



**GRASS ROOT GOVERNANCE AS A CATALYST FOR
SECURITY MANAGEMENT IN KWARA STATE: OFFA
AND ERIN-ILE COMMUNAL CRISES IN PERSPECTIVE**

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19/27MPA/00006

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GOVERNANCE FACULTY OF HUMANITIES, MANAGEMENT AND SOCIAL
SCIENCES, KWARA STATE UNIVERSITY, MALETE IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF M.Sc. in PUBLIC
ADMINISTRATION.**

MARCH, 2022

CERTIFICATION

This is to certify that the research project titled: GRASS ROOT GOVERNANCE AS A CATALYST FOR SECURITY MANAGEMENT IN KWARA STATE: OFFA AND ERIN-ILE COMMUNAL CRISES IN PERSPECTIVE was carried out by Jerome Okafor. The project has been read and approved as meeting the requirements for the awards of Masters of Science (M.sc.) degree in Public Administration in the Department of Politics and governance, college of Humanities, Management and Social Sciences, Kwara State University Malete

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DEDICATION

This Research work is entirely dedicated to the loving memory of Late Chief Vitus Okafor- Obi, Ogbuehi Ezike-Chukwudum, Onye Ogadiririnma

ACKNOWLEDGEMENT

I return all the glory to the almighty God for his Providence and to Mama Maria for her intercessory roles in my life.

My gratitude to Ndi Ogadiririnma, Late Chief and Lolo Vitus Okafor for laying the foundation of my Academic pursuit, knows no bound. Also, my Angel, Mrs. Ifeyinwa Okafor who has always been tirelessly there to hold forth.

My profound gratitude goes to my Supervisor, Dr. Mrs. Rashida Adamu Oyoru. Apart from always taking her time despite tight schedules to flip through every page of my submissions, she ensured the resources for the success was within my reach. The contributions of my co-supervisor and Lecturers, Dr. Moshood Salahu and Dr. Abdulahi Alabi are immensely appreciated; it ensured I wasn't held in the dungeon. To my coordinator, Dr. Ibrahim Salawu, I humbly and sincerely appreciate your criticism and guide in the course of this work, it snowballed into success of this work. Also, I acknowledge my HOD, Dr. Idris Danjuma, our Baba in the department, Prof. Abdul Rauf Ambali and Hon. Justice Sikiru Oyinloye, my prayers for you is that your source of wisdom will never cease.

This work won't have been successful without the ably contributions of my resource persons, Dr. Amin of Radio Nigeria; Dr. Olumide of Kwara state college of Education and Dr. Okano of Thomas Adewumi University who were always willing to assist me each time they are being call upon. The contribution of my colleagues, Jumoke Bello, Bayo Adeyanju, Adeyanju Adeola, Hauwa Mustapha, Kayode and Gabriel (gabby) is noteworthy and I appreciate meeting you all in life.

Of course this page won't be complete without mentioning my countless blessing, handsome and beautiful kids: Kosi, Dozie, Kamsi and Muna may you continue to be source joy to Daddy and Mummy

ABSTRACT

Insecurity is a clog in the wheel of sustainable development just as security management is synonymous to sustainable development. Notably, Insecurity is not only a Nigeria or third world phenomenon but a global phenomenon that contributes negatively to the social, political and economical instability of nations. This research work determined the role of local government authority in security management. However, the study examined institution of grass root governance in Nigeria such as the traditional institution. It further examined the significance of local government autonomy in security management and higher government interventions for sustaining security management within Offa and Erin-Ile communities. The study utilized Human security theory and system theory. Also, descriptive survey research method was employed for the study and Taro Yamane formula was used to derive the sample size from the population. A total number of 400 questionnaires were distributed to elicit response from the respondents. The findings reveal that traditional institutions are significant in security management, local government authorities enacted to maintain law and order are hindered by its lack of autonomy and interventions by higher governments to communities for security management does not reflect inclusiveness. The researcher recommends the need to constitutionally recognise the roles of the traditional rulers within the federation. Also, that the national assembly should present bill that will grant autonomy to the local government authorities as a third tier government. Lastly, government at all levels should shun sentiments and ensure inclusiveness in the delivery of public goods to the people.

TABLE OF CONTENT

i. Title page	i
ii. Certification page	ii
iii. Dedication	iii
iv. Acknowledgement	iv
v. Abstract	v
vi. Table of content	vi
Chapter one Introduction	
1.1 Background of the study	1
1.2 Statement of Problem	5
1.3 Research objectives	8
1.4 Research Questions	8
1.5 Hypotheses	9
1.6 Scope and limitations of the study	9
1.7 Limitations	9
1.8 Significance of the study	10
CHAPTER TWO	
2.0 Literature review and theoretical framework	
2.1 Autonomy and local government Administration	11
2.2 Vicious circle in local government administration in Nigeria	21
2.3 Traditional administration in the western Nigeria	24
2.4 Traditional institution in pre-colonial Nigeria	25
2.5 Traditional approach to conflict resolution	28
2.6 Traditional leaders and security management	30
2.7 Stakeholders in security management	32

2.8 Higher government intervention in Offa and Erin-Ile communal crises	34
2.9 Prevention of future Occurrence	
2.10 Theoretical framework	45
2.11 Empirical study	54
CHAPTER THREE	
3.0 Research methodology	
3.1 The Area of Study	56
3.2 Research Design	57
3.3 Instrument for Data Collection	57
3.4 The Population of Study	58
3.5 Sampling and Sampling Techniques	58
3.6 Data Collection	59
3.7 Unit of Analysis	60
3.8 Method of Data Collection	60
3.9 Instrumentation	60
3.10 Validation of Research Instrument	61
3.11 Reliability of research instrument	61
3.12 Procedures of Data Analysis	61
3.13 Ethical consideration	62
CHAPTER FOUR:	
4.0 Data Presentation, Analysis and Discussion of Findings	

4.1 Respondents rate of return	63
4.2 Background Information of the Respondent	63
4.3 Answers to Research Questions	66
4.4 Hypotheses Testing	70
4.5 Efforts previously made by the LG council and the Traditional Institution	
4.6 Discussion of findings	74
Chapter Five	
5.0 Summery, Conclusion and Recommendation	
5.1 Summery	78
5.2 Conclusion	78
5.3 Recommendation	79
References	
Appendixes	

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Security is not only limited to freedom from bodily injury but it also encompasses a state of freedom from any vice that is capable of inhibiting ones freedom. The Merriam Webster online dictionary defined security as freedom from danger. In order not to revert to a state of nature, the existence of any form of government is designed to ensure and enhance peaceful coexistence of its citizens. As such the pertinence of security management cannot be overemphasised and that is a pointer for the enshrinement of protection of life and property of the people in the constitution of states thereby making it a core duty of the state to provide security to the people.

The United State America, the United Kingdom and many countries outside the shore of the third worlds or Africa have the scar of insecurity indelibly so insecurity is global phenomenon. Globalization as a phenomenon is also been threatened by this monstrous giant called insecurity. Most countries around the globe are battling with one level of insecurity or another. If it is not issues of terrorism just like the January, 2019 car bomb in Bogota, Colombia that left many injured as reported by the voice of America in the year 2020, then it is the issue of conventional warfare between Nations just as we have in the recent Israeli-Palestinian conflict, or as its currently gathering momentum between Russia and Ukraine. Tightening of borders against asylum seekers and travelers by the greater economies are some of the dangers posed by the evil of insecurity globally. Also this is why it is difficult to attain visa to some countries and as such travelers are meted with different degrees of inhuman treatment in airports just to visit other countries either for tourism or for businesses and thereby threatening international order

Within the African continent, the tale is not farfetched. Insecurity has left an indelible print on the surface of almost all the states within the continent. To mention but a few, insecurity raised its ugly head in the xenophobic attack in South Africa and many were sent to their early graves apart from investment that were loss in the melee. The recent overthrow of government by the military junta in some states within the Africa soil is also adding to the

degree of insecurity in Africa. So also is the communal conflict as we have it in Niger republic and between two villages, Tchombangou and Zaroumdareye where many lives have been decimated by twin evil of religious extremism and communal clashes just as reported by British Broadcasting Corporation in the year 2021. So also insecurity manifested but in a low degree in Ghana. Just as there was loss, threat and truncation of businesses activities within that area and which was orchestrated by some members of the host communities in Ghana. The count continues in that manner. The resultant effects of all this aforementioned is Famine, hunger, brain drain food insecurity to mention but a few

In Nigeria the evil sown by insecurity has taken a toll on the people because within the geopolitical zones that make up the country, Nigeria, insecurity and its scars are obviously and conspicuously written within its four walls. For example, in the Northeast, Boko haram insurgency and banditry had gradually metamorphosed into a national norm. This is because the unleashing of terror in all works of our national life and almost on continual and unhindered bases is the daily headline of tabloids. Within the north west geopolitical zone, a day hardly pass by without the news reporting how herdsmen and farmers clashes spill the blood of the innocent or noncombatant targets as such gory sites is well pronounced within those areas.

More so, within the north central states of Nigeria, herdsmen and banditry have ensured that people (natives and settlers alike) experiences renewed form of insecurity and that that part of the federation is also underscored on the map of insecurity as far as Nigeria is concerned. In the southwest, herdsmen and farmers crises have come to take a new dimension. The green vegetation, a national endowment and amongst the heritage for the posterity of Nigerians have come to be a hideout and home to some unscrupulous herders whose new found game, is kidnapping, killing, raping etc. To justify this assertion was “the recent vacation order by Governor Akeredolu of Ondo State” (The Punch Newspaper, 2021). In the south-south geopolitical zone the case is not farfetched just as the activities of the herdsmen is portraying a serious precarious situation within the society and many of the state governors are leaving no stone unturned by considering the prohibition of open grazing within their areas of jurisdiction. Also, within the said south-south zone is the renewed insurgency in the region which was attributed to the inability of the dispensation of current President

Muhammadu Buhari led Administration to uphold the understanding implemented by the past President Umaru Musa Yar'adua through the amnesty programme (Moses & Olaniyi, 2017). As such restiveness is gradually fanning embers. On the map of insecurity as far as Nigeria is concerned is in the southeast geopolitical zone, where the renewed agitation by the proscribed indigenous people of Biafra (IPOB), for an independent state and whom recently launched a security group named: Eastern security network, purportedly to wrestle insecurity in the region (The Guardian Newspapers, 2020). Also within the said zone is the rate at which kidnapping for ransom is a new found economic vacation.

The resultant effect of all this evil of insecurity are not limited to disruption of Economic activities, decrease in foreign direct investment (FDI), deepening corruption at all levels, just as tourists do not visit unsafe places. These have contributed to the vigorous borrowing by the government of the day to prosecute budgetary provisions. Insecurity has also declined the rate of the countries agricultural productivity and this is beckoning on hunger and famine as a result of food insufficiency. Also as a result of increase in rate of Asylum seekers, there is increased rate in brain drain within the federation not only as a result of disparity in wages but also as result to the evil posed by insecurity. This impact of brain drain can be felt in the health care sector where our valuable resources mostly manpower resources are all over the globe and doing very well while the citizens of their home states wallow in need.

Nevertheless, communal dispute is not left out of the evil of insecurity. Communal crises are common phenomenon among and between neighbouring towns or villages. It is constituting and portraying a serious security situation among the disturbances within the Nigerian federation. This can be seen within some neighbouring towns in some states of the federation for example, the Aguleri-Umuleri in Anambra state, Share-Tsaragi and that of Offa-Erin-Ile in Kwara state, just to mention but a few.

Security management, no matter the price is vital to any climate and one of such reasons is because such environment is the bedrock for any sustainable development. The former Ghanaian president, John Kufour once noted, "The bane of Nigeria development is insecurity, he observed further that insecurity situation in Nigeria is costing Nigeria its leadership role in Africa in terms of development. As a result, it is unable to assume her rightful position and it's from Nigeria other African nations could benefit or copy as a role model and that if there

is no security, there is no liberty, and if there is no liberty, life is not meaningful and society reverts back to the state of Nature and man's primary objective of forming a state is defeated" (Kufour, 2012).

From the backdrop, if there is anything Nigerians require among the hierarchy of needs at this point in time when all the zones that made up the Nigerian geographical arrangement are perturbed by plethora of economic and socio-political challenges occasioned by the evil of insecurity within the length and breathe of the Nigeria state, you will agree with the study that it is a secured society. This submission is uppermost just as the epidemiology of insecurity is just within the grassroots just like its contemporaries, "a remarkable discrepancy is how these problems are being managed by both entities," (Adejumo, 2011).

It is on this backdrop and to nip insecurity in the bud before it metamorphose into as full fledge national concern and a threat to national security just as been witnessed in some subordinate units, is the need for this study just as a response to the growing spate of insecurity within the Nigerian federation and to proffer a bottom-up approach to security management in Nigeria with a characteristic reference to the recurring communal clashes between Offa and Erin-Ile communities in Kwara State.

1.2 Statement of Problem

Offa and Erin-Ile communal crisis which is the reference of this study have taken a drastic toll not only within the two neighbouring towns but the state, Kwara state in general. This issue as historically analysed has to do with a disputed land boundary between the two towns and it's as old as the state (Kwara state) itself just as the state was created in the year 1967. Some literatures attributed this communal crisis that have maimed and displaced many and had created an atmosphere of uncertainty occasioned by growing animosity since the year 1907 to lack of respect on the recommendations proffered by the conflict management team in place. This crisis from the fact available had affected both the economic, social and political activities of this once peaceful neighbours.

Not oblivious of the submission that there is no conflict devoid of political or economic undertone because conflict emanates from the struggle for the control of the community hemisphere, globally (Zubair G.A et'al, 2021). Crisis of any form is as old as mankind and will also continue to coexist among the living. This might be as a result of barriers that exist with communication of any form. Crisis obviously emanates into altercation and metamorphoses into a violent situation as a result of proximity or neighbourliness just like communal crises do arise between good neighbors. And if utmost care is not taken it perpetuate as an act of insecurity.

Crisis becomes a transitional issue when the process of resolutions is devoid of an acceptable mechanism for truce or peace to be achieved mostly among the contending parties. However, Individuals and societies have continued and will continue to commune regardless of any unforeseen because of conflict management mechanism in place to suite coexistence. This is germane because no individual or entity can exist in isolation and as such conflict resolution strategy devoid of any bias by relevant bodies should as a matter of urgency be obviously in place. Such relevant bodies just as the study projects a bottom up approach in the management of insecurity is the local government authorities.

The protracted communal crises between these once good neighbors, Offa and Erin-Ile have traversed into generations. The conflict is now at a state where the stakeholders in security management must nip the issue at the bud so as to prevent this nightmare that has

metamorphosed into a state of insecurity and a toxic whose effect is and will continue to take a toll not only on the community but even the state at large. Moreover the effect the said communal crisis is having on both communities is quite humongous and it's traceable on their social, political and economic landscape.

As far as Offa and Erin-Ile communal crises is concerned, animosity have been sown into either group as one will be bewildered on the way and manner investment that are attributes of development and situated not even on disputed parcel of land but owned by a member of opposing communities do suffer wantonly. Such investment were either razed or destroyed. Since the crises is between two opposing groups, It is pertinent to be bear in mind that as far as violence or acts of violence is in the discourse, no single individual or tribe has its monopoly and as such any group that inflict violence on another should expect a retaliation from the part that suffers such an act of violence in a future time and this is the reason for renewed cases of violence that has characterised not only the said communal crises between Offa and Erin-Ile communities but any of such within the Nigerian federation.

Notably, this crisis that has registered that zone in the map of violent prone area within the state has plunged marriages into divorce or risk untimely termination of life. The once Rosy relationships among married couples from both communities have been threatened. In fact those that still value theirs (marriages) hurriedly move their cherished partners that hails from opposing towns away from the communities glare to evade angry warmongers in search of such couples (Ayodele A. et'al 2019). As such, consummation of future marriages between indigenes of Offa and Erin-Ile lies in Oblivion inasmuch as the crisis has truncated such social activity.

Event too has also proved that before the intervention of the security agents from different formations within the state to synthesize with the available structure, unimaginable destruction might have occurred. These also do leave the side that suffered most from the conflict to prepare ahead for its pound of flesh. This mentality has led to buying and stockpiling weapons of war and hiring of foot soldiers to prosecute future crises by well to do members of both communities (Akinyemi, 2006).

Within the period under review, despite the fact that businesses within the disputed area were destroyed and owners lament their losses, peace pacts have been established. This is just to ensure peaceful coexistence between these warring communities. Also to allow for peace to grow, glow and also to allow a robust socio economic development within the towns as no meaningful development can be guaranteed in a state of insecurity, past administrations in the state had come up with peace pacts by way of interventions. Just as the crisis between these two towns had left people at the receiving end of this impasse, passersby, tourists, commuters and other affected individuals whom are directly or indirectly affected with this re-occurring decimal do recount their ordeal as many were always caught up in the melee

The said peace pact has been brokered by the state government, the traditional rulers, associations, religious groups and other stakeholders within their purview. For example evidences and focus group discussion revealed that Kwara State government among others had set up committees, panels and judicial commission of inquiry to look into the boundary dispute between the communities. The state government also imposed a dusk to dawn curfew to forestall further escalation of the said violence. It is pertinent to note that in the year 2018, the sun newspapers reported that “the people of Offa and Erin-Ile communities in the Offa and Oyun Local Government Areas of Kwara State have decided to end their age-old inter-communal conflict and forge ahead for mutual benefit, development and growth. These two neighbouring communities were brought together by a youth organization committed to peace and development in the area”.

Also, for judicial settlement, the Supreme Court of the federation not only abdicated some of the parcel of land under contention but also awarded a sum in favour of the Erin-Ile community, in its ruling (the nation, 2018). It is pertinent to note that this ruling was not the first of its kind. It had been adjudicated upon in previous occasions and by different level of the judicial hierarchy. On this, coupled with the interventions of the past and present administrations in the state and the failure of this interventions, Ojalabi et'al (2021) noted while he examined the trend and nature of intervention and found as a major setback the lack of synergy in the efforts of the reminiscence of leadership in the state and precedent of the hierarchy of court in the crisis. He also noted that they had also politicized the crisis by bringing what he termed as “some sort of political understanding” into the matter. He

concluded that such approach to conflict management have proven inadequate and futile in a conflict like Offa and Erin-Ile communal crisis. Such is the reason for the failure of this intervention from arriving to a truce and subsequently, sustained a peaceful arena.

In the light of the aforesaid, the crisis that has been riddled with protracted undertones, different interest group seems to have lost confidence in the peace process. This is obvious in the way and manner some group of market women took to the street to protest the biasness of the police who were drafted to quell, maintain and sustain a peaceful atmosphere between this once peaceful neighbors (Azeez, 2021). Such position will always arise because of the position of the local government in the country. The local government being the last tier of government and the closest tier of government to the people supposed to be community driven as far as part of the essence of government which is the maintenance of law and order is concerned. Also no other tier of government is supposed to have the knowledge of any given nook and cranny like the local government authority since they are within and nearer to the people at the grassroot. Such responsibility of managing crises should be within the hemisphere of the local government.

As far as Nigeria is concerned, Insecurity thrives as a result of purported negligence on the part of the federal government which was well pronounced on the current centralization of security management in the exclusive list of the federal republic of Nigeria. The nomenclature of the chief security officer attached to the state governors is a mere titular administrator as recourse has to be paid to the security architecture of the federal government and sometimes there exist communication gaps between the current security architecture and the chief security officer of the states (subordinate units) (Kayode Oyero, 2022) underscoring the titular position of the thesis.

This thesis which is of the view that the local government has been under utilised as a tier of government tends to propose the architectural design of the management of insecurity within the local government authority. This submission is germane as no one or group knows the grassroot better than the people from that community. The title of chief security officer should be bestowed to the local government administrators and not just as titular as aforementioned but ensuring the exclusive list item of security management is also in the residual list so that the local government in Nigeria as a tier of government can be adequately

utilized like it's contemporaries globally when the issue of maintenance of law and order or security management is juxtaposed.

1.3 Research objectives

The main objective of this research work is to determine the role of local government authority in security management.

Other specific objectives are to:

1. Highlight the Significance of the traditional institution in security management in Nigeria.
2. Highlight the significance of local government autonomy in security management in Nigeria.
3. Examine higher government interventions for sustaining security management in Offa and Erin-Ile.

1.4 Research Questions

The researcher while carrying out this research work will ensure that solutions are provided for some formulated questions mostly as it has to do with achieving these underlying objectives and sustaining national security. Questions are pertinent to every researcher and this study will consider these questions as a veritable guild to unravel and analyse solutions accordingly.

These questions are as follows:

1. What is the significance of traditional authority on security management in Nigeria?
2. What is the significance of local government autonomy in security management in Nigeria?
3. What are the specific higher government intervention efforts in sustaining security management in Offa and Erin-Ile?

1.5 Hypotheses

H₀ There is no significant relationship in the mean rating of the perception of Offa and Erin-Ile communities on local government authority and security management.

H₁ There is significant relationship in the mean rating of the perception of Offa and Erin-Ile communities on local government authority and security management.

H₀ There is no significant relationship in the mean rating of the perception of Offa and Erin-Ile communities on various higher government interventions and security management in Offa and Erin-Ile areas.

H₁ There is significant relationship in the mean rating of the perception of Offa and Erin-Ile communities on various higher government interventions and security management in Offa and Erin-Ile areas.

1.6 Scope and limitations of the study

The purpose of the study is to proffer a bottom up approach in the management of insecurity in Nigeria. Since it is absolutely impossible to study the entire universe, to also ensure that future research is encouraged and as social science research depends on a sample of a given population, this research work will be limited to selected town, Offa and Erin-Ile, Kwara state.

The theories to be elucidated in the study are the human security theory and Administrative theory. The time frame of the study under review will be within the period of 2015-2021 This became significant due to the currency of the challenges of insecurity mostly in the area of communal clashes that have been recurring within the aforementioned area and which both local governments within the time frame, is experiencing. Lastly, the population of the study will be limited to 129,731

1.7 Limitations

Due to the fact that the research work centered more on the use of statistical data, mostly from the National Population Commission (NPC) and Local government Service Commission (LGSC), the onerous task of constantly seeking for the presence of the officer in-charge on the part of NPC for this data was tasking. As established, this was due to the unavoidably absence

officers in-charge due to their scheduled field work. Also the bureaucratic nature of the LGSC in sourcing for approval to visit the concerned local government councils of the sturdy for some relevant data that are vital to aid this research work was onerous and it in one way or the other hindered the timely completion of this research work. More so, difficulty in gaining access to the traditional rulers was a huge challenge to the success of this work. Finance was also of a contributing factor to the limitation of this work and so is the issue of logistics.

1.8 Significance of the study

At a dispensation that the security of the Nigeria state has been wholly threatened by plethora of societal vices and process of securing life and properties have failed optimally on that regard, this study will contribute optimally in the following ways:

To the academia, Apart from the fact that this research work will contribute to the cross-fertilization of intellectuality and metamorphose into a reference material for scholars, educationists and institutions of higher learning, it's also going to be a reference tool that will enhance future research.

To the government, this study will aid policy formulators and political executives mostly in Nigeria just as the country is undergoing threats in the security sector to formulate and implement needed policy in this ramification.

To the local government actors, this work will be an invaluable tool and a companion that will ensure that stakeholders or major players in this sector are managed to achieve desired goal in ensuring national security management within their area of control.

Lastly, to the individuals, this study will be of an immense benefit to the people to know where to look up to in the circumstance of need most especially, security needs and to know the role available to them in such circumstance.

CHAPTER TWO

2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Autonomy and local government Administration

Since the attainment of self rule from the British colonial masters the issue of security management has been a centralized item exclusively reserved for the federal government of Nigeria. Thereby, this ensured that the attributes of sub-national or national security are within the management and control of the federal government. In Nigeria, the military, the police force, the civil defence, etc are such attributes that guaranteed the management of national security. Going by the dynamism that can be traced almost in all facets of human endeavour with governance inclusive in our contemporary era, many nations are kept on their feet just to implement antidotes to counter current realities as far as insecurity is concerned. By so doing countries around the globe have also ensured that there must exist an obvious proportional relationship between current realities and governance.

With careful observation one will be overwhelmed by the departure from the narratives that have characterized the global setting. To be pragmatic, within the era of conventional warfare to the era of cold war, insecurity was an attribute of inter-state. However, from the early 1990s insecurity have dominated the discourse from the axis of intra-state and to maintain relevance in terms of sovereignty, nations as matter of urgency should review its stance in the management of insecurity. Thus this submission calls on the need for the role of local government authorities in sub-national security management with focus on the lingering communal crises in Offa and Erin-Ile communities.

Obviously within the federating units, the submission is not farfetched that socio-political and economic landscape in Nigeria has been destroyed by the endemic twin evil of crime and violence (Garga, 2015). This pointer can be linked to the colossal failure of reminiscence of leadership in the country, to successfully address the challenges brought to the limelight by poverty, unemployment and inequitable distribution of wealth among the societies that characterized the Nigeria federating units. This now a national norm has brought about anger, agitation and violent crimes against the Nigerian state by some individuals and groups. Such

crimes include militancy, kidnapping, bombing, armed robbery, destruction of government properties, among others (Adekola & Enyiche, 2017).

From the laxity at which the crime conglomerates, The government of the federal Republic of Nigeria have exhausted every approach of security i.e. “force to force” “carrot and stick” and diplomacy, just as the problem seems to rise with greater monstrosity just like the “proverbial phoenix” (Onifade et’al 2013). Among the stakeholders within the state and to ensure that machineries of governance are not negated towards the lopsided state of insecurity to security within the federation, has contributed to recent calls from quarters within the Nigerian federation for the need to embrace restructuring.

In the argument of McGraw (1998) “the security of a nation hangs on two pillars i.e: “maintenance and protection of socio-economic order in the face of internal and external threats; promotion of a preferred international order which minimizes the threat to core value and interest as well as to the domestic order”. The country’s social-economic sector have been threatened by the untamed evil of insecurity and which as it stands had depleted the nation’s foreign interactions by the way of foreign direct investments. As far as the narratives are concerned, Egwu (2001) notes that “the precarious situation might not be unconnected with the increasing ethnic hate, religion bigotry, political rivalry and a growing population of disgruntled citizens in the country who feel that they have been short-changed and given very limited or no access to the common patrimony”.

Also, in the face of insecurity in the federation, among the call for restructuring with security management as the topic of discourse, different quarters are of the opinion of constituting the introduction of State police to compliment the status quo. This, as projected have to do with enacting a policing agency that will be subjected to the management and control by the subordinate units within the federation. Others among the discourse are of the opinion on establishment and enthronement of community policing. These opinions are germane because security is the pillar upon which every meaningful development could be achieved and sustained (Nwanegbo and Odigbo 2013). It is important to state that these diverse views are coming at a time when the local government administration in the federation is bedridden and hoodwinked by the nomenclature such as the third tier government, government at the grass root etc. Little

wonder views didn't encapsulate its relevance in security management as far as the Nigerian state is concerned.

However, there are also diverse views that stand to support or oppose some of these submissions and among which are that "the country as it stand is not matured for the enactment of state police". "Community policing" was considered by the mainstream, Nigeria police as a better alternative to cushion the lingering level of insecurity. This is also coming at a time that the security of life and property within the system which is a core function of the state is depleting and on an astronomical speed and communities are looking and embracing alternatives that will guarantee the need for government which is the protection of life and properties. Community policing which is a partnership between the people and the conventional police is fast becoming the main practice around the globe. It is noteworthy to analyse that most state with the policy of community policing hinged its successes on security management roles assigned to their local government administrative system.

Nevertheless, historically, community policing as a concept originated from the United States in the 1970s as a philosophy and tactic of policing to integrate the public into police institution, not as police personnel but as collaborators in the security affairs of the nation for optimal efficiency and responsiveness (Wong, 2009 cited in Kasali & Odetola 2016). Be that as it may, careful observation on the long list of departments in the local government administration system as far as America is concerned one will observe the department of police which the Nigerian local government system is bereft of. Without mincing word the successes achieved on community policing in America will be as a result of the organogram of the local government administration.

Indeed, this approach advocates for a paradigm shift. Rather than leaving entirely the job of policing to state and police, people are more than ever tasked to play a lot of complementary roles in the security affairs of their communities. Therefore, it is not the function of the state (or government) to determine security imperatives for the people but it is the people who should have the final say in deciding their own security. In a plural society like Nigeria where exist over two hundred and fifty ethnic groups with diverse socio cultural heritage the people should form the integral unit of their policing and with the grass root government at the fore, coordination will be eminent in the policing activities. It is against this background that many governments of

the world have begun to adopt community policing for effective security management (Kasali & Odetola, 2016).

Olowu D. (1988) explained extant basis for local government existence as far as Nigeria is concerned and such are: Political integration and nation-building – creating a fertile ground for political participation, dialogue and interest articulation to achieve consensus. This, it is believed, obviously improves intra and intergroup relations and builds trust and confidence for mutual co-existence; Training in citizenship, political participation and interest articulation – instills correct behaviors and positive attitudes such as consideration, self-control, community responsibility, identity and accommodation. Participation and inclusiveness fosters a sense of unity and belonging while improving capacities for prioritizing local needs and allotting available resources. It also prepares citizens for selfless services in higher positions and responsibilities at the state and federal government levels; Promotion of accountable governance:- It is hoped that the promotion of democratic self rule at the grassroots will be a prelude to open, transparent and accountable governance; Promotion of claim-making on higher levels of government – Being a third-tier of government that is higher than individual and community interests, the local government is a credible stakeholder in the state in which it exists and the federal government. The local government makes claims and inputs on inter-governmental fiscal relations and other policies that though, made by over-arching or proximate authorities, and requires local expertise and knowledge for meaningful execution; Reduction of social discrimination – the local government is constituted of ethnic and communal groups some of which share common cultural and historical antecedents while others are disparate. It behooves on the 774 local government areas in Nigeria to manage over 250 ethnic configurations often complicated by unclear ethnic and political boundaries. The local government is expected to provide effective mechanisms for conflict resolution, reduction of social discrimination or cleavages and elimination of relative deprivation; Establishment of channels of communication - serves as a two-way channel of communication between the local populace and the higher levels of government. Apart from serving as a veritable tool in policy input, articulation and execution, it eliminates communicate blockade that can lead to prejudice, stereotype and conflict when government activities are not properly understood.

It is needless to compliment that the existence of local government as a third tier government and bestowing upon it the much needed autonomy will ensure the attainment of desired goal in the implementation of any policing policy that is capable of bringing a safer society. This is cogent because from the viewpoint of Ola (1984) where he sees local government as political subdivision of a state constituted by law and has substantial control of local affairs including the power to impose taxes or exact labour from prescribed purposes. As there is need for a total departure from the current practice where the Nigerian local government administrative system is congruent to the fact that it's local government authorities has suffered from unending whittling down of its powers by the state government which is mostly for self aggrandizement of state political office holders (Odo, 2014). This phenomenon has contributed to the fact that the state's local government authority have been reduced to a local administration, local arm of state administration or a visibly presence of an unseen state (Ahmed W.D et'al, 2018).

Autonomy is the ability of a tier of government i.e local government to be able to stand the test of time without an unnecessary recourse to any other higher or lower government insofar as its action is within the ambit of the extant laws. This act will brew confidence and trust which is the hallmark of governance. Borrowing a leaf from the recent #endsars protest that greeted the federation within the end of the year 2020, where the youths in their numbers took to the street to protest against what they call an end to police brutality, effective policing and reliance on the mainstream remains elusive (Kasali and Odetola 2016). As there can only be effective policing where trust between police and citizens exist. This is germane as reaction from various quarters can be likened to the fact that for there to be effectiveness in community policing, the public confidence and trust must be upper most on the mainstream which as it stand is already riddled with corruption (Ikuteyijo, 2009). Also, the relationship between police and civil community in Nigeria has been considered by many as unfriendly such that the men and officers of the police institution are often perceived by the public as those without any sense of responsibility, integrity and commitment to duties.

From evolution and functions, the characteristics of Nigeria Police as perceived by the common man which at the moment is lamentable. This characteristic feature can be attributed to the gap between the people and mainstream, police. The public police are often considered as stooges of the state and also whose loyalties wholly lie with the political elites and their cronies and not the

general public (Alemika, 2003; 1993 in Kasali and Odetola 2016). The existence of autonomy to the local government authorities and as a government at the grassroot will not only accommodate the peoples interest but also harmonise them with the foundational traditional beliefs of the people. This will inadvertently guarantee national security.

In our contemporary Nigeria, it has been noted in Dickson (2007) that most of the men and officers of Nigeria Police who have been engaged, have found it difficult to depart from the traditional ways of doing things especially in their relationship with their various communities and the relationship are considered not cordial. The long list of fragrance abuse of right of citizens and others that often accompanies corrupt dealings of the men and officers of the mainstream Nigeria Police has brought about the recording of violations of human rights by concerned individuals and bodies (Human Rights Watch, 2020). Human Rights Watch (2020) alleged insufficient capacity and staffing of domestic law enforcement agencies, it also presented not only serious allegations leveled against Nigeria Police by victims of police abuse interviewed but also evidences of high-handedness of armed men and officers of the Nigerian police force. Despite the conspicuous advert of police is your friend in all police formations in Nigeria, among the abuses often perpetrated are extortion, unlawful detention, physical abuse including torture, sexual violence while extra-judicial killings appear a regular routine among the police (Human Rights Watch, 2010).

Anthonia O.U & Johnson E. N (2014) elucidated local government's strategy or approach towards conflict resolution, they opined that the local government uses the official state security apparatus- the criminal justice system especially the Judiciary, Police and Civil Defense Corps as intervention measures for peace keeping. However, they maintained that it mainly serve as a stop gap method of conflict management by separating the parties in conflict and stopping further immediate violence. For result oriented partnership in policing that will guarantee security, Farrell (1988) opines that partnerships develops information exchange: the community provides information about the problems, conditions and locations, crime concerns, active criminals, etc and in return, the governmental agents will provide the community with information pertaining to community fears, problems, tactical information and advice about preventing and reducing crime. On this note, as a government that is existing at the grass root level, the local government in Nigeria, swimming in its pool of autonomy, will blatantly and blazingly harmonize this

submission and put into proper use the policies that will be implemented and guarantee national security. Local government status as the closest government to the people should be at the front roll in the campaign to achieve security management and sustainable national security in Nigeria through the management and enthronelement of local government autonomy.

The nexus for the attainment of set goals in security management through the synergy between the people at the grassroot and the governmental agents should be structured around the local government authorities. This is not against the submission of Anthonia O.U & Johnson E. N (2014) which advocated that mechanism for peace building which encompasses all the activities that generates and sustains the full array of processes and approaches needed to prevent conflict or transform exhaustive ones towards more sustainable, peaceful relationships should be installed within the local government organizational structure. The emphasis should be on the major tenets or pillars of peace building which include security, capacity building, democracy, institution building, good governance, human rights, and economic and social justice. This is pertinent because local government autonomy will enhance capacity building which will go a long way in emancipating the people at the grassroot through job creation, payment of salaries and emoluments as at when due as reliance on higher government will be laid to rest (Ahmed W.D et'al, 2018). Emphatically, this submission can only be enhanced through the provision of effective communication which the local government as a tier of government can decipher.

Good and functional working environment is antidote to failure in the discharge of roles. Duncan (1975 in Kasali & Odetola, 2016) opines that effective communication does not just happen but it is brought about by persons or group of persons who possess the knowledge and skills to synchronize the actions of numerous people and channel those actions towards common goal. Autonomy of the Nigeria local government authorities as an organisation must be enacted to embrace and assume its position and carry out its functions in line with global best practices and in lieu of current structure. Professionals will be in the services of the organization and unhindered access to funds to execute jobs or projects will enhance that tier of government to take its rightful place among its contemporaries, globally. Security management which in this context is the identification of local government's assets which include people, buildings, machines, systems and information, followed by the development, documentation, and

implementation of policies and procedures for protecting these assets, will obviously speak volume for the Nigeria local government authority (wikipedia).

The study, roles of local government authorities in sub-national security management, that is centered on the aspect of sustaining national security which will definitely guarantee continued peaceful co-existence of the Nigeria state, through a bottom-up approach. By this approach the local government with its unflinching autonomy is seen as a veritable tool for national security management in Nigeria .Local Government essence in Nigeria According to Ezeani E.O (2012) is that local government has many potential roles to play in the development process. They include the inculcation of positive citizenship attitudes, provision of community services for social and economic well-being and mobilization and management of community resources for rural development. From this narrative, there will be a guarantee to the industrial development of the Nigeria state which as it stands is on retrogression and a reflection of concepts of vicious hindrances to industrial development in Nigeria (Imhonopi & Urim, 2012). Little wonder the country's economic downturn and increasing rate of the indices of underdevelopment in the country.

Going by the fact that they (local government) exists at the grassroots, “Local authorities are created to render services in defined geographical areas, primarily because of the inability of central government to attend in detail to all the requirements of the society that have to be satisfied by a governmental institution” (meyer, 1978). National security as one of the paramount essence of governance should attract the collective weight of the tiers of government with the government at the grassroots at the fore front of the crusade. This is significant because the domiciliary of any act that will deplete the security architecture of any state erupts from the local government area.

Emphatically stating, if Nigeria local governments are constituted with its deserved autonomy and saddled within the Nigeria state, most acts that had brought about the wanton loss of lives, unparallel destruction of properties of the people and their means of livelihood won't have existed. This preposition is germane because as stated, traits of insecurity are domiciled within the span of control of a local government authority. For the sake of analysis, the Niger delta crises, the Jos crises, kidnapping in the south east, Boko haram terror group, the herdsmen/farmers crisis, banditry, religious extremism, hooliganism, communal clashes etc. are

all micro in appearance during inception but due to inactivity of the local government authority in the area of managements of national security they all developed and register the Nigerian state on the map of non peaceful nations and ranking 146 on the global peace index statistical table.

Moreover, it should be underscored that in the wake of civil disturbances or element that will propel the destabilization of internal security architecture of the state that obviously snowballs into state of insecurity, this research pinpoints that the victims are not only those domiciled within the confinement of such disturbances. Also, the victims are not only those who are party to the crises. There will be whole lot of others (victims) who in one or the other have something to do within that confinement either by way of transit or tourism that will be affected by the debilitating effect of such melee. Thus the need for a proactive grassroot security structure where the bulk of the security interplay is among levels of government. This proposition will be shared by the local government authorities as a tier of government and other higher levels of government. It is noteworthy to state that this is pertinent at this juncture of our national trajectory.

Advertently, the government at the centre is overburden by whole lot of duties. Little wonder why all eyes is on the federal government whenever issues of national concern are in discourse, thus the recent demand from varying quarters for urgent restructuring of the federation. As it stands in the Nigeria federation, the exclusive legislative list has sixty-eight items, while the concurrent legislative list has about thirteen items. These items metamorphosed into the known statutory functions of the federal government in the federal republic of Nigeria. Aside these is the concurrent items totaled thirteen, hence the need for decongestion or deconcentration of some of these items as it stands to allow for a more efficient and effective, proactive and result oriented commitment mostly in the management of national security.

Among the list of statutory function of local government as allocated by the 1976 reform is to assist in the maintenance of order and good government and prevent to the best of their ability the commission of criminal offence (Smith, 1981). However, as it stands, the Nigeria local government system has no known track record in national security management and which can also be attributed to known vicious circle that are tailored along its existence within the Nigeria federation. Moses et'al (2013) submitted that "Local governments in Nigeria perform below substandard level". He continued that "In most local government areas in Nigeria there is general

poverty, unhealthy sanitary conditions, poor health care, infant mortality and insecurity.” He also submitted that “Local governments have abandoned their primary role of being the vehicle for effective rural development in Nigeria”. In every level of administration, it is remarkable to note that there is always a vehicle that will be geared towards service delivery. Apart from the availability of resources there is also the need to exact without recourse and as at when the need arises. Moses et’al (2013) elucidated that “Three main resources are imperative in the survival of every organisation – financial, material and human resources. He concluded that “local governments in Nigeria have fairly adequate financial and material resources to perform optimally and effectively. However, they lack the human resources to manage the other available resources for effective performance”.

The Nigerian federalism is a sheer depiction of the American federal state. The latter system of local government reflects the existence of the following departments at the local government level that obviously constitute police and other roles for grassroot government and such department are; “Police, Fire, emergency medical services, libraries, public works, building and zoning, Schools, Parks and Recreation, Municipal courts, Streets and sanitation, Roads and streets, Public safety, Water sanitation, Senior citizen programs, Cemeteries, Housing, Community development, and Environmental protection department” (Lena, 2019). Odo (2016) opined that the history of the Nigerian local government system has been on trials and errors aimed at achieving viable local government institution without much success. Local government in the country began its long series of reforms from the colonial period when the colonial government attempted to de-concentrate the local administration as a basis for socio-economic development of the Nigerian state. With the shift in the mandate of local government from being primarily extractive, law and order agency to one engaged in grassroots development, the objective came to be redefined as comprising bringing government closer to the people. However, the success of the local government as a veritable tool for grassroots development is largely dependent on its viability. Nationally, local government administration leaves little to be desired when grassroot development is the discourse mostly in the national security parlance. This was thus inspired by the desire to interrogate why the search for viable local government system in Nigeria has been futile since the country’s political independence. Going by this submission there is need for an urgent reform so that the system can conform to current realities i.e. change in the narratives.

Bringing national security to the fore, Kazeem (2021) corroborated Moses et'al (2013) when he Submitted that “local institution had a noticeable effect on peace making process on the communal conflict but they are to a marked level, incapacitated owing to the lack of modern organisational power, extant authority, poor access to detailed information of crisis and a conflict of interest”. He therefore concluded that “local institutional strength on peacemaking has not developed to the extent of overcoming inter-communal and inter-ethnic crises. Rather its strength and successes lies more in dealing with intra-communal and micro conflicts”. The norm as it stands and as far as Nigeria is concerned is the absolute reliance on the over-burdened center, the federal government, on issues of insecurity. This view can extensively be linked to the mere fact that despite the known fact that insecurity has it domiciliary at the local government level as such should be seen at the forefront of the fight against insecurity. It can also be tailored toward the fact that local government administration in Nigeria lack known autonomy and as such cannot delve into critical responsibility as it supposed to been at the centre of any crises. Just as Okonette (2013) intellectualized local government autonomy from a new perspective from the ones in extant literatures which show that “prevalent political system largely determine the degree of autonomy the higher levels of government devolves to the local government authority. He furthered “that the suffocation and subversion of local government autonomy is more pronounced at the financial and leadership recruitment levels than in any other areas of intergovernmental relations.”

The imperativeness of the local government role in managing national security should constitutionally reflect federalism, just as the president is the chief security officer as far as the federation is concerned and the governors of the state also are the chief security officers of their various states of the federation, it is expected that being constitutionally elected executives, council chairmen should assume the duties of chief security officers in their areas of jurisdiction. This norm will instill sense of responsibility to the council chairmen just as the onus is on them and optimum will be achieved in the said sector. Be that as it is local government chairmen will invariably be held responsible on security lapses within their span of control.

2.2 Vicious circle in local government administration in Nigeria

The Nigerian local government is relegated by some abysmal practices that are constitutionally enabled but constitute a set back as far as its autonomy is concerned and such are:

Insecurity of tenure of Local Government Actors: The determination of tenure of office of political actors of local government councils became an issue of dispute between the state and local governments. Local government as a tier of government has been hampered by the instrument of the state in determination of the tenure of their political officers. In several occasions, many states in Nigeria terminated the tenure of the elected councils and replace them with selected cronies and members of ruling political party in the state. In addition, due to the lacunas in the constitution, the state governors appoint caretaker committee instead of elected members of the council to oversee the affairs of the council (Ahmed W.D et'al, 2018). In some prevalent cases, some state government even resolves not to conduct elections into the councils. This is inimical to democracy and development of the local government system in Nigeria. The choice of leadership in the council is no longer the decision of the local people, but the decision of the political party in power.

Joint account between the local and the state government: Section 162 (6, 7 and 8) of the 1999 constitution as amended made a provision for the joint allocation account between the state and local governments especially on statutory allocation. In pursuance of the above provision, Joint Allocation Account Committee was formed by the state governments, and in order to legalise the account, the state governors solicited the support of the presidency for the approval of the account, which thereafter was acceded to by the President (Nwaodike, 2013). Nevertheless, the essence of the account is that when revenue is remitted from the Federation Account, it will only contain a single figure for all the local governments in the State, and under normal circumstances, the state government is expected to add: 10% internally generated revenue and thereafter, genuine deductions such as salaries and allowances of primary school teachers, 1% training fund for Local Government Service Commission, 4% for the Traditional Council, 7.5% employer contribution and 5% rendered scheme etc. are made before it is shared among the local councils in the State. The implications of JAAC includes: The grassroot people are alienated from getting the necessary development expected from the local government since some of the chairmen with genuine intentions to perform creditably well are discouraged from carrying out their duties, It assigns more power and control to the state chief executives, the interest this money generates in the bank is not returned to the local government and revenue is diverted into something different aside from the initial expectation of the people and in the long run, the state chief executives and their cohorts become the beneficiaries.

The influence of Local Government Service Commission: Today, the Local Government Service Commission (LGSC) which is the appointee of the state government controls the local government personnel services. The state governments use the commission to regulate local government policies, and sometimes frustrate local government policies no matter how lofty it appears. With this, there is a contradiction to democratic development and stability in the reforms by providing for local government as a third tier of government in one hand and providing for local government service commission as an agent of the state to regulate local government personnel services on the other hand. The challenge is that the local government staffs charged with the responsibilities of enforcing the local government policies could be manipulated or frustrated by the LGSC.

The Conduct of Local Government Election: the conduct of local government election has been within the purview of the State Independent Electoral Commission, a state government agency. The state government wields absolute control of such an agency. The horns effect is that in most cases, the local government elections are conducted based on the dictates of the party in power and not to satisfy the democratic will of the local people. The political party or the governor in power uses the state power to select and not elect the local government political actors through the use of rigging and abuse of electoral processes, thereby depriving the local people the opportunity of achieving the democratic representation in the third tier government. Opinion in some quarters is that since opposition political parties do not fancy the conduct of such election due to its characteristic features why not appoint council chairmen and save tax payers money for other project within the states?

The power of the state governments in appointing auditors: the onus to carry out examination into financial activities of the local governments at intervals or conduct enquiries as the case may be through the appointment of auditors is on the state government. The lack of autonomy by the local governments and the consequent interferences by the state governments in their internal affairs constitutes an impediment to the achievement of viable local government system in the country. Also, bordering on the lack of autonomy by the local governments are other hydra-headed facts that has permanently stapled and disabled the local government to live up to expectation. These form the vicious circle which has no doubt rendered the local government administrations in Nigeria ineffective and as non-viable institutions for local governance.

2.3 Traditional administration in the western Nigeria

Prior to the incursion of the Europeans in a geographical expression now known as Africa which consequently was the manifestation of the amalgamation of the southern and the northern protectorates that also produce the Nigerian state, many traditional societies there-in have organised themselves within an organised political structure. That is what is now known as the traditional institution. Origination of this institution was due to shared traditional affinity and peculiarities with beliefs of the people. As such, there exists a generalization that from myths and legends, folklore etc that the foundations of most African communities or societies known as traditional institutions are built and the leaders are ordained by a supreme being (gods). These gave rise to the social structure that is now obtainable within most African settings. Hitherto, Most of our traditional institution is of the belief that our traditional rulers are direct representatives of their ancestors. Hitherto, Due to the receptiveness of that traditional environment, it won't be out of place to state that it also contributed meaningfully to the contemporary environment (developed environment) which is conspicuous in the modern African societies and mostly in the Yoruba pre-colonial setting that is the centerpiece of this review.

During the pre-colonial era, in the current Nigeria, traditional leader plays leadership roles in political, cultural, economic and social activities (Aidelokhai, 2008). These various sectors where the traditional leaders exhibited their leadership roles were receptive to the colonial masters that brought the imposition of the western culture or formal system of government on the people's organized traditional system of administration. The receptiveness of the traditional culture also granted the colonialist easy exploitation and access to the territories of the traditional leaders. This was the essence of the indirect rule which was characterized by governing the people through the traditional institution that is already organized and working for the people. These the colonial masters perpetrated through the use of middle men and the traditional leaders themselves

2.4 Traditional institution in pre-colonial Nigeria

In various kingdoms, chiefdoms, fiefdoms etc. traditional leaders were the only organized and recognized political grouping that originated the traditional institution. Babalola O. (2017) submitted that Yoruba traditional institution was the most relevant institution in all the western part of Nigeria. He also analysed that they are custodian of the people cultural, social, economic, political, and spiritual engagements. In the Yoruba pre-colonial system the most powerful ruler is the Oba and he resides in the town, Ilu. The Oba shared his affinity with Oduduwa the progenitor of the Yoruba kingdoms. The king, Oba as the case may be is both the political and the spiritual leader of their various towns.

The political structure of the Yoruba pre-colonial setting can be traced down to the family system known as Ebi. Where people see themselves no matter the length and breadth of the kingdom as relations can be traced to the ebi system and thus the reflection of the ruler and the ruled (Basil D. & Buah F. 1975 in babalola E, 2017). Adedayo O. (2008) submitted that Ebi are relatives through blood line i.e. from same nuclear family and later to an extended family and the counting continues to first generation, second generation, third generation and the counting also goes on.

The traditional system of the Yoruba pre-colonial era also reflect the Agbole setting which are headed by an elder man who also happens to be most senior in age among the family members. A perfect reflection of this trait of pre-colonialism, the Agbole system avail the obvious clustered settlement that have everyone living within it. This trait is peculiar in knowing the legitimate members of the family and also able to distinguish among the illegitimate ones.

Quarters also exist in the Yoruba pre-colonial era. This is the grouping of decent-line and it is been headed by a Chief who is directly responsible to the palace at the Ilu, Town. There are two grouping of this Chief in the Yoruba setting i.e. those who represent the interest of princes and those who represent the interest of the commoners and these classes of chief constitute the supreme council of the town (Akinjogbin, I. & Ayandele, E. 2008). Also among the supreme council are chiefs who represent the religious within the town. By this submission, the king who is the political leader is also the spiritual leader by his descent of their ancestors in the blood line of Oduduwa. In practice the organizational chain of the Yoruba pre-colonial system is from the

king to the chiefs to the quarter chiefs and to the baale of various villages, then the family head and to the citizens.

Conflicts are inevitable in every human endeavour in other words conflict is synonymous to human existence. As such it should not be left alone and interacting with relevant parties will undoubtedly put the conflict into check. So during conflicts the traditional ruler play significant role in managing these conflicts. This is due to the fact that in existence are socio-cultural norms and values embedded in the traditional system and on which the existence of traditional institution is firm. These also made the traditional rulers to base their function on them. The managing of these functions by the traditional leaders are informal (Olaniran O. & Arigu A. 2013).

The judicial system of the Yoruba system do commence from the family line and offences that can be heard in any of the hierarchy solely depends on the gravity of the offence committed by the offender(s). Just as stated earlier, the hierarchy commences from the family compound where the family head administer, the village where the baale administers, then the quarter where the chief presides and finally the palace where the king is in-charge, so also is what can be brought before them in the name of offences to attends to. Issues like fighting among people can well be settled within the family level. The head of the family listen to the complaints from the parties involved and apportion blames to the one found guilty. In some cases light punishment can be meted on such. This continues until the offender recounts, admits his guilt and remains sober (oral interview in Babalola E. 2017). There are some other offences which the family cannot decide and such can be heard or transferred to the Agbo'le, compound for their consideration. So from this submission one can deduce that the function of maintaining law and order in the Yoruba pre-colonial is supervised by the compound head and the quarter chiefs. It is also noteworthy to state that any dispute that could not be satisfactorily settled in this level could also be transferred by the party involved and whom is not pleased with the degree of settlement he got at the lower level. He can proceed to a higher level of authority by the way of appeal to the quarter chiefs who will also invite the family head and the compound head who had earlier adjudicated over the same issue to be in attendance and become part of the proceedings. This, the quarter chief will do before he finally pass his judgments.

In the king palace there is also functions of the maintenance of law and order the researcher categorised these into two folds i.e. the palace chiefs can presides over some classes of issue and these palace chiefs are vast in the knowledge of native laws and customs. The second group tries grievous offenses like robbery, rape, sensitive land dispute etc. The final appeal is the king and the palace chiefs will be in attendance whenever the king chooses to listen to such cases which may last for seven days so as to have enough time to listen to the said issue.

It is also significant to note that oath taking plays a significant role in the maintenance of law and order in the Yoruba pre-colonial system. That parties involve are made to swear this oath which is believe to be supreme when done on the ground. The ground is symbolic because as it signify the end of all human activities while on earth. This will therefore instill reflection on someone's standing or position on issues before stake the oath regardless of his position in the society. More so, the gods and deities are one of the instrument for maintaining law and order. These gods are held supreme and worshiped by the people and held as totem by the people. The gods are also seen or serves as a means of social sanction used in the enforcement of morality (Ikuejube G. 2004). Any iota of atrocity committed by the people, within the society and in the secret is revealed by these gods. Among these gods are Ifa, Ogun, Esu Egungun etc. (Sola O. 1976). It is a common belief in the land that these gods possess extra-ordinary power just as they are consulted for the people on the need of the people and of the land. These gods are consulted in sacred places called the shrine. On this order annual or stipulated ceremony are held to commemorate and revere this gods and to also show obeisance to them.

2.5 Traditional Approach to Conflict Resolution

Conflict is synonymous to existence. In fact, where two or three people are gathered conflict is bound to erupt and this can be attributable to diverse ends of human endeavour. In line with this submission, it follows that the society was basically made up of different people with different beliefs, backgrounds, personality dispositions, interests, aspirations, needs and expectations. In other words, there are individual differences that may exist from person to person in any society (Ajayi & Buhari, 2014). As such, every society is expected to function maximally by the

installation of mechanism for harnessing the differences among its human resources in line with the set objectives. To this end, conflict is bound to be a common phenomenon in any given society. More so, conflict is a universally evident phenomenon that was related to any form of a group activity or social interaction among people for a common purpose. Conflict thus refers to the struggles, disputes, disagreements, fights, wars, quarrels, frustrations and structural imperfections existing within, between and among individuals and groups in any given society (Ezenwoko & Osagie, 2014).

The souring degree of insecurity can be because the traditional institutions are being neglected. Even in their submission, Anthonia O.U & Johnson E. N (2014) have it that not only the local government but others sometimes uses traditional rulers and other communal institutions such as the Oba, Emir, Igwe, etc. depending on the nature of the conflict and the parties involved. This has the advantage of using the laws and customs of the people as they relate to their cultural values and norms. As custodian of traditional institutions, the monarchs are better placed to know the historical and political antecedents of the parties. However, the constitution was dormant and did not assigned functions to be played by this institution. Among the scholars and the lay men, it's incontrovertible that the traditional leaders wield considerable influence in the grassroots. Since they command the respect of their citizens, mostly in the rural areas, they are also vast in experience and knowledgeable on ways to contribute meaningfully in the management of the current state of insecurity within their domains in Nigeria (Abubakar I. et'al).

Holistically, accommodation of the traditional institutions to the local structure is a challenge to local government in Nigeria in its efforts to manage sub-national security. Achu, et'al (2013) submitted that, local communities can play a very significant role toward prevention and control of environment due to the facts that, local communities posses various networks used in combating crimes. Such networks include; the councils of elders, village /district heads, chiefs, religious heads etc. and to bring the situation to an appreciable ebb, their functions will be to divulge and impart the community's code of conduct and behavior to younger generations just as it is been transitioned from generations. These scholars further disclosed that, although the local communities are not civilized when compared to the western societies, but notwithstanding they have a well reliable traditions for preventing and controlling crime and maintaining peace. Akintola A. (1982) complimented that the traditional approaches of crime prevention and control,

although primitive but nonetheless very useful in its true sense. Urbanization and industrialization were the factors that led to the disengagement of local communities from taking active part in crime prevention and control (Achu, A. et'al 2013).

There are methods of conflict resolution that are significant in the traditional parlance. They are as follows: mediation, adjudication, reconciliation, arbitration and negotiation.

Mediation: is a traditional African method of conflict management characterised by intricacies as far as traditional African settings are concerned. It involves non-coercive intervention of the mediators(s), called third party either to reduce or go beyond or bring conflict to peaceful settlement. Olaoba, (2005) described mediation as a method of conflict resolution that had been so critical to traditional society. The mediators usually intensify that peace and harmony reigned supreme in the society at whatever level of mediation. If we apportion blame to the guilty person we must do the same to the other party in conflict, are some maxims employed by this group of traditional African conflict managers. Mediators are sought from within the communities or societies of the parties concerned. Elders are respected as trustworthy mediators all over Africa, because of their accumulated experiences and wisdom. Their roles depend on traditions, circumstances and personalities, accordingly. These roles includes, pressurizing, making recommendations giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation if agreement is not reached, or repeating of the agreement already attained (Bright-Brock, 2001 in Lawal, R. et'al 2020).

Adjudication: it involves bringing all disputants in the conflict to a meeting usually in the chambers or compounds of family heads, quarter heads and palace court as the case may be. He will consider the claim of both sides and make decision. They are usually knowledgeable in dispute resolution. Dialogue was linked with the adjudicatory processes in traditional (Olaoba, 2005 in Ajayi, A & Buhari, 2014).

Reconciliation: This was the most significant aspect of conflict resolution. It is the end product of adjudication. After the disputants have been persuaded to end the dispute, peace was restored. This restoration of peace and harmony was always anchored on the principle of give a little and get a little. This idea buttresses the idea of the disputing parties to give concessions. A feast was usually organized to confirm the readiness of the conflicting parties towards reaching points of

compromise. In African traditional society, this conflict resolution method makes use of arbitration. The reconciliation function is practiced by an authority figure that mediates between conflicting parties but is empowered to make binding judgments. The purpose is not to render a judgment in law but to reconcile the conflicting parties and its norms. The relationship between the authority and the community is cushioned by community's representatives who advise authority (William, 2000 in Lawal R et'al 2020)

Negotiation: the secret is to harmonize the interests of the parties concerned. Thus, even when the conflict involves a member against his or her society, there is an emphasis on recuperation and reinsertion of errant member back into its place in society. The recovery of a dissident member can just as well be seen as the restoration of the harmony and integrity of the community, as the assertion of value consensus and social cohesion, so that the management of the conflict favours the concerns of both parties. In traditional Yoruba society, peace was negotiated. Apology for wrongs done to individuals and the entire community was a feature of negotiation. Such apology was channeled through Yoruba elders, compound heads and chiefs of high calibre in the society. It is done on the representative level or quasi-representation. The Babaogun (patron) played the role of a representative in the sense of conflict resolution (Olaoba, 2005 in Lawal R et'al 2020).

2.6 Traditional leaders and Security Management

The traditional rulers or institution has over the years organised measures that is assisting in maintaining law and order within their various communities. The roles of traditional rulers in security management includes reconciling and integrating both parties in conflicts, maintaining law and order in the communities, promoting the use of informal settlements, checks and balances in the society, managing improper communication and interaction breakdowns among their subjects, fostering communal solidarity and unity, engendering peaceful co-existence of people of different religious, ethnic and social background, dealing with pressures from external forces outside the community that results in breeding internal pressures as well as facilitating socio-cultural bridge reconstructions in post-conflict situation Alliyu A. et'al (2020).

By conceptualization, traditional rulers referred to leaders or persons by virtue of heredity or people with proven tracked records who are nominated and conferred with absolute allegiance to the provisions of native laws and customs (Wadama, 2013 inAlliyu A. et'al 2020). Also, a

traditional ruler has also been defined as a head of an ethnic unit or clan who for the time being is the holder of the highest traditional authority whose title is recognised as a traditional ruler titled by the government of the state (Cookey. et'al, 2010).

As stated in UN chronicler, Segun Osisanya describes National security as the ability of a state to cater for the protection and defence of its citizenry. Going by federal structure of the Nigerian state, when there is depletion in maintaining security at the grassroots it brews an unsafe environment in the local government and a source of concern to the higher governments. If such a situation is not a concern to the federal government such a situation becomes a threat to the national security. As such, among the approach of guaranteeing security within the Nigerian state depends on the place of the traditional rulers in the constitutionality of the constitution of the federation. This is because they hold the key to the success or failure in security management in Nigeria. Traditional rulers hold the key to the success or failure in any political administration in Nigeria because they operate at the grassroot of the society and interact closely with people in their daily activities, consequent upon which they were highly respected (Abdullahi, 2008)

Indeed, there is no question neither its incontrovertible that every society recognized and mandated the traditional rulers with some measures of power to maintain law and order, ensure security, manage, control and resolve conflicts among individuals and groups (Oyedele, 2007; Otite & Albert, 2009). Just as they operate at the grassroots and closer to the people of the society, they interact closely with the people in their daily activities. According to Abdullahi, S. A. (2008) some specified role of the traditional rulers in managing security includes:

1. Membership of traditional chains and periodic meetings for on the spot assessment
2. Constitution and composition of security of village or quarter and town vigilante groups.
3. Security surveillance reports to relevant authorities.
4. Composition and Head of urban centers and rural areas security watchdogs and reports to know about happenings.
5. Installation of Security gadgets like CCTV cameras at strategic areas.
6. Head of security, safety and protection enlightenment campaigns
7. Sensitizing individuals security tips in form of vigilance, surveillance etc.
8. Periodic Meetings with stakeholders existing within the pan of control
9. Policy decision making
10. Making security surveillance and intelligence reports.

11. Watchdogs in numbering all houses to know their occupants and their general conduct (Orji & Olali, 2010)
12. Where there exist forest, they should compliment and monitor and update the palace for relevant action

2.7 Stakeholders in Security Management

For better management and harnessing of security within the purview of the local government authority, there should exist players that can snowball the state of insecurity into a relaxed state. These players as follows: Security agencies, Business organization, civil society, Religious groups, Communities, individuals and the Media

Government and security agencies: Condemnation of violent attack on the noncombatant member of the society is not enough to guarantee and to overcome insecurity. Honestly there is need for intelligence gathering and surveillance within the system. Law enforcement agents, an arm of the government should be proactive with perfectly predictive crime accuracy rather than reactive which I the order of the day. As submitted by Adagba, et al (2012) the menace of insecurity no doubt calls for new approach that will be founded on credible intelligence gathering”. Government must not only continue to engage the security personnel, it must, more than ever before, recognise the need to devote more attention to security intelligence, capacity building to meet the global best practice standard and acquisition of modern technology. Although, the Nigerian government within the last decade has resolved to adopt the use of Closed Circuit Television cameras to monitor and record events that take place in a particular location (Ogunleye, et’al, 2011) have argued that for it to be effective, government must ensure that the scheme is well managed, the cameras should be recording, with good quality images, and any incident caught on camera should be followed up by the police or other appropriate authority. Also the government should create a good atmosphere for insecurity not to thrive i.e. there should not exist sentiments or state of bias.

Business Organizations: Elumelu (2004) has it that, business enterprises can contribute towards the enhancement of security and safety in the country through long-term strategy of creating and providing jobs especially for the unemployed youths and cooperating with regulatory authorities and security agencies in the fight against crime. This is one of the positions of human security

theory. Apart from that, business organizations must be socially responsible. The change that the society expects of businesses and what management believes is their role in the society must be given priority by management. As such, businesses should not pursue profit only but should also consider social needs. It includes both ethical and discretionary responsibilities (Dionco-Adetayo & Adetayo, 2003).

Civil Society: This is the conglomeration of non-governmental organizations and institutions that manifest interests and will of citizens or individuals and organizations in a society which are independent of the government. As a result of the inability of government to provide adequate security, Ebohon, and Ifeadi, (2012) are of the opinion that Nigeria should move from a state-centric to a human security paradigm, move from an elite centered to a people centered security management approach and involve civil society in the state security project. There is need for civil society to advance the importance of security in Nigeria. With the active involvement of civil society in security management, we should have less violence, human rights abuses and social injustice. There is need to solicit for members across board. This will inadvertently instill security challenge in all. They have to play the roles of critic, catalyst and advocate of those interests. It is also essential to raise public awareness, to awaken society to the disastrous effects of insecurity and to get across the message that fighting insecurity ‘is possible’.

Religious Groups: Religious groups in Nigeria have a major role to play in ensuring security in Nigerian. The role of values in human security cannot be over emphasized and this should reflect in the teachings of our religious groups. It is a known fact that values govern behaviour. Where social values and norms concerning fundamental human right in both public and private places have been distorted and violated, the people and government tend to live in an atmosphere of instability and insecurity (Clifford, 2009). Religious group should tolerate one another and this should be the reflection among the two main religion in the country. The religious crisis which has been incessant in the country and has attracted wanton destruction to lives and property will be abated. In addition, the unhealthy competition that have been the mode in worship centres should not be encouraged so that corruption will be reduced and religious centres should not be a place for instigating members to be violent or for achieving selfish ends.

The Communities: It is important to note that security management can be significantly aided by the cooperation of local communities. Depending on our perceptions and sincere feelings as

regards our collective responsibilities towards lasting peace, communities should strive to live peacefully with other communities. They should also be vigilant of strangers in their localities to ensure that criminals do not have easy access to their communities. Where there exit forest, they should devout time at interval to visit and ensure no illegal, unwarranted or unscrupulous individual occupant occupies them and where they do notice should be given to appropriate quarters for corresponding action.

Individual: Security should be the business of everybody. Individuals should cultivate the habit of security consciousness and to report any security situation to the appropriate authority immediately. Every individual must develop a high level of security awareness and alertness. Since individuals understand their communities better they will know whenever anything untoward emanates within the community. Also, any report of suspicious behaviour or activity to appropriate quarters could lead to head-on and subsequent disruption of any form security breach.

Media: The media should exist as a companion in the community and in the quest of purging the society of insecurity. The media where they exist as a matter of social responsibility and due to the nature of their business will not be able to function in all location within the federation only where suitable; they should function adequately in the aforementioned quest. Taking and making an unbiased decision as it have to do with fair journalism will go a long way in providing a society free from insecurity.

2.8 Higher government intervention in Offa and Erin-Ile communal crises

Due to the recurring wave of this violent communal clash, Offa/ Erin-Ile communal clashes which seem to have ensured a nexus to the submission that “Conflict predicated on ethno-cultural origin are pathologically difficult to resolve as each conflicting parties/groups normally hold claim of their geneology and as such continue lingering as a threat to national security,” Salawu B. (2010). As such Oladimeji D. et,al (2019) corroborated that in Offa / Erin-Ile communal clashes, “much lives and property had been lost to the said communal clash between these two towns and with adverse effects on their socio-economic development.” Going by this narrative, the state government before any other action and through it governors have always not relented in making sure the situation do not degenerates by always imposing a dusk to dawn curfew. As it stands these Governmental interventions on these conflicts have not yielded any

fruitful ends just as asserted in Ayodele A. et'al (2019) which concluded that the interventions failed to resolve the conflicts as the interventions were always viewed by the gladiators as being favourable to either of the two parties to the conflicts.

Remarkably, these policies of managing the dusk to dawn curfew have been implemented by the soldiers and members of the mobile force domiciled within the state. Omorogbe & Omohan (2005 in Salawu 2010) corroborated major strategies of conflict management which are often employed by governments in Nigeria to tackle the problem of ethno-religious conflicts each time they occur which are the coercive and the judicial methods. However, Oromareghake & Akpator (2005) stipulated the problem with the deployment of security forces that are not backed by intensive mediation effort is that it unnecessarily prolongs the stay of such security forces deployed. This they attributed to the fact that units of mobile police or armies frequently deployed to quell disturbances in Nigeria have neither the mandate nor the training to act as conflict resolution facilitator.

On Offa/ Erin-Ile conflict and for lasting peace in the area to be achieved within the axis, Ayodele A. et'al (2019) proposed that Government should not rely on peace agreement signed by both party or on the report of the commission of inquiry but should imbibe inclusiveness in the peace making process. He suggests that parties involved should be part of the peace making process i.e. through the two communities' councils of chiefs, the Odua People's congress, the Yoruba Council of Elders and then the entire traditional rules in the south west states. Taofiq F. & Abdullahi M. (2019) also recommended government's takeover of the disputed area between these two to prevent further conflicts between them in the future. However, taking over by the government is like conferring the spot a buffer zone. Buffer zones often result in large uninhabited regions that are themselves noteworthy in many increasingly developed or crowded parts of the world (Wikipedia). Lionel B & Gustav M (2016) argued the efficacy of buffer zones, that is questionable, and their legality, in terms of the conditions under which their delineation can be violated. Angela (2017) in tandem with Ayodele A. et'al (2019) recommended a collective Non-violent Conflict Management approach – involving a group of negotiators, both international and local, an international mediator, as well as all the parties to the conflict – as the means for resolving conflict.

Salawu (2010) examines the manifestations of ethno-religious conflicts in Nigeria, their causes and provides proposals for new management strategies for the control of this social phenomenon, which is fast becoming a permanent feature of the Nigerian social map among these proposal is that government at all levels must encourage, in their domains, effective and functional platforms for ethno-religious leaders so that through them it would be possible to establish a network for conflict prevention and management... Robert (2014) pinpointed that “The security situation in Nigeria has become enormous and embarrassing to government. To tackle insecurity, it is imperative to investigate and identify its sources and causes. In that submission, he isolated and clarified different causes and sources of insecurity in Nigeria. The paper equally suggested two strategic security management approaches that can accommodate both long term and immediate solutions to insecurity. These models – the two approach model and the composite approach model simultaneously aim to remove the causes or sources of insecurity and involve all stakeholders – government, communities, business organizations, civil society, religious organizations etc in the fight against insecurity. In furtherance and like most conflict interventions within the Nigerian federation, Erin-Ile and Offa has received some governmental interventions from the state government and which are:

A. Brig. Gen. David Bamigboye intervention of 1971:

The intervention was known as Dr. Funsho Adaramola Boundary commission. It is the first intervention by the Kwara state government as far as Erin-Ile/Offa conflict is concerned. Other members of the commission are: Mr. Ayo Jonathan- state counsel and Mr. A. Rotimi- surveyor. The commission concluded in April 1972, the commission created boundary between Erin-Ile/Offa along the gates of Offa town. The commission described the boundary as a boundary that runs from west to east in direction; it was further simplified through lines, which includes:

1. The first line would start from a point at the head of the Oluwo-oso stream otherwise known as Atari stream which is located in the South-western part of Offa town, the line shall start and run due southeastwards, till it reaches the point where the Offa/Ilemona foot-path crosses truncated footpath.

2. The second line would start from where the originating line stops and shall start and run in an easterly direction and pass by the northern fence of Electric Corporation of Nigeria (ECN) transformer till it reaches the Erin-Ile/Offa main road.
3. The third line would continue from where the second line stopped and shall start and run in a southeasterly direction and pass by the northern walls of the old Emirs' rest house till it reaches the footpath that leads from Offa town to Kajola camp.
4. While the fourth line shall start from where the preceding line ends and will run eastwards till it reaches the railway lines.
5. The fifth line shall start from where line four ends and go south-eastwards following the southern side of a footpath so as to put this footpath with an outer one.
6. Subsequently, line six will continue from where line five stops and shall run in a north-eastwards direction till it reaches the Offa-Igosun main road at a point approximately 2.45 kilometers from the eastern level crossing in Offa where it shall terminate.

The commission's findings was later challenged by Offa in the Northern states Appeal Court in 1972, before the Supreme Court of Nigeria in 1973 which they lost.

B. Colonel Ibrahim Taiwo Peace Accord of 1975:

In 1975, the later military governor of Kwara State Colonel Ibrahim Taiwo in a bid to settle the land dispute between Erin-Ile/Offa set up a committee of chiefs under the chairmanship of the Emir of Ilorin, Alhaji Sulu Gambari; member of this committee included traditional rulers like; the Orin Oyi of Igbira, Alhaji Muhammadu Sani Omolori, the Etsu of Pategi, Mallam Idrisu Gana, the Olupo of Ajase-Ipo Oba Durojaiye Alao, the Olujumu of Ijumu Oba Jacob Owonibi, the Olubunu of Bunu Oba I Kusemoro and the Acting senior assistant secretary to the state government Mr. W. Omoniwa. The committee facilitated peace meeting between both communities and an agreement was reached and signed by representatives from both sides, which put the boundary at a spot known as "Kere Ojomu". Subsequently, this boundary zone was accused of being vague with no lateral extension either east, west, south or north, the boundary zone was not officially recognized until 1982 when it was published in the government

settlement amendment law no 16 of 1982. This decision was later challenged by Erin-Ile community before the High Court of Kwara state.

C. Colonel Peter Ogar Intervention of 1997:

In 1997, there was another intervention by then military administrator of Kwara State, Col. Peter Ogar; this intervention was necessitated by agitation from both sides. Colonel Peter Ogar promulgated the kere-Ipinle Buffer zone order which directed:

1. The creation of a buffer zone between Erin-Ile/Offa towns and declared the name as the Kere-Ipinle buffer zone.
2. The piece of land acquired should be used for industrial and commercial purposes;
3. The description of Erin-Ile/Offa boundaries lines shall be described as Kere-Ipinle buffer zone. Kere-Ipinle land is described as a piece of land acquired by Kwara State Government for industrial and commercial purposes. "It lies both to the north and south of Erin-Ile/Offa boundary and is about 4sq.km in size. The specifications starts from property beacon PBO 768 which is about 45 meters from Erin-Ile/Offa road, on the Erin-Ile side thence is a westerly direction from a distance of about ½kilometer passing through property beacons 0.769, 0.770, 0.771 and crossing a stream to property beacons 0.772, thence is the same westerly direction for a distance of about 1 ½ passing through beacons 0.774, 0.775, 0.776 and 0.777 to 0.778; thence in a northerly direction for a distance of about 1km passing through beacon 0.785, 0.787, 0.788, 0.789, 0.790, 0.791, 0.792 and cutting a stream to 0.793; thence in the same easterly direction for a distance of about 1km passing through property beacons 0.794, 0.795, 0.796. 0.797 and cutting Erin-Ile/Offa road (on the other side) to beacon 0.798, thence in the same easterly direction for a distance of about 1.5km passing through beacons 0.799, 0.800, 0.802, 0.803, 0.804, and cutting a stream of 0.805 which is about 50m to Erin-Ile/Offa rail line (at Offa end); thence following the rail line towards Erin-Ile for a distance of about 1km and passing through beacons 0.806, 0.807, 0E36, 0.754, 0.755, 0.756 to 0.757 (which is about 40m from Erin-Ile/Offa rail line) at Erin-Ile end; thence in the westerly direction for a distance of about 1/2km cutting a stream and passing through beacons 0.758, 0.759 and 0.760 to 0.761; thence in the same westerly direction beacon 0.762, 0.764, 0.765, 0.766, 0.767 and cutting Erin-Ile /Offa road to 0.768 (the starting point)" (Ayodele A et'al 2019).

D. Dr Bukola Saraki Intervention of 2008:

In 2008, the Judicial Commission of Inquiry set-up by the Kwara State government under Governor Bukola Saraki to look into the 2006 disturbances came out with some recommendations which includes;

1. The local boundary settlement Edict No. 9 of 1970 vide Annexure
2. The local boundary settlement (amendment) Edict No. 16 of 1975
3. Land use (revocation of customary or statutory right of occupancy) notice No. 16 of 1987 vide annexure XXII
4. Kwara State legal notice No 1 and 4 of 1997 vide annexure XXIII and XIV

Government should revisit and implement to the later with immediate effect all existing laws and Edicts enacted in relation to other boundary issues in any part of the state. This is to forestall a reoccurrence of the crisis in Erin-Ile/Offa and elsewhere in the state. Government should take the following decisive measures concerning the buffer zone;

- a) Compensate all owners of existing structures on and within the buffer zone as at the time of declaration in 1997,
- b) Exert its presence and authority over the buffer zone by demolishing all said existing structures (having compensated its owners). Reprint and make available to the public all the above legal notices as well as other legislations touching on boundary issues for awareness purpose,
- d) The government must make use of the buffer zone for the benefit of the two communities in particular and the state in general,
- e) Place Bill-Board in prominent and strategic locations showing Offa and Oyun local government areas after the buffer zone on both sides of the two communities,
- f) Reflect the names of the two communities Erin-Ile/Offa in whatever development is to be made in the buffer zone. The state boundary committee should be further reinforced for effectiveness in order to keep in check on likely boundary problematic areas in the state. The committee should be given adequate and necessary logistics which includes functional vehicles,

release of regular monthly allocation, a standing and capable staff ready to move (Ayodele A. et'al, 2019)

E. Dr. Abdulfatha Ahmed intervention of 2013:

The government of Kwara state under the leadership of Dr. Abdulfatha Ahmed also set up a judicial commission of enquiry headed by Justice Adeyinka Sikiru Oyinloye to look into the immediate and remote causes of the crises. This is against the submission that the governor did not set up any committee of inquiry on the said crises (Ayodele A. et'al, 2019). This commission was setup after the chairmen of both local governments council were suspended for failure to protect the welfare of the people and maintain public order in both communities. As follows are their recommendations:

- i. That the areas or places known as Ajegunle Motor park, Offa and Idi-Igba Motor Park Erin-Ile which, according to the evidence before the Commission, are not registered or authorized parks and are major source of inveterate and recurring dispute, should cease pronto from being used as Motor Garages/Parks for all motor Unions and the Government should enforce same strictly.
- ii. The immediate proscription of the NURTW Offa and NURTW Erin-Ile Branches and the proscription should be in place for as long as the security of the crisis zone remains fragile.
- iii. The Government should issue necessary directives and with proper follow up to Offa and Oyun Local Government Councils, Omu-Aran Area Command of the Nigeria Police and Erin-Ile and Offa Divisions of the Nigeria Police for the effective monitoring of compliance and strict enforcement of the proscription Order to be issued on the Offa and Erin-Ile Branches of NURTW and the ban on the aforementioned Garages/Parks.
- iv. Very urgently, that the Government should convene a platform of dialogue for peaceful and harmonious relationship between the two Communities involving their Traditional Rulers, Community leaders, Opinion leaders, Religious leaders and Groups, friends and well-wishers of the two Communities, the Local Government, R.T.E.A.N and various Bodies like NBA; Council of Chiefs; Centre for Peace and Strategic Studies, University of Ilorin and with active participation of Erin-Ile

Progressive union and Offa Descendants' Union and other relevant Bodies/Organizations.

- v. That the peace talk being recommended should come as a priority to all other actions or interventions of Government on the crisis.
- vi. The Government should purge itself of the wrong signal it has long created in the mind of the public at large (and specifically an aggrieved Community in the crisis zone in the past) that there is culture of impunity and policy of inaction/or lack of political will to bring perpetrators of the communal clashes/crises to face justice.
- vii. The Government, henceforth, as much as possible, should try to engage in programmes and Policies that will affect the warring Communities beneficially or otherwise (if any)at the same time. A good example that readily stares the Commission in the face is the MFR Award given to Elerin of Erin-Ile by the Federal Government, which from the evidence before the Commission, in no mean degree, deepened the animosity between the two communities as Offa Community felt it was a deliberate act on the part of the Government to slight Offa.
- viii. The Communities (especially Erin-Ile) should be encouraged and sensitized to realize and appreciate the need to treat individual cases of trespass as a trespass simpliciter committed by individual that may be involved at any given time instead of treating same as trespass by Offa Community.
- ix. The system of dealing with and transferring the land at the disputed area to EPU, Erin-Ile to champion the cause of individual land owners is a method that appears to be converting individual land ownership and interests/disputes to a communal one. The method, in our view, will on the long run aggravate the source of conflicts rather than solve the problem. The Commission recommends that same should be urgently reviewed in the interest of peace apart from the legal implications associated with such a body transferring title in land to people.
- x. Elerin of Erin-Ile and his people should condition their minds and henceforth see the land as a natural gift and be willing to accommodate genuine requests for the land from Offa people.
- xi. Elerin of Erin-Ile and the people should be sensitized and encouraged to hold to the pragmatic position and appreciate the fact that with the developments on ground

- already today, it is practically unrealistic and in fact, that a new source of conflict will be planted, if Erin-Ile people should jettison/denounce, as presented in the Memoranda and evidence before the Commission, all the previous peace Policies and initiatives of the government irrespective of the Judgments/report on the disputes between the two Communities.
- xii. The Olofa and his people should be pragmatic enough to genuinely approach Erin-Ile for land in deserving cases that is beyond doubt that the land belongs to Erin-Ile and all situations in which Erin-Ile people will perceive an act as a “land grab” tactic or “arrogant occupation of its land” should be eschewed.
 - xiii. The Government should bind over the two Monarchs for peace in writing and clear Terms of how the Government will sanction them and/or their Communities if there is future occurrence of violence should be spelt out.
 - xiv. The Government should use appropriate medium to sensitize the two Communities that peaceful co-existence is the only option as the previous violence/clashes, Judgments and Reports failed totally to bring peace, unity, progress, developments but fuelled deep seated malice and animosity.
 - xv. Community should be pragmatic and accept in good faith in the interest of peace the present Unity road the way it was constructed despite the fact that the Survey General, Kwara State CW5 who is an Erin-Ile man confirmed before the Commission that the contraction of the Unity Road on the ground did not follow the descriptions in the 2008 Gazette.
 - xvi. The Government should stick to the Kwara unity road Policy being the latest and gazette Policy of the government and for consistency. The two Communities should be made to accept same especially in view of the evidence before the Commission that both Communities made incursion into the area known as the Buffer Zone and the difficulty in getting investors to the Zone to turn it into investments Haven. Erin-Ile should be encouraged, placated and convinced by the government not to renege on the acceptance and consent previously given on the Kwara Unity Road and all other peace programmes of the Government while Offa Community should rest all claims against the Road.

- xvii. Evidence before the Commission indicated that the disputed area between the two Communities is entangled in seemingly bitter litigations which compound the dispute and constitute impediment to pragmatic solution top the dispute in the past, we recommend, therefore, that all cases in Court that may have negative effect on the peace process between the two Communities should be reviewed and withdrawn in the spirit of peace. The Communities must be sincere about the withdrawal and the initiative should come from those who filed the Suits in the first place to really create genuine intention to dialogue and negotiate lasting peace.
- xviii. The Government through the Ministry of Local Government and Chieftaincy Affairs should periodically engage the Traditional Rulers in Kwara State in general and particularly that of the two Communities concerned now in activities, programmes, seminars and pep-talks that will focus on socio-cultural and economic development of their respective domains rather than sponsoring, endorsing tacitly or be listless, indifferent and apathetic to activities that may lead to breakdown of law and order in their respective domains.
- xix. The Government and Erin-Ile people should be involved in genuine moves to pacify Olofa of Offa so that Olofa can in turn placate and assuage the ill-feelings of his people after the present crisis in view of the degree of reckless, reprehensible and extensive destruction of properties on side of Offa Community to forestall Offa looking back in anger and Erin-Ile looking forward in fear to really demonstrate honest quest for enduring peace. Memoranda Nos. JCI/ERI/OFF/ 03, 04, 10, 11 and 12 and evidence of MEM10WT1, MEM10WT3, CW8 and CW10 are very instructive in the circumstance.
- xx. We recommend that both Offa and Erin-Ile Communities should be encouraged by the Government to sincerely and genuinely adopt the principle of “give and take” in the spirit of finding a permanent and lasting solution to the age-long land or boundary disputes between the two Communities as maintaining unyielding positions will not provide the needed peace.
- xxi. Erin-Ile Progressive Union and Offa Descendants’ Union should engage in joint programmes and activities that will always find common ground on issues affecting unity, peace and development of their Communities rather than working at cross

purposes. The two Bodies/Associations should hold regular/periodic joint meetings on any issue in dispute to resolve same amicably rather than violence. Much as possible, they should present harmonized position to the Government and any other quarters on matters affecting Communities.

2.9 PREVENTION OF FUTURE OCCURRENCE:

The recommendations of the committee are as follows

- i. The terms of reference of the Commission of inquiry/Panel that may be set up in future cases of communal clashes include identifying the aggressor side among the warring Communities involved.
- ii. The Government through the appropriate Ministries and Agencies should put the necessary legal framework in place by new laws or amendments of the existing relevant laws that will spell out in clear terms the recommendations made by this Commission if they find favour with the Government.
- iii. The Government should engage in extensive sensitization of the public, the Local Government Chairmen and the Traditional Councils in the State after the Recommendations and the position of the Government in the white paper which may eventually create the wrong impression that it was done to unduly favour a Community involved in the crisis.
- iv. The Government should not use the avenue to issue White Paper to unjustifiably rewrite the Report of any Panel set up thereby creating a wide gap between the recommendations and the position of the Government in the White Paper which may eventually create the wrong impression that it was done to unduly favour a Community involved in the crisis.
- v. The Government should demonstrate the needed 'Political Will' to carry out to the letter any of the Recommendations in this report that may be ultimately accepted in the White Paper without any sentiment so as to erase the wrong impression that has been interpreted in the past as a passive or covert way of supporting one side of the Communities involved in communal clashes.
- vi. The Government should encourage and partner the two Monarchs and their Communities to genuinely seek divine intervention by setting aside a day every year for the two

- Communities to engage in joint prayers for peace and unity and the Venue should be rotated among the Communities each year.
- vii. The White Paper should not be vague or give room for diverse interpretations by both Communities which may eventually lead to initiation of cases in Court as done in 2008 after the White Paper was released.
 - viii. The State Government, the Local Government Councils of Offa and Oyun, The Traditional Councils at all levels, Erin-Ile Progressive Union, Offa descendants' Union, all other Stake holders and spirited Kwarans should urgently evolve a plan of actions that will reunite and make Elerin of Erin-Ile and Olofa of Offa to work together harmoniously in the interest of peace, unity and progress of the two Communities. (Kwara state government white paper, 2013)

2.10 Theoretical framework

Human security theory

Mahbubul Haq first drew global attention to the concept of human security in the United Nations Development Programme's 1994 Human Development Report and sought to influence the UN's 1995 World Summit on Social Development in Copenhagen. The UNDP's 1994 Human Development Report's definition of human security argues that the scope of global security should be expanded to include threats in seven areas:

Economic security – It requires an assured basic income for individuals, usually from productive and remunerative work or, as a last resort, from a publicly financed safety net. In this sense, only about a quarter of the world's people are presently economically secure. While the economic security problem may be more serious in developing countries, concern also arises in developed countries as well.

Food security – This requires that all people at all times have both physical and economic access to basic food. According to the United Nations, the overall availability of food is not a problem rather the problem often is the poor distribution of food and a lack of purchasing power. In the past, food security problems have been dealt with at both national and global levels. However, their impacts are limited.

Health security – Health security aims to guarantee a minimum protection from diseases and unhealthy lifestyles. In developing countries, the major causes of death traditionally were infectious and parasitic diseases, where as in industrialized countries, the major killers were diseases of the circulatory systems.

Environmental security – Environmental security aims to protect people from the short- and long-term ravages of nature, man-made threats in nature, and deterioration of the natural environment. In developing countries, lack of access to clean water resources is one of the greatest environmental threats. In industrial countries, one of the major threats is air pollution. Global warming, caused by the emission of greenhouse gases, is another environmental security issue.

Personal security – Personal security aims to protect people from physical violence, whether from the state or external states, from violent individuals and sub-state actors, from domestic abuse, or from predatory adults. For many people, the greatest source of anxiety is crime, particularly violent crime.

Community security – Community security aims to protect people from the loss of traditional relationships and values and from sectarian and ethnic violence. Traditional communities, particularly minority ethnic groups are often threatened.

Political security – Political security is concerned with whether people live in a society that honors their basic human rights. Human rights violations are most frequent during periods of political unrest. Along with repressing individuals and groups, governments may try to exercise control over ideas and information (culled from Wikipedia).

Assumptions of the Theory

To protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment, protecting fundamental freedoms, protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people's strengths and aspirations.

Human security is concerned with safeguarding and expanding people's vital freedoms. It requires both protecting people from critical and pervasive threats and empowering people to take charge of their own lives.

Human security also underscores the close linkages between gross human rights violations and national and international insecurities.

Human security emphasizes that people must be protected when facing sudden and profound reversals in economic and social life. In addition to growth with equity, human security is equally concerned with downturns with security. In the absence of safety nets, people face critical and pervasive insecurities in sudden downturns which, in turn, may be exacerbated, increasing conflict and violence (Culled: hsrinivas@gdrc.org).

Weaknesses of human security theory

Many scholars have argued that the concept of the theory to encompass all level of insecurities is a weakness of the theory. Also among the arguments that prioritising everything is by definition, nothing is going even further, Krause (2004). Their argument hanged on the fact that with such priorities, the developing world or insolvent states will find it very difficult if not impossible to allocate its scarce resources effectively and efficiently.

On this regard, concepts in social science parlance do not exist without its significant pitfalls and so is the human security theory. As such the theory is still appropriate for the study despite the pinpointed weakness. Prioritising all sectors of the local system within the state will give the state the ample opportunity to concentrate on need of the society. This is tantamount to just declaring state of emergency on all facet of our national life in Nigeria. This will inadvertently produce a secured future.

Also going by the fact that secured society brews both local and foreign direct investment, the need to embrace the theory will be a boost to revenue generation which will on the long run stabilize the entire system. With Nigeria at the fore, reduction in cost of governance so that proceeds can be diverted into productive sectors that will guarantee increased earnings. This is by the way of the aforementioned investment since vices capable of discouraging such have been taken care of I.e insecurity. The resort to borrowing for the purpose of financing prioritised

avenues because of their essence in national existence will on the long run be a productive undertaken.

Relevance of Human Security Theory to the Study

Human security theory was coined in the mid 1990s due to the changes that are prevalent in the international system. The said change was linked to the emerging trend that is mostly domiciled in the hemisphere of insecurity. As postulated, insecurity is shifting from state-centric to an individual centered paradigm. This security theory is focused on individual security as against the older trend of when states are the object of security management. This Nexus that exist between the theory and security of life and property of the people justifies the relevance of the theory to the study.

It is significant to note that the study is calling for a departure from the current status quo. A situation of state centered security architecture where the central government is the last resort on security management. The study postulates a state where the people will be better securitized by embracing the local government system of administration with its autonomy which by practice and principle is the third tier government and the nearest to the people both in the rural area and the urban centers as far as Nigeria is the subject of discourse.

The tenets of the human security theory reflect not only the protection of an individual but also ensuring their freedom within the framework of security. On this note, the local government authority, since constituted on the shared traditional belief of the people stands to recognize and ensure that the right enable within the context of the society of its span of control is guaranteed. More so, on the long run validate the freedom to various aspects of life of its subjects. Also the new trend of protecting the individuals as posit by the human security theory will in turn protect the state by ensuring that specific attention is provided to dangers of sudden deprivations. It takes only a government at the grassroots, the local government that is the closest tier government to the people to achieve this.

According to Burges and Trans, Human security theory posits that “security risk should be assessed with the assumption that when humans face some level of insecurity so also is the international community”. Security is the pillar for globalization. Just like the system theory, when a part of the whole is dysfunctional it has a direct impact on the whole, thereby slowing

the pace of goals attainment of the entire system. With the incursion of Boko Haram problem in the north east of the Nigerian federation in mind, which has metamorphosed into a national problem and onwardly a problem to the global community due to interplay that exists among nations of the world just as no nation can exist in isolation.

Globally, the trend of insecurity has proved to have departed from inter-state to the scene of intra-state. This assertion is uppermost and a clear manifestation of intricacies in the area of governance which as it stands is obvious within the Nigerian federation, the third world and some state of the universe. As this is noticeably giving rise to the level of insecurity in Nigeria, this viewpoint of the Human security theory is pragmatically embedded within the submission of this study. So with onus of security management on local government authorities and adaptation to the tenets of this theory at the political sphere the much needed win over insecurity will be guaranteed.

Also, within the tenets of human security theory all risks are prioritised. It posits that equal attention should be accorded all pointers of insecurity. Overtime, within the system with reference to the current impasse ravishing the Nigerian society vices are not prioritized. By this assertion it is now proved that no matter the degree of any act that can snowball into a state of security threat, there is need to treat such risk with desired attention. This is because if accorded an attention with levity it will mound up into acts capable of plunging the nation into chaos. Within the federation, acts like religious extremism needed to be accorded adequate attention before we are left with another monster-like Boko Haram. So also is herdsmen infraction on farmland that has characterised this epoch. It needs timely attention before it plunges the nation into a state of food insecurity and brew an economy of galloping inflation and at the end affects the sociopolitical life of the people. This is also relevant to this study because going by the state of the nation, if insecurity is dissected, there will be overwhelming evidence that successive government in Nigeria did not come up with policies capable of wrestling these trends prematurely.

Going by the wave of insecurity within the territorial hemisphere of the Nigerian federation, human security theory tends to emasculate the proponents of insecurity within the system. The theory as it stands catered for the protection of the people from the shackles of unemployment, poverty, hunger, diseases and natural disasters. These have also blighted the

Nigeria federation due to faulty political developmental programmes pursued by the state since 1960 (Orhero A, 2020). Local government authority with its autonomy will certainly douse this inflammation within the system. So there is the need to ensure a constitutional reform that will saddle the local government for optimum on task it is being constituted upon.

System theory

David Easton popularized the Systems paradigm for the analysis of political life. According to Easton, a political system is that system of interaction in any society through which binding and authoritative allocations are made. Easton analyzes political activity by employing the paradigm of the biological system whose life processes interact with each other and with the environment.

The conceptual origins of the approach are generally traced to the 19th century, particularly in the work of English sociologist and philosopher Herbert Spencer and French social scientist Émile Durkheim. System theory is the study of society as a complex arrangement of elements, including individuals and their beliefs, as they relate to a whole.

Concepts in Systems Theory

1. System: An organized entity made up of interrelated and interdependent parts.
2. Boundaries: Barriers that define a system and distinguish it from other systems in the environment.
3. Homeostasis: The tendency of a system to be resilient towards external factors and maintain its key characteristics.
4. Adaptation: The tendency of a self-adapting system to make the internal changes needed to protect itself and keep fulfilling its purpose.
5. Reciprocal Transactions: Circular or cyclical interactions that systems engage in such that they influence one another
6. Feedback Loop: The process by which systems self-correct based on reactions from other systems in the environment.

7. Throughput: Rate of energy transfer between the system and its environment during the time it is functioning.
8. Microsystem: The system closest to the client.
9. Mesosystem: Relationships among the systems in an environment.
10. Exosystem: A relationship between two systems that has an indirect effect on a third system.
11. Microsystem: A larger system that influences clients, such as policies, administration of entitlement programs, and culture.
12. Chronosystem: A system composed of significant life events that can affect adaptation

Relevance of System Theory

Local government authorities are the closest tier of government to the grass root and personalities also emanates from the grass root. By the virtue of this the local government should make more impact in the collective living of the people as far as governance is concerned. Being a part of the whole, local government should be the basis for the determinant of a successful system which system theory offers.

Another good advantage is its superiority when compared to other theories and its inherent regard for interactive processes. As a result, it eases the understanding of how humans interact and how they impact one another. It also facilitates the understanding of impact of inter-systems interactions.

System theory is also dynamic. This attribute makes it relevant in changing circumstances of the world. This is a good concern to the ever changing attribute of level of security in our contemporary time where relationship should exist between realities and approach mostly in the area of governance

It also provides several ways a problem or an issue can be handled via different integrated approaches. This actually boosts its effectiveness relative to other theories. By offering various approaches to understanding behaviour, systems theory avoids simplistic explanations or

accounts of particular behaviours thereby making it more comprehensive in predicting phenomenon.

Weakness of System Theory

It has a tendency of offering generalized ideas. This deficiency of specificity translates into inefficacy when applied in specific case scenarios. Its non-prescriptive nature is also its undoing. This is because it fails to give outright measures to take in specific situations. However, this has been deemed by others as a leeway for practitioners to apply a broad range of solutions and strategies rather than sticking to one possibly infective strategy (Rutan, Stone, & Shay 2014).

Some quarters have concluded that it includes too much junk in its explanation and therefore advocated for a leaner theory that explains with emphasis the most important aspects of human interactions.

is encompasses whole environment and that when a part like the local government is dysfunctional then no matter the impact of the higher government the system will be existing in a disjointed format.

HUMAN SECURITY THEORY AS CHOICED OF THEORY

In our contemporary world are underlying facts of an insecure environment, there exist threats on many angles. Such level of insecurity ranges from protracted crises, violent conflicts, natural disasters, persistent poverty, epidemics and economic downturns imposed hardships and undercut prospects for peace, stability, and sustainable development etc. these crises are complex, entailing multiple forms of human insecurity. When they are allowed to overlap ie not implementing desired policies on the part of government to quell or arrest the situation, they (threats) can grow exponentially, spilling into all aspects of human lives, destroying entire communities and crossing national borders.

It's a situation of lack and wants that does propel a state of communal crises just as it is being played out in Offa and Erin-Ile conflict. The study is categorical that if sampled, the degree of people involved in this crisis will be those with no or little means of livelihood. This is because it is difficult to see the well to do members of the society in a conflict arena or zone i.e. fighting within a conflict arena and with war equipments. It is also certain to ascertain that most of those

foot soldiers are there for the battle or carrying out their duties as warriors by the insistence of the well to do members of the society who will promise them handsome rewards as soon as such battles are prosecuted.

The choice of the researcher for human security theory is due to the facts that prevention of any of such vices capable of creating a state of insecurity is the core objective of human security theory. Some of the reasons are because it addresses the root causes of vulnerabilities, focuses attention on emerging risks and emphasizes early action. It strengthens local capacities to build resilience, and promotes solutions that enhance social cohesion and advance respect for human rights and dignity. Human security theory also gives primacy to human beings and their complex social and economic interactions.

The concept of human security represents a departure from orthodox security studies, which focus on the security of the state. The subjects of the human security approach are individuals, and its end goal is the protection of people from traditional (i.e., military) and nontraditional threats such as poverty and disease. Moving the security agenda beyond state security does not mean replacing it but rather involves complementing and building on it. Central to this approach is the understanding that human security deprivations can undermine peace and stability within and between states, whereas an overemphasis on state security can be detrimental to human welfare. According to Catia Gregoratti, the state remains a central provider of security, but state security is not a sufficient condition for human welfare.

The idea of extending the concept of security from state security to individual human beings will end up i.e. at the long run bring to the fore a secured state. This submission is germane to choosing of human security theory as a choice theory.

Lastly, the international community is also a major player in the field of global insecurity. According to Burges and Trans, Human security theory posits that “security risk should be assessed with the assumption that when humans face some level of insecurity so also is the international community”. Security is the pillar for globalization. This is a pointer just like the system theory, when a part of the whole is dysfunctional it has a direct impact on the whole, thereby transforming into a clog on the wheel of goals attainment of the entire system. With the incursion of Boko Haram problem in the north east of the Nigerian federation in mind, which has

metamorphosed into a national problem has become a problem to the global community due to interplay that exists among nations of the world just as no nation can exist in isolation.

2.11 Empirical study

1. The Role of Local Leaders in Community Development Programmes in Ideato Local Government Area of Imo State: Implication for Extension Policy. Ozor, N and N. Nwankwo(2014). The study ascertained the role of local leaders in community development programmes in Ideato Local Government Area (LGA) of Imo State. Results showed that among the prominent roles played by the local leaders include; making decisions on different issues affecting the community that require integrated approach, acting as liaison between governmental and non-governmental agencies and the community for financial and technical assistance, monitoring and evaluation of projects for proper implementation, and raising funds through levies, donations, launchings, etc to finance community development projects in the area

This study which was able to itemize the role of the traditional rulers and the approach towards conflict resolution was unable to elucidate the roles of the third tier government, the local government in the management of insecurity which is the thrust of the current study.

2. Community participation in security management in Enugu south local government area, Enugu State. Nwaiwu F.C (2015). The study which assesses community participation in security management found that community members do not play significant role in addressing security in Enugu State. the study fail ta address role of local government authorities in security management.

The study could not also address the role of local government authorities in the management of insecurity, which is also the thrust of the current study.

3. Role of traditional rulers in conflict resolution for sustainable democracy in Nigeria Alliu A.A, Issa N.O, Okafor I.P, Adedoyin C.A (2020).

The study found that Traditional rulers performed the duty of reconciling and integrating both parties in conflict, maintaining law and order in the communities, promoting the use of informal

settlement, provision of checks and balances in the societies, managing improper communication and interacting on break down among subjects and fostering community solidarity and unity among others

The study concentrated it's thrust on the traditional rulers and maintenance of law and order. It did not concentrate on the role of local government authorities in the management of insecurity which is the main aim and objective of this study.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

This chapter discusses the method that this study makes use of in order to gather the relevant data needed for relevant generalisation. According to Ambali A, It outlines the procedure followed in gathering the data needed for generalising the research objectives.

This section discusses the following:

Area of study, Research design, Population of the study, Sampling procedure, Instrument of data collection, Data analysis and interpretation, Unit of Analysis, Instrumentation, Validity and reliability, Ethical consideration, Administration of data instrument and Method used in testing hypothesis.

3.1 The Area of study

The study was carried out within Offa and Oyun local government areas, Kwara state. Offa in Offa local government is centrally located in the midst of many neighboring towns like Erin-Ile in the south, Ijagbo in the north, Igosun and Ipee in the east and Ilemona, Irra, Ikotun and Ojoku in the west. Offa is well known for cultivation of Sweet potatoes and maize which also formed part of the favourite staple foods of the indigenes in the town and the only town in the present Offa local government.

Also, Erin-Ile on the other hand is situated in the present day Oyun local government that have its Headquarters in Ilemona. Other towns in Oyun local government are Ijagbo, igosun, Ipee, Ilemona, Irra, Ikotun, ojoku, Inaja and Ahogbada. Erin-Ile have a very large expanse of land and it is an agrarian community in Kwara State, Nigeria. It's also an ancient town with its history dated back to 16 centuries ago. It was formerly a local government headquarters of Oyun local government before it was located in Ilemona (wikipedia)

3.2 Research design

Descriptive survey research method is employed for this study. Nworgu B. (2006) defined descriptive survey research design as one that aims at collecting data and describing it in a systematic manner about the characteristics, features or fact about a given population. Also Quantitative data and qualitative data that will aid the research will be achieved through the use of Questionnaire, focus group discussion (FGD) and purposive interview with key important informants (KII). A descriptive survey was adopted because the study entails the use of a structured questionnaire to elicit responses from the respondents

3.3 Instrument for Data Collection

Apart from Structured interview of key informants, questionnaire was a veritable tool for gathering the primary data upon which the research work was based. The questionnaire was administered to the population that form the sample size of the study among the unit of analysis i.e. Offa and Oyun local government area in Kwara state.

The questionnaire consisted of open ended questions. The questionnaire, the instrument of data collection is divided into four parts as follows:

PART 1: Demographic information of the respondents which elicits the personal information of the sample. There are gender, age, marital status, educational qualification, occupation, monthly income

PART 2: Identify the role of traditional authority on national security management in Nigeria.

PART 3: contains items that will elicit information on the significant of local government autonomy in national security management in Nigeria.

PART 4:contains items that will elicit information on governmental interventions for sustaining security management in Offa and Oyun local government areas.

3.4 The Population of Study

Apart from the members of Offa and Erin-Ile communities under study, the study will also include some selected local government administrative staffs that will form the focus group discussants. The preference for the Administrative staffs of the Offa local government is due to their acquaintance to the day to day policy enactment of the local government council.

According to the national population commission, the 2016 census figure of both towns stands as follows:

<u>TOWN</u>	<u>TOTAL</u>
OFFA	89,674SS
ERIN-ILE	<u>40,057</u>
Total	<u>129,731</u>
Local government secretariat admin officers	72

3.5 Sampling and Sampling Techniques

The whole population cannot be put under study. It is in this sense that a sample size of 399 (approximately 400) respondents was be drawn from the population of the study. The Taro Yamane formula was used to determine the sample size with 95% confidence. The formula (working) for drawing the samples is shown below.

Note: N is Population, n is the sample size Source: Yamane, Taro 1967. From the calculation below the sample size for this study is 399. On the sampling of focus group discussion, there will be discussion with 12 members, to be drawn from the local communities- Offa and Erin-Ile. And of the FGD since its more widely recommended (cox et'al 1976).

$$n = \frac{N}{\quad}$$

$$n = \frac{129,731}{1 + 129,731(0.05)^2} = \frac{129,731}{325.3275} = 399 \text{ (approximately 400 respondents)}$$

where :

N= total population

n = required sample size

e=margin of safety

3.6 Data Collection

The calculation below shows how data is being collected across the population of the study. The table also shows how the questionnaire is being allotted to each category of the population of the study right from Offa community with the total numbers of 276 of the questionnaire and the Erin-Ile community with 124 of the questionnaire.

$$\text{Offa community} = \frac{89,674}{129,731} * 400 = 276 \text{ questionnaires}$$

$$\text{Erin-Ile community} = \frac{40,057}{129,731} * 400 = 124 \text{ questionnaires}$$

3.7 Unit of Analysis

The unit of analysis for this study will be focused on the following:

1. Offa local government secretariat, due to the policy nature of the research, the focus group in the local government secretariat will be the administrative officers. This is significant because administrative staffs are saddled with policy formulation and implementation.
2. The Offa community and Offa traditional institution i.e the Olofa's palace.
3. The Erin-Ile community and Erin-Ile traditional institution i.e the Elerin's palace
4. The people in both communities i.e the town union, the business people, the teachers and students and the workers

3.8 Method of Data Collection

The questionnaire developed for data collection was randomly administered to the respondents through personal contact.

Since the questionnaire consists of open ended question and as such respondents won't be able to fully express themselves, focus group discussion will be carried out with some selected members of the administrative staff cadre of the local government secretariat. Also structured interview will be carried out or established with some key important personalities within the traditional institutions.

3.9 Instrumentation

A Structured questionnaire was designed as a research instrument to collect data on the roles of local government authorities in sub national security management. This questionnaire will be divided into sections in line with the formulated research question. The well-structured questionnaire will consist of section A to D while A is bordering on personal data and B to D focus on the main thrust of the study. The respondents view will be measured on a Likert Scale. Likart scale are characterised by the following measuring scales: Strongly agree; agree; Neutral; disagree; strongly disagree.

3.10 Validation of Research Instrument

The term validity indicates the degree to which an instrument measures the construct under investigation. For a data collection instrument to be considered valid, the content selected and included must be relevant to the need or gap established. The research instrument was reviewed for validity by various groups of people who included the researcher's peers, lecturers, supervisor at the Kwara State University, Malete and other professionals outside the university community, and necessary corrections and input were made.

3.11 Reliability of research instrument

Reliability of Research Instrument Mugenda and Mugenda (2003) define reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trials. An instrument can be certified reliable when it can measure a variable accurately and obtain the same results over a period of time.

The pre-test helped the researcher identify the most likely source of errors and hence respond to them before the actual study. Test re-test method was used to pilot the questionnaires using twenty respondents in Ifelodun local government area, Kwara State, which did not form part of the sample of the study.

The questionnaires was measured the score obtained was tested with test – retest method and the Correlation Coefficient obtained was 0.86 which implies that the research instrument was reliable.

Administration of Research Instrument After the approval of the research instrument by the research supervisor, 400 copies of the research instrument was distributed.

3.12 Procedures of Data Analysis

Data was analyzed using (statistical packages for the social sciences) SPSS 24.0 the data was consistently and carefully checked to ensure accuracy and prevention of errors. Also, descriptive statistics such as, mean rating, standard deviation was used for the research questions while chi – square was used to test the hypotheses.

3.13 Ethical consideration

To address ethical issues related to this research, the researcher disclosed his identity by introducing himself to the respondents. He seeks their consent and then all participants were assured of anonymity and confidentiality of any data collected through the questionnaire and interviews. Also, none of the respondents was coerced into participating into the study.

CHAPTER FOUR

4.0 DATA ANALYSIS AND RESULTS

In this chapter, the results of the data analysis were presented. The presentation of the result was guided by the research questions and hypotheses stated in chapter one. The study focused on Grassroot governance as a catalyst to security management in kwara state

Results were presented in two segments. The first comprises background information while the second deals with the answer to research questions and hypotheses testing simultaneously.

4.1 Respondents Rate of Item return

Item	Frequency	Percentage
Questionnaire administered	400	100
Questionnaire returned	365	91
Questionnaire not returned	35	9
Valid questionnaire	337	84
Invalid questionnaire	28	7

4.2 Background Information of the Respondent

The sample size for the study was 337 comprising 216 respondents from Offa area and 121 respondents from Erin-Ile area. The summary of the descriptive statistics obtained from the analysis was presented in Tables 1,2,3,4 and 5

Table 1 : Gender Frequency Distribution .

Gender	Frequency	Percentage
Male	222	66
Female	115	34
Total	337	100

Table 1 shows the total number of sample of gender representing both Offa and Erin-Ile towns for the study. From the table above the total number of respondent was 337 out of which 222 (66%) were male and 115 (34%) were female.

Table 2: Occupation Frequency Distribution

Occupation	Frequency	Percentage
Civil servant	147	44
Business man	81	24
Student	109	32
Total	337	100

Table 2 shows the total number of sample occupation both Offa and Erin-Ile towns for the study out of which 147 (44%) were civil servants, 81 (24%) were business man and 109 (32%) were students.

Table 3: Respondents Qualification Frequency Distribution

Qualification	Frequency	Percentage
School cert	48	14
OND/NCE	115	34
HND/BSc	120	36
Post graduate	54	16
Total	337	100

Table 3 represents the respondents' qualification frequency distribution. From the table above the total number of respondent was 337 out of which 48 (14%) were secondary school holder known as school certificate, 115 (34%) were OND/NCE holder, 120 (36%) were graduate from the polytechnic or university and 54(16%) had a post graduate degree from the university. The table revealed a spread from secondary school certificate to post graduate in the university.

Table 4: Respondents Age Frequency Distribution

Age	Frequency	Percentage
21 - 30	135	40
31 - 40	111	33
41 - 50	67	20
51 - 60	24	7
Total	337	100

Table 4 represents the respondents' age frequency distribution. From the table above the total number of respondent was 337 out of which 135 (40%) were between the range of 21 – 30 years, 111 (33%) were between the range of 31 – 40 years,67(20%) were between the range of 41 – 50

years and 24(7%) were between the age range of 51 – 60 years. The table revealed a spread from the age of 21 to 60 years of age.

Table 5: Respondents Local Government Frequency Distribution

Local Govt.	Frequency	Percentage
Offa	216	64
Erin-Ile	121	36
Total	337	100

Table 5 shows the total number of sample representing both Offa and Erin-Ile towns for the study. From the table above the total number of respondent was 337 out of which 216 (64%) were from Offa and 121(36%) were from Erin-Ile.

4.3 Answers to Research Questions

Research Question 1: What are the roles of traditional authority on sub-national security management in Nigeria?

Table 6: Analysis of items on the significance of traditional authority in security management in Nigeria from the respondent of Offa and Erin – Ile community

	N	Minimum	Maximum	Sum	Mean	Std. Deviation
Traditional institutions are part of local government administration in Nigeria	337	1.00	5.00	1377.00	4.0861	1.0697

Security in Nigeria depends on the value placed on traditional rulers in the constitution	337	1.00	5.00	1284.00	4.8101	1.0086
In communal crises, traditional rulers are instrumental to crises management	337	1.00	5.00	1318.00	4.0110	1.0597
Cordial relationship between traditional rulers and town unions is responsible for a secured society	337	1.00	5.00	1349.00	4.0030	1.0162
Traditional rulers have capacities to sustain security management in Nigeria	337	1.00	5.00	1385.00	4.1098	1.0102
Valid N (listwise)	337					

Table 6 on the item traditional institutions are part of local government administration in Nigeria by the 337 respondents from both Offa and Erin-Ile reveal the main rating of 4.0861 and standard deviation of 1.0697. The above results indicate a high consensus in the perception of respondent from both communities to agree that traditional institutions are part of local government administration in Nigeria. Security in Nigeria depends on the value placed on traditional rulers in the constitution also indicate the mean rating of 4.8101 and standard deviation of 1.0086. The other items: In communal crises, traditional rulers are instrumental to crises management, Cordial relationship between traditional rulers and town unions is responsible for a secured society and traditional rulers have capacities to sustain security management in Nigeria reveal the main rating of 4.0110, 4.0030 and 4.1098 with standard deviation of 1.0597, 1.0162 and 1.0102 respectively which is an indication that all the 337 respondents from Offa and Erin – Ile community do have a high consensus on all the items as a role of traditional authority on sub-national security management in Nigeria.

Research Question 2: What is the impact of local government autonomy in sub-national security management in Nigeria?

Table 7: Analysis of items on the significance of local government autonomy in security management in Nigeria from the respondent of Offa and Erin – Ile community

	N	Minimum	Maximum	Mean	Std. Deviation
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If local government is given adequate autonomy, there will be effective security management	337	1.00	5.00	4.1009	1.0067
Local government autonomy will assist Federal and State government in security management	337	1.00	5.00	4.1306	.9701
Local government compliments the State and federal government in maintaining law and order	337	1.00	6.00	4.0831	.9569
The source of insecurity emanates from local government	337	1.00	5.00	3.0061	1.1010
Establishing effective community policing will curb insecurity in Nigeria	337	1.00	5.00	4.0089	1.4427
Nigeria government lack the political will toward crises management	337	1.00	5.00	4.9852	1.0102
Cordial relationship between local government authorities and federal security personnel will solve current insecurity in Nigeria	337	1.00	5.00	4.1217	.9226
Constant meetings between the Nigerian police force and local government authority will ensure effective security network and management	337	1.00	5.00	4.2374	.8711
Valid N (listwise)	337				

Table 7 shows the mean rating and standard deviation on all the items on the impact of local government autonomy in sub-national security management in Nigeria. The first three items (If local government is given adequate autonomy, there will be effective security management, local

government autonomy will assist federal and state government in security management and local government compliments the state and federal government in maintaining law and order) reveal the mean rating of 4.1009, 4.1306 and 4.0831 while the standard deviation reveal 1.0067, 0.9701 and 0.9569 respectively.

From this result, both Offa and Erin – Ile community are of the opinion that: (1) If local government is given adequate autonomy, there will be effective security management; (2) local government autonomy will assist federal and state government in security management. Also, local government can compliments the state and federal government in maintaining law and order.

Item 4 revealed mean of 3.0061 and standard deviation of 1.1010 which shows that the respondents from the Offa and Erin – Ile are neutral in their opinion on the source of insecurity emanates from local government. The last 4 items shows the mean rating of 4.0089, 4.9852 , 4.1217 and 4.2374 with the standard deviation of 1.4427, 1.0102, 1.9226 and 0.8711 which is also an indication that the 337 respondents from the two community are of the opinion that: Establishing effective community policing will curb insecurity in Nigeria, Nigeria government lack the political will toward crises management, Cordial relationship between local government authorities and federal security personnel will solve current insecurity in Nigeria and Constant meetings between the Nigerian police force and local government authority will ensure effective security network and management.

RQ 3: What are the specific government intervention efforts in sustaining security management in Offa and Oyun local government areas?

Table 8': Analysis of items on the specific higher government intervention efforts in sustaining security management in Offa and Erin-Ile areas.

	N	Minimum	Maximum	Mean	Std. Deviation
Unhealthy competition among communities are pointers to communal crises in Nigeria	337	1.00	5.00	4.0041	.8164
Vesting land ownership to local government authorities will reduce insecurity in Nigeria	337	1.00	5.00	4.5312	1.1179
Lopsidedness in distribution of public goods is one of the remote causes of crises in Nigeria	337	1.00	5.00	3.2350	1.0323
Proliferation of motor packs/ garages in Nigeria attributes to communal crises	337	1.00	5.00	3.5341	1.0744
The land under contention among communities should be taken over by the state government	337	1.00	5.00	3.2510	1.1565
Composition of committees of enquiry by government should be on the advice of affected communities	337	1.00	5.00	3.1291	1.1188
For sustainable crises management buffer zones should be converted to military zones	337	1.00	5.00	3.3499	1.1785
Valid N (listwise)	337				

Table 8 shows the mean rating and standard deviation on all the items on the specific government intervention efforts in sustaining security management in Offa and Erin-Ile areas. The table shows the mean rating of 4.0041 and 4.5312 with standard deviation of 0.8164 and 1.1179 respectively which is an indication that the respondents from the community are of the opinion that unhealthy competition among communities are pointers to communal crises in

Nigeria and vesting land ownership to local government authorities will reduce insecurity in Nigeria. The other items revealed the mean rating of 3.2350, 3.5341, 3.2510, 3.1291 and 3.3499 with standard deviation of 1.0744, 1.1565, 1.1188 and 1.1785. From this result, the respondents from both communities are neutral on the lopsidedness in distribution of public goods is one of the remote causes of crises in Nigeria, proliferation of motor packs/ garages in Nigeria attributes to communal crises, the land under contention among communities should be taken over by the state government, composition of committees of enquiry by government should be on the advice of affected communities and for sustainable crises management buffer zones should be converted to military zones as specific government intervention efforts in sustaining security management in Offa and Oyun local government areas.

4.4 Hypotheses Testing

Hypothesis testing using chi square formula

$$\chi^2 = \sum \frac{(f_o - f_e)^2}{f_e}$$

Where:

Where:

\sum =summation,

f_o =observed frequency,

f_e =expected frequency

HO1: There is no significant relationship in the mean rating of the perception of Offa and Oyun community on local government authority and security management in Offa and Oyun local government areas.

Table 9: Results of Chi-Square Tests on various items on the significant of Local Government Autonomy in Security Management in Nigeria

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.735 ^a	8	.353

Likelihood Ratio	28.059	8	.176
Linear-by-Linear Association	20.006	1	.017
N of Valid Cases	337		

***Significant P- value < 0.05**

Asymptotic significant value from table 9 revealed 0.353 this value determine the mean rating of Offa and Erin-Ile communities on the significant of local government autonomy in security management in Nigeria. Since the value revealed that there was no significant as Asymptotic significant value of 0.353 is greater than the alpha level of 0.05, the null hypothesis which stated there is no significant relationship in the mean rating of the perception of Offa and Erin-Ile community on local government authority and security management in Offa and Oyun local government areas is therefore rejected and this means, that there is a significant relationship in the mean rating of the perception of Offa and Erin-Ile communities on local government authority and security management in Offa and Erin-Ile areas.

Ho 2: There is no significant relationship in the mean rating of the perception of Offa an dErin-Ile community on various higher government intervention and security management in Offa and Erin-Ile areas.

Table 10: Results of Chi-Square Tests on various items on higher government intervention and security management in Offa and Erin-Ile areas

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.513 ^a	8	.130
Likelihood Ratio	16.065	8	.041
Linear-by-Linear Association	6.042	1	.014
N of Valid Cases	337		

***Significant P- value< 0.05**

Asymptotic significant value from table 10 revealed 0.130 this value determine the mean rating of Offa and Erin-Ile community on the various higher government intervention and security management in Offa and Erin-Ile areas . Since the value revealed that there was no significant as Asymptotic significant value of 0.130 is greater than the alpha level of 0.05, the null hypothesis which stated there is no significant relationship in the mean rating of the perception of Offa and Erin-Ile community on various governmental intervention and security management in Offa and Erin-Ile areas is therefore rejected. Which means there is a significant relationship in the mean rating of the perception of Offa and Erin-Ile community on various higher government intervention and security management in Offa and Erin-Ile areas.

4.5 Efforts previously made by the local government and the traditional institution

In order to manage the situation brought by insecurity within the area of study, the local government authority and the traditional institutions within the period under review had achieved the following:

The office of the chief security officer (CSO) within the local government council has been the communication link between the local government council and the security agents. The CSO is saddled with the responsibility of having as constant interaction with the aforementioned operatives

Also there is a regular monthly police community relation committee (PCRC) security meeting within the local government council. This committee has as membership the leadership of various security personnel within the span of control of the local government authority. Notable among this security personnel are as follows: the Nigeria police, the civil defence, the Nigeria navy, the community vigilante, the federal road safety corps etc. their meeting is to review the security situation within the area. The committee is chaired by the local government chairman.

It is noteworthy to state that in case of a threatening security situation, there exist channel of communication. However, it's connotes an absolute reliance to the intervention of higher government, the state government.

4.6 Discussion of findings

This chapter reviews result presented in the previous chapter i.e data presentation and analysis. This discussion is guided by the outcome of research questions put forward in chapter one of this thesis which is in cordial reflection of the response to the questionnaire as disseminated to the respondents.

The discussion of findings emanating from the study: Grassroot governance as a catalyst to security management in Kwara state and the response from the first research question: what is the significance of traditional authority in security Management in Nigeria?

The objective of this research question is to identify the significance of traditional authority in security management in Nigeria. By conceptualization, traditional rulers referred to leaders or persons by virtue of heredity or people with proven track records, who are nominated and conferred with absolute allegiance to the provisions of native laws and customs (Wadama, 2013 in Alliyu A. et'al 2020). Also, a traditional ruler has also been defined as a head of an ethnic unit or clan who for the time being is the holder of the highest traditional authority whose title is recognised as a traditional ruler titled by the government of the state (Cookey. et'al, 2010).

From the analysis of questionnaire items of number 1-5, findings suggests that the traditional institution have an overwhelming significance in security management as far as the Nigerian society is concerned. This finding also buttresses the relevance of the institution as far as playing this role of security management within the federation is concerned. This data also supports the submission that during conflicts, the traditional rulers play significant role in managing conflicts. This is due to the fact that in existence are socio-cultural norms and values embedded in the traditional system and on which the existence of traditional institution is firm. These also made the traditional rulers to base such function as bridge builders on them. The managing of these functions by the traditional leaders are informal (Olaniran O. & Arigu A. 2013). Traditional rulers hold the key to the success or failure in any political administration in Nigeria because they operate at the grassroot of the society and interact closely with people in their daily activities, consequent upon which they were highly respected (Abdullahi, 2008). This submission also support the outcome of the focused group discussion that in the event of crises the political

executives do call on the traditional institution to quell such and after which they neglect the institution, having achieved that objective i.e a secured society.

In supporting the result of the findings, Achu, et'al (2013) submitted that, local communities can play a very significant role toward prevention and control of environment due to the facts that, local communities posses various networks used in combating crimes. Such networks include; the councils of elders, village /district heads, chiefs, religious heads etc. and to bring the situation to appreciable ebb, their functions will be to divulge and impart the community's code of conduct and behavior to younger generations just as it has been transitioned from generations. However, in our contemporary time, the traditional institution carry out this function shabbily as they are inhibited constitutionally and it is incontrovertible that security management in Nigeria depends on the place occupied by the traditional rulers in the constitution of the federal republic of Nigeria so as to accord that institution such responsibility and allay the position of the focused group discussion.

In the area of research question: what is the significance of local government autonomy in security management in Nigeria and the objective of this research question is to highlight the significance of local government autonomy in security management in Nigeria.

Findings from the data analysis which is the respondents views from the questionnaire item number 1-7 on which data available highlights the respondents views which suggest the significance of local government autonomy in security management as far as Nigeria is also concerned, which is also a function of the local government aselucidated thus among the list of statutory function of local government as allocated by the 1976 local government reform which is to assist in the maintenance of law and order and good government and prevent to the best of their ability the commission of criminal offence (Smith, 1981).Bringing security management to the fore which is in relation to the submission in Kazeem (2021) and corroborated by Moses et'al (2013) when he Submitted that “government at the grassroot had a noticeable effect on peace making process on the communal conflict but they are to a marked level, incapacitated owing to the lack of modern organisational power, extant authority, poor access to detailed information of crisis and a conflict of interest. There by upholding the relevance of autonomy within that tier of government. Going by the fact that they (Local government) exists at the grassroot, “Local authorities are created to render services in defined geographical areas, primarily because of the inability of higher governments to attend in detail to all the requirements of the society that have

to be satisfied by a governmental institution or tier of government” (meyer, 1978).However, autonomy of local government is an indispensable principle eluding the Nigerian local government system. Just as it is being established in Moses et’al (2013) that “Local governments in Nigeria perform below substandard level”, even though the focused group discussion established a channel of communication between the local government and the security agencies and their monthly police council (PCRC) meeting to discuss security issues as affecting the local government area and corroborated in Anthonia O.U & Johnson E. N (2014) that local government uses the official state security apparatus- the criminal justice system especially the Judiciary, Police and Civil Defense Corps as intervention measures for peace keeping. The Police and Civil Defense mainly serve as a stop gap method of conflict management by separating the parties in conflict and stopping further immediate violence. This submission is pertinent because local government autonomy will enhance capacity building which will go a long way in emancipating the people at the grass root through job creation, payment of salaries and emoluments as at when due as reliance on higher government will be laid to rest (Ahmed W.D et’al, 2018)

Findings from the third research question: What are the specific higher government intervention efforts in sustaining security management in Offa and Erin-Ile areas and the objective of this question is to examine governmental intervention for sustaining security management in Offa and Erin-Ile areas. These interventions if actually feasible and inclusive, tends to had assuaged the recurring wave of the crises between Offa and Erin-Ile. Unlike the previous research questions, the questionnaire items numbered 1-7 highlights divergence in the submission of the respondents’ i.e items 1&2 and items 3-7. Though the first two rating (item1&2) shows a clear distinction on the subject matter by the respondents, attributes from item 3-7 are made of a mark of neutrality from the Offa and Erin-Ile respondents on the higher government interventions as far as managing communal crises between Offa and Erin-Ile is concerned and within both communities. This submission which is the position of the respondents opposes the submission of the governmental committee in the communal crises affecting both communities by way of the recommendation of the committee of inquiry such as:

- i. The creation of a buffer zone between Erin-Ile/Offa towns and declared the name as the Ikere-Ipinle buffer zone (1997 committee recommendation)

- ii. The government must make use of the buffer zone for the benefit of the two communities in particular and the state in general, (2008 committee recommendation)
- iii. The immediate proscription of the NURTW Offa and NURTW Erin-Ile Branches and the proscription should be in place for as long as the security of the crisis zone remains fragile,
- iv. The Government, henceforth, as much as possible, should try to engage in programmes and Policies that will affect the warring Communities beneficially or otherwise (if any) at the same time. A good example that readily stares the Commission in the face is the MFR Award given to Elerin of Erin-Ile by the Federal Government, which from the evidence before the Commission, in no mean degree, deepened the animosity between the two communities as Offa Community felt it was a deliberate act on the part of the Government to slight Offa. (2013 committee recommendation).

The data emanating from the findings suggest opposition to the submission or some items in the report of various panel's recommendation by the way of governmental intervention in the crises and such does not ameliorate the wave of the crises. This submission from the data available support the view which concluded that the interventions failed to resolve the conflicts as the interventions were always viewed by the gladiators as being favourable to either of the two parties to the conflicts (Ayodele A. et'al 2019). In other for the intervention of the government to encourage harmonious and peaceful coexistence there is need for inclusiveness in such level of decision.

CHAPTER FIVE

SUMMERY CONCLUSION AND RECOMMENDATION

5.1 Summery

This research work determined the role of local government authority in security management with a characteristic reference to the communal crises between Offa and Erin-Ile community.

It should be noted that the ability of the Nigerian government to achieve its goals in the area of security management depends to a large extent on the place of the grass root government in the crusade against insecurity. This research work exposes the relevance of the traditional institution and local government autonomy in the area of security management in Nigeria. It also brings to bear that the intervention programs of levels of government within the federation in managing crises or any act of insecurity should ensure inclusiveness.

As noted earlier, security management is vital in any climate just as security management is synonymous to achieving sustainable development. Without development or sustainable development the policy of government no matter how lofty it appears will be tantamount to playing to the gallery. For robust inclusiveness in managing insecurity, the study also noted different stakeholders in security management and reviewed different interventions of reminiscence of leadership in Kwara state towards finding lasting peace in Offa and Erin-Ile

communities. Moreover, various literatures by some authors on similar concept were appropriately reviewed.

The research work utilized human security theory by Mahbubul Haq (1994) and systems theory by David Easton and this form the basis of the study.

Research methodology used both primary and secondary sources of data collection; sample size, sample technique, reliability and validity of instrument were discussed.

Two sources of data, primary and secondary data were used. Finally, the research work discussed the presentation and analysis of data. Hypotheses of the study were tested based on the responses from the questionnaire and data from other sources, recommendations were made based on the findings.

5.2 Conclusion

Security management in Nigeria has become a sort of concern and worry to all. It has also in recent time form the front burner of national discourse and as such diverse strategy has been suggested from different quarters. The thesis, Grassroot governance as a catalyst to security management in kwara state, is concerned with this same problem of persistent rise in the level of vicesand the likes that culminate into a state of insecurity and the expected role of the local government authorities in not only managing them but as a front burner, reduce them to an appreciable ebb. As identified, Nigeria been a pluralistic society is bedeviled by ethnicity that creates at a slightest provocation, incessant dysfunctional relationships among others. The human security theory was used in this study to explain how governmental conglomeration mostly the local government been the government at the grassroot can be a veritable tool in identifying and managing any aggrieved embers of the society and for the good of the society.

As a matter of necessity, a quantum shaft of submission by the way of policy implementation including that of the current administration to ensure the current spate of insecurity is abated and allow for not only peaceful coexistence but unparalleled development within the federal republic of Nigeria going by its potential among the federating units. The researcher, Motivated by this shaft, focused it's searchlight on the aforementioned, local government authorities as a front burner also in the crusade of stamping out insecurity in the society with the problem of persistent

communal conflicts that is embedded with a recurring wave between Offa and Erin Ile communities. The researcher, Piloted by stated objectives, the research evidences available shows that institutions within the third tier government in Nigeria have the potential to tackle the rising spate of insecurity within the federating units. Nevertheless, this institution such as the traditional institution have been playing such roles as maintaining law and order within their areas of jurisdiction so also is the local government authorities within the states.

Regrettably and for more robust management of the state of insecurity within the entity, institution within the local government authorities such as the traditional institution and the third tier government itself are lacking the necessary apparatus through which this nightmare, insecurity, will be a thing of the past as far as the Nigerian state is concerned. Going by the research evidences available, the researcher is of the opinion that if insecurity must be nip at the bud so as not to Fester and metamorphose into a toxic to our collective existence, institution around the local government and the local government itself must be accorded all its powers to be relevant in this crusade by relevant quarters such as the national assembly.

More so, from the research evidence, It's worth saying that adoptions and implementation of governmental intervention to issues of communal crises within the federating units should reflect inclusiveness so as not to encourage the recurring wave that have characterised some of such crises in the Nigeria federation and Offa and Erin-Ile crises in particular.

5.3 Recommendations

At this juncture of our national trajectory, there is need to employ all weaponry that will ensure that the sustainability of developmental traits is implemented and as such this thesis is firm that the following recommendation should be imbibed in course of our nation building. These recommendations are as follows:

Specific recommendations:

1. The earlier our political elites comes to term with the fact that the traditional institutions are not and can never be a pushover as far as the administration of the entity is concerned the better for the entity. This assertion is underscored because the traditional rulers hold the key to the people within their span of control. The assertion can further be buttressed because the elites do hold the traditional rulers in high esteem during political transitions. As such there is the need for the national assembly to enact policy that will constitutionally recognize the

roles of the traditional rulers in the federation. This will also give them sense of belonging and insecurity will be a thing of the past.

2. Higher government in Nigeria should as matter of urgent national interest shun all political or personal aggrandizement, prepare, present and support bills to the national assembly that will grant the much expected local government autonomy to the government at the grasroot. This is germane just as this, autonomy, will not only allow the local government to function without recourse to the higher government but will also alleviate them, the higher governments of their duties just as they are overburdened by them.
3. In addressing the remote causes for communal crises or clashes in the country there is an urgent need for government at all levels and particularly the higher government to shun sentiments in their delivery of public goods to the people. As such there is need for government to muster the necessary political will to carry out feasibilities and convince its subjects that actions by way of policies to be implemented is for the good and for the interest of the populist and not for political or individual aggrandizement.

General recommendations:

1. Recommendations of committees of enquiry which are being constituted by the government with the direct impact of affected communities to project a workable peace path between communities should be implemented and not swept under the carpet just as this ineptitude only ascertain the postponement of the evil day.
2. There is an urgent need for leaders at the local government such as the chairmen and its executive committee to rise up to the occasion and convince all that the much desired autonomy that will propel independence and expeditious actions towards issues of interest can be better managed at that level of governance for the general good of the people and not for sentimentalism.
3. The local government being the government that is closer to the people should be able to implement policies that will not have adverse effect in ensuring a peaceful coexistence among the people within its span of control. This submission is germane mostly in the life of Erin-Ile and Offa community. The local government should be able to come out with a blue print on how the traditional institutions of both communities can set out a day within every year to be known as Offa and Erin-Ile day. Such a day should be celebrated

and jointly hosted by both communities to commemorate the past so as to ensure friendliness of both communities this will ensure that posterity will be kind to all.

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