups, and communities after the communal conflict in the study area	73 (31.9)	96 (41.9)	33 (14.4)	24 (10.5)	3 (1.3)	- (-)	3.91	1.017
2. Governance institutions at the local level have, to what extent, been able to re-integrate former combatants and taking away their weapons	72 (31.4)	33 (14.4)	1 (0.4)	36 (15.7)	87 (38.0)	- (-)	2.96	1.981
3. Community associations have, to which extent, accommodated their non-indigent groups after the escalation of conflicts	85 (37.1)	94 (41.0)	26 (11.4)	22 (9.6)	- (-)	2 (0.9)	4.03	1.020
4. Local councils have, to what extent, advocated for the strong campaign against re-occurrence of violence within the society	103 (45.0)	80 (34.9)	33 (14.4)	10 (4.4)	3 (1.3)	- (-)	4.18	.954
5. Traditional institutions have, to which extent, been able to restore durable peace between former conflicting groups and communities in your area	94 (41.0)	93 (40.6)	18 (7.9)	19 (8.3)	3 (1.3)	2 (0.9)	4.17	.999
6. Religious bodies have, to what extent, preached against re-escalations of conflict after its resolution between individuals, groups, and communities	111 (48.5)	78 (34.1)	21 (9.2)	16 (7.0)	3 (1.3)	- (-)	4.21	.968

7. The judgmental process by adjudicating officials have, to what extent, expedited conflict transformation to lasting peace in your community	92 (40.2)	71 (31.0)	30 (31.1)	33 (14.4)	3 (1.3)	- (-)	3.91	1.132
8. Intra and inter-community dialogue has, to which extent, helped in the enhancement of peaceful co-existence among former combating groups and communities in your locality	80 (34.9)	74 (32.3)	42 (18.3)	26 (11.4)	7 (3.1)	- (-)	3.87	1.091
9. Local institutions have, to what extent, developed civil societies that can sustain the needed peace and harmony after conflict resolution in your local area	67 (29.3)	94 (41.0)	27 (11.8)	32 (14.0)	8 (3.5)	1 (0.4)	3.77	1.192
10. Local governance has, to what extent, incorporated into peace-keeping after the communal conflict in your local area	75 (32.8)	84 (36.7)	33 (14.4)	23 (10.0)	13 (5.7)	1 (0.4)	3.82	1.203

Source: Field Survey, 2018.

NB: *f* = Frequency; % = Percentage

### Test of Hypothesis

This section dealt with the analysis/interpretation of hypothesis of this study. The statistical tool used in the analysis of the data was spearman's correlation co-efficient. The alpha level used in the analysis was 5% (i.e. 0.05). This hypothesis was tested on extent of the effect of local institutions of governance on the incorporation of peace-keeping after the communal conflict. The test was carried out using the scores from the ratings of the respondents. The spearman's correlation co-efficient result was generated from variables 1 – 10 set out in the questionnaire for this purpose.

$H_0$ : Local institutions of governance have no significant effect on the incorporation of peace-keeping after communal conflict in the study area

**Table 2 Correlation analysis between Local Institutions of Governance and Incorporation of Peace-keeping in the Study area from 2005 to 2017**

Hypothesis	Correlation co-efficient (r)	Df	p-value	N
Local institutions of governance have no significant effect on the incorporation of peace-keeping after communal conflict in the study area between 2005 and 2017	+0.631	1	0.000	229

Source: Field Survey, 2018

This model summary table stated the proportion (percentage) of the (sample) variable in the dependent variable that can be attributed to the independent variable(s). The Table 2 above presented the correlation analysis between local institutions of governance and incorporation of peace-keeping in selected local government area within Southwestern Nigeria. According to Table 2, the spearman's correlation coefficient was positive

(+0.631), which is significant at  $p < 0.05$ . The positive coefficient indicated that there is an approximate (63%) positive association between local institutions of governance and the incorporation of peace-keeping after communal conflict in Southwestern Nigeria. Since probability value (0.000) is lesser than alpha level (0.05), the study therefore rejected the null hypothesis and concluded that local institutions of governance had significant effect on the incorporation of peace-keeping after communal conflict in the study area ( $r = +0.631$ ,  $p < 0.05$ ). The spearman co-efficient therefore implies that 63% of the changes occurring on the incorporation of peace-keeping at the local level in the Southwestern Nigeria was associated with the impactful roles of local institutions of governance. It therefore implied that significant extent of effect existed between local institutions of governance and incorporation of the peace-keeping process with a practical difference from the extant views on the subject matter.

In addition to the quantitative data analysis, it seems obvious from the interviewees' responses that ensuring peace sustenance after the resolution is not a devoted task to the local institutions. Most often, post-conflict agenda is not visible; and rare in practice in local communities within Southwestern Nigeria. Majority of traditional rulers were asked on the modalities of peace-keeping in their respective communities. In this respect, no strategy was asserted; rather the common saying was that "everyone goes back home after adjudication has been done". It was further asked that do the local institutions ensure legitimacy on their adjudged communal cases. Responding to this, one of the traditional rulers asserted that "our judgement is subjected to the compliance of the disputants. We don't have the power to force it upon them. But, he who respects the culture and tradition: will give respect and abide by our rulings on any communal conflict". Inferring from this quotation, it could be maintained that local institutions appear incapacitated because their rulings are not forcefully binding on the people. Rather, they only enjoy cultural privileges which are not firm enough to enhance peace after conflict resolution.

Most interviewees expressed almost the same opinion on the unstipulated strategies of local institutions on peace-keeping. A representative of NBA State Chapter discussed that prevention of re-insurgence on the already adjudged communal case has no impulse from the local institutions; not even from the formal judicial system. Only nature takes its course. However, the institutional opportunities of local institutions have not been harnessed, especially on frequent community dialogue and sensitisation. It was clearly emphasised that for peace-keeping to be achieved by local institutions; the adjudged cases must not be left without close supervision on its strict adherence and compliance. This is said to be helpful so that the adjudged case will not be transited.

A legal luminary, representing one of the Attorneys-General, maintained that the context of peace-keeping is an issue of respect to the rule of law at all levels. However, the recalcitrant nature of the people places a big question on peace-keeping. This becomes a difficult task for local institutions to avert the danger of re-insurgence of communal conflict. Countable numbers of re-insurgent cases abound in Southwestern Nigeria whose cases have already been settled, yet still raise their ugly heads. For example, *Ife – Modakeke* is a re-insurgent communal case among others.

One of the High Chiefs in *Ipetumodu*, Osun State maintained that only internal mechanism or apparatus of local institutions can facilitate peace-keeping. Differences of the disputants would be aptly mediated; and the resolution of the communal cases would



be internally reached, such that, there would be no further grievances after the resolution. This view also corresponds with that of a traditional chief in *Oba-Oke* who stressed that internal amicable resolution and communal relationship are key instruments of peace-keeping. These are said to be evident mechanisms of local institutions on peace-keeping. The religious leaders however admonished that peace-keeping after conflict resolution is a matter of good spirit and love. The non-indigenous group leaders also explained that peace-keeping is the commitment of every conflicting group. Peace can be kept when the concerned groups share similar interests and views about peace sustenance. Peace-keeping is not one-way; it is rather complementary.

In furtherance to the interview analysis, the ZY Index Table 3 codified and presented the opinions of the discussants in the study area with respect to the modalities of local institutions towards peace-keeping after communal conflict. The discussants were asked to itemise the strategies that could be used for peace-keeping on each of the concentrated communal issues. As presented in ZY Index Table 3, the strategies were thus listed on the basis of their vantage positions and vast experience on those communal issues.

More than 10 discussants expressed dual positive views about community dialogue as a practical strategy used by local institutions to keep peace after conflict resolution. This enjoyed a remarkable acknowledgement on chieftaincy matters in Ogun State. A similar view was not found elsewhere about community dialogue across the three (3) selected States in Southwestern Nigeria. Community sensitisation was not acknowledged by most discussants. Only a few discussants expressed positive opinion on community sensitisation as a useful mechanism for peace-keeping in Ogun and Ondo States. While this is not obtainable in Osun State because the majority of the discussants expressed a negative opinion to this feat.

On indigenes-settlers' crisis, mediation of differences was only expressed by few discussants in Ogun and Osun States. This means that the discussants' views on this strategy are not positively overwhelming. The community sensitisation went in the same direction though in two different States, namely Ogun and Ondo States. Inter-ethnic dialogue, as veritable as it implies, was negatively observed by the discussants as a strategy for peace-keeping on indigenes-settlers' crisis in Southwestern Nigeria.

On Land disputes, the intra-family dialogue appears to be extremely positive and impactful on peace-keeping about the subject matter. This enjoyed positive opinion by at least 10 discussants across the three (3) selected States representing Southwestern Nigeria. On the other hand, about 12 discussants had a negative opinion about the institutional authority of the local institutions on peace-keeping. While it was just a few discussants that gave attitudinal credit to the respect to the rule of law.

On boundary disputes, the formal adjudication system becomes a matter of significance on peace-keeping in Southwestern Nigeria. All other strategies can be said to be somewhat fair but not as effective as proper adjudication in the court of law. Few discussants, however, extolled the virtue of inter-community dialogue as a strategy for peace-keeping in Southwestern Nigeria. Due to its unpopular practice, this is bound to be mostly unused despite its potentiality to ensure peace-keeping in Southwestern Nigeria.

**Table 3: Local Institutions of Governance and Incorporation of Peace-Keeping in Southwestern Nigeria (ZY Index)**

Items	Ogun State	Osun State	Ondo State
<b>Chieftaincy Matters</b>			
Community Dialogue	++	+	-
Community Sensitisation	+	-	+
<b>Indigenes-Settlers' Crisis</b>			
Inter-Ethnic Dialogue	-	+	-
Community Sensitisation	+	-	+
Mediation of Differences	+	+	-
<b>Land Disputes</b>			
Respect to Culture and Tradition	+	+	+
Intra-Family Dialogue	++	++	++
Institutional Authority	-	-	-
<b>Boundary Disputes</b>			
Inter-Community Dialogue	-	+	+
Proper Consultation	-	-	+
Adjudication System	+	++	+

SOURCE: Field Work, FGD, 2018

Note: - Negative opinion expressed by more than 12 discussants

+ Positive opinion expressed by few or not more than 5

discussants

++ Positive opinion expressed by many or at least 10 discussants

## CONCLUSION

The third objective also revealed that significant effect existed between local institutions of governance and incorporation of the peace-keeping process with a practical difference from the null value ( $r = +0.631$ ,  $p < 0.05$ ). This quantitative finding established the fact that local institutions of governance have trajectories in peace-keeping processes. This was against the views of Adar (2005), Charles (2005) and Agwu (2007) when they posited that little or no internal peace-keeping mechanism could be observed among governments, local institutions, and civil society organisations in the Continent of Africa. As observed from the qualitative data for this study, the significant effect of the local institutions of governance may only be somewhat pathetic. This is because local institutions appear incapacitated because their rulings are not exclusively binding on the people. Rather, they only enjoy cultural privileges which are not firm enough to enhance peace after conflict resolution. Hence, periodic communal dialogue remains a key strategy of peace-keeping in most African communities.

This qualitative outcome provided rationale behind the study implication of Omede and Saka (2005) when they explained that warring parties must be ready to put aside their differences and design a reconciliatory process aimed at putting an end to the conflict with high respect for the traditional rulings and cultural positions. It was also observed from the triangulated data that there are three (3) factors that determine the positive context of peace-keeping in *Yoruba* culture, just like in other African cultures. There should be a high respect to the rule of laws at all levels; the recalcitrant attitude among

the youths must be checkmated, and the internal mechanisms of local institutions of governance must be formidable.

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