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ORGINAL ARTICLE

TRADITIONAL INSTITUTION'S RESPONSIBILITIES AND CONFLICT RESOLUTION IN AWKA NORTH LOCAL GOVERNMENT AREA IN ANAMBRA STATE, NIGERIA.

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Abstract

This study examined the responsibilities of traditional institutions in conflict resolution within Awka North Local Government Area, Anambra State, Nigeria. Anchored on **Conflict Theory** and the **Relational Conflict Model**, the research investigated how these institutions manage communal disputes, their specific roles, and the factors influencing community preference for traditional resolution methods. Using a survey of 300 respondents across ten communities, the study found that traditional institutions play a crucial role in maintaining peace through mechanisms such as the *Umunna, Umuada*, and town unions. The findings revealed that these institutions significantly contribute to the settlement of communal conflicts by fostering dialogue, reconciliation, and social cohesion. Additionally, people's preference for traditional approaches was motivated by their accessibility, cultural relevance, affordability, and speed in delivering justice. The study concluded that traditional institutions remain indispensable in grassroots peacebuilding and conflict resolution within Awka North.

Key Words: Traditional institutions, Conflict resolution, Anambra State, Communal conflicts, Responsibilities, Cultural practices, Governance

1.0 Introduction

Prior to colonial incursion, many African societies had established traditional conflict resolution processes. Various communities developed conventions to mitigate inter-human and intra-communal crises, supported by taboos to ensure adherence and promote peaceful relationships (Woko & Osagie, 2014). These culturally specific mechanisms effectively resolved conflicts and were passed down from generation to generation (Ajayi, 2014). However, with the introduction of Western civilization, many traditional methods began to decline, particularly among urban Nigerians who preferred modern conflict resolution based on the criminal justice system (Ajayi, 2014). Despite this, traditional mechanisms continued to play a vital role in maintaining harmony within communities. Zartman (2009) noted that in traditional African societies, conflict was often viewed as a disaffection between humans and the supernatural, relying on mediation and dialogue facilitated by family and community structures such as the immediate family (*Umunne*), extended family (*Umunna*), and village leaders (Okafor, 2020). Traditional conflict resolution was less costly and emphasized relationship maintenance, aiming to restore harmony and provide restitution through apology and compensation (Nwankwo & Nzeribe, 2020). These methods focused on reconciliation rather than judgment, fostering peaceful settlements between parties. Various traditional institutions, including chiefs and clan leaders, historically played

significant roles in governance and conflict management, especially among the Igbo people before colonialism (Eze & Onuoha, 2019).

The introduction of the British Indirect Rule system was influenced by the effectiveness of indigenous conflict resolution methods. However, traditional institutions later faced challenges, particularly in the Southeast, where government restrictions limited their ability to address conflicts related to land and chieftaincy (Eze & Ogbuagu, 2020). For example, traditional rulers were prohibited from creating chiefdoms without state authority, leading to crises and contributing to insecurity, with many legal disputes arising from chieftaincy and land issues (Udochukwu & Egwuatu, 2023). Even after Nigeria's political independence in 1960, when the powers of Native Authorities were diminished, traditional institutions remained vital for conflict management in the eastern region. They coordinated socio-economic activities, although their ability to operate effectively was hampered by the need to navigate between traditional and modern laws (Innocent, 2022). In Anambra State, traditional institutions faced numerous conflicts that often escalated into protests, violence, and bloodshed (Nweke, 2022). This turmoil hampered community resource mobilization for development projects. Ibeanu and Onu (2021) reported that 68% of conflict-ridden communities in southeastern Nigeria are located in Anambra State. Such conflicts led to increased migration and exacerbated urban overpopulation issues.

While traditional institutions may seem culturally monolithic, they involve complex social arrangements that influence identity and community dynamics (Okonkwo, 2017; Nzimiro, 2021). For instance, in Isuofia, a conflict arose over the caste position of a candidate for town leadership (Onwuegbusi, 2021). The politicization of identities, especially regarding roles and privileges within these institutions, often fueled conflict (Obikwelu, 2008). Moreover, local governance structures such as caretaker committees clashed with democratic ideals, and many projects initiated by traditional institutions were left in disrepair (Anambra State Government [ANSG], 2008). These institutions historically allocated societal responsibilities among community members, aiming to maintain peace through conventions that regulated relationships and interactions. Conflicts over issues such as property disputes, inheritance, and cultural practices remained prevalent (Umezurike, 2016). In some communities, such as Amanuke in Awka North, participation in traditional affairs was enforced, often resulting in human rights abuses. Deviants faced sanctions, and financial mismanagement within traditional institutions could lead to silent conflicts among members. This study, therefore, examined the responsibilities of traditional institutions in conflict resolution in Awka North Local Government Area, Anambra State.

The Role of Traditional Institutions in Conflict Resolution: State of the Literature

Traditional institutions and their role in conflict resolution have garnered significant attention in literature. Onah (2020) studied the impact of these institutions in Ebonyi State, utilizing surveys and interviews to collect primary data, alongside secondary sources. The analysis revealed that traditional institutions significantly influence conflict resolution across intrapersonal, interpersonal, and group contexts, employing methods such as avoidance, mediation, and collaboration. Ogbanga and Bukie (2024) on the other hand, highlighted the historical significance of traditional peacemaking processes, disrupted by colonial administration's introduction of formal adjudication. They argued that contemporary conflict resolution methods in Nigeria often fail to address modern challenges. Their study, anchored in system theory, posited that traditional methods are superior to modern adjudicative approaches due to their efficiency and non-adversarial nature. They recommend a return to these traditional practices for more amicable and cost-effective conflict management.

Nwoye and Nwekeaku (2023) focused on communal conflict resolution strategies in Anambra State, identifying effective traditional methods that could be adapted to address rising conflicts nationwide. Using a survey method and Marxian Conflict theory for analysis, they found traditional institutions effective in resolving communal disputes. They recommend that the government strengthen and integrate these institutions into conflict resolution mechanisms, emphasizing that communities favoring traditional methods should receive support to navigate the challenges of globalization. Ojo-Ebenezer (2023) explored the role of traditional institutions in conflict resolution among the Okija people in Ihiala, Anambra State. Before colonial rule and the introduction of formal courts, Okija had simple, inexpensive, and amicable dispute settlement methods. The study aimed to identify these traditional

institutions involved in the peace processes. Using purposive sampling, the researcher selected 16 community leaders from four communities based on their expertise in local dispute resolution. In-depth interviews were conducted to gather primary data.

The findings highlighted various traditional conflict resolution institutions, including the Ezi (family), Okpara (elders), Umunna (clan men), Umuada (clan women), Ndi-Inyom (married women), the council of elders (Amala), and traditional religious approaches involving secret societies and masquerades. The study recommended greater inclusion of these institutions in contemporary conflict resolution, as they are more accessible to grassroots communities. Similarly, Oladipo (2022) argued that the failures of post-colonial African states in addressing persistent crises stem from a detachment from traditional cultural values. He emphasized that traditional conflict resolution mechanisms in African societies fostered peace and community cohesion. This paper suggests that contemporary Africa should replicate these indigenous practices to enhance conflict management. Ogbanga and Bukie (2024) examined the historical significance of traditional peacemaking processes disrupted by colonialism. Their study, anchored in system theory, found that traditional methods in Nigeria are often more effective than modern adjudicative approaches, being faster and less adversarial. They advocate for a return to these traditional methods, as they promote friendlier and more cost-effective conflict resolution.

Obiajulu and Biereenu-Nnabugwu (2014) investigated conflict resolution within Town Unions (TUs) in Anambra State, focusing on preferred methods among members. Their study was grounded in the Marxian conflict theory and Ted Gurr's theory of relative deprivation. Using structured questionnaires and in-depth interviews, they collected both quantitative and qualitative data from TU members, community leaders, and government officials. Analysis was based on 524 valid responses. The findings revealed that TU members primarily use their constitution to resolve leadership conflicts and issues related to neglect of duties. They favored indigenous conflict resolution methods, particularly in disputes arising from political identity and relative deprivation, while foreign methods like court actions or police intervention were less preferred. The study concluded that inherited societal values are more acceptable to adults seeking progress in traditional societies, indicating that social norms can be respected when they align with community values.

Kanani and Farahani (2024) examined the relationship between traditional institutions and conflict resolution in oil companies in the South-South region. Their descriptive study of 192 randomly sampled employees indicated a significant relationship between traditional institutions and conflict resolution. Iravo (2021) explored traditional institutions in Machakos County, Kenya, using qualitative and quantitative methods. His analysis showed a strong positive relationship between traditional institutions and conflict resolution. Olukayode (2022) studied Nigerian manufacturing firms, finding a positive relationship between conflict management strategies and traditional institutions, though traditional institutions had a negative effect on conflict resolution. Lastly, Abdul and Sehar (2022) assessed the Askari community and found that traditional institutions did not significantly affect conflict resolution, with no differences noted between male and female respondents. Muhammad and Maria (2023) examined the impact of traditional institutions on conflict resolution using a self-administered questionnaire. They distributed 120 surveys among respondents from eight corporate sector organizations. The results indicated that the most common conflict types were intra-personal and inter-personal, with traditional institutions having a significant positive impact on conflict resolution. Ongori (2020) conducted an empirical study in Lagos State, revealing both positive and negative effects of traditional institutions on conflict resolution. Proper management of these institutions can enhance their positive contributions.

In a later study, Ongori (2019) found that traditional institutions often adversely affect conflict resolution, though conflicts can foster teamwork and cooperation when resolved collectively. Jalaluddin et al. (2023) analyzed the role of traditional institutions across Nigerian communities, surveying 1,301 institutions. Their findings showed that traditional institutions enhance conflict resolution, promoting community development and reducing conflict intensity. Amineh and Kangarani (2022) investigated the relationship between traditional institutions and conflict resolution using field data. Their analysis, employing the Kolmogorov-Smirnov Test and Pearson correlation coefficients, confirmed a significant

relationship between traditional institutions and effective conflict management, indicating their role in organizational performance.

Gap in the Literature

While these studies collectively provide valuable insights into the role of traditional institutions in conflict resolution across different contexts, there remains a paucity of research focusing on their evolving responsibilities and effectiveness within Anambra State, particularly in Awka North Local Government Area. Most prior studies either concentrate on historical functions or examine traditional mechanisms in broader regional or corporate contexts, leaving limited understanding of how these institutions operate in the contemporary sociopolitical environment of Awka North. This study, therefore, fills this gap by investigating the current roles, challenges, and effectiveness of traditional institutions in conflict resolution within Awka North, thereby contributing to the broader discourse on indigenous mechanisms for peacebuilding and community cohesion in Nigeria.

Hypotheses, Design, and Settings

The main goal of this study is to examine the responsibilities of traditional institutions in conflict resolution within Awka North Local Government Area, Anambra State, Nigeria. To this end, three principal hypotheses are proposed: H1: Traditional institutions have not effectively handled or resolved communal conflicts in Awka North Local Government Area, Anambra State, Nigeria. H2: The responsibilities of traditional institutions do not significantly impact conflict resolution in Awka North Local Government Area, Anambra State, Nigeria.
H3: The factors motivating people's preference for traditional methods have no significant effect on conflict resolution in Awka North Local Government Area, Anambra State, Nigeria

Methods and participants

This study employs a survey research design to examine the responsibilities of traditional institutions in conflict resolution within Awka North Local Government Area, Anambra State. Survey research is particularly effective for investigating contemporary conditions and practices in social systems, aiming to generate valid data (Amin, 2015). The design facilitates the collection of information regarding the characteristics of traditional institutions and their roles in conflict resolution by utilizing structured questionnaires directed at a sample of individuals. The research is conducted in Awka North Local Government Area, situated in Anambra Central Senatorial District. This region comprises several towns, including Awba Ofemili, Ugbenu, Ugbene, Ebenebe, Achalla (the capital), Urum, Amansea, Amanuke, Isu-Aniocha, and Mgbakwu. Awka North experiences wet and dry seasons, with an average annual precipitation of 2,950 mm and a temperature averaging 27 °C. The local economy is predominantly agricultural, with crops such as rice, yams, cassava, and maize being cultivated. Additionally, fishing in rivers like the Ezu River supports the livelihoods of residents. The selection of Awka North as the study area is justified by its frequent experiences of communal conflicts, land disputes, and chieftaincy tussles, which have often required the intervention of traditional institutions. The area provides a practical setting to assess how these institutions function in real conflict situations, their effectiveness, and the challenges they face. Moreover, Awka North represents a microcosm of the wider Igbo traditional governance structure, making it a suitable location for examining how indigenous systems contribute to peacebuilding and social stability in southeastern Nigeria**.** The selection of Awka North as the study area stems from its history of communal conflicts and power struggles among its inhabitants, making it a relevant site for investigating the role of traditional institutions in conflict resolution.

Effective data collection methods are crucial for informed decision-making. This study employs both primary and secondary data collection methods to gather comprehensive information. Primary data involves direct data collection by the researcher from the field. Primary data includes quantitative and qualitative methods. Quantitative methods utilize structured questionnaires with close-ended questions to gather numerical data efficiently. In contrast, qualitative methods involve open-ended questions,

interviews, and observations to capture nuanced insights. On the other hand, Secondary Data is sourced from existing literature and databases, including books, journals, and reports. Secondary data provides context and supports the primary findings, offering a broader understanding of the study's themes. Structured interviews were conducted to obtain in-depth information from key informants within the traditional institutions. This method allows for flexibility and adaptability in the conversation, enabling the exploration of topics relevant to the study while ensuring that the responses remain focused on the research objectives. Interviews may be conducted face-to-face or via remote communication tools, allowing for a diverse range of participant engagement.

The population of the study is Awka North Local Government Area consisting of ten communities, each with its recognized traditional institutions. According to the National Population Commission of Nigeria, the estimated population of Awka North in 2022 is 159,900. This population provides a diverse range of perspectives and experiences relevant to the research focus.

Sample Size

Given the large population of 301,657, a sampling method is necessary to obtain a manageable yet representative sample. the study used the Taro Yamane's formula given as;

$$n = \frac{N}{1 + N(e)^2}.$$

Where n = Sample size
N = Population of study
e = Margin of error, and in this case = 0.05
1 = Constant

The sample size n = 319.9 approximately 320. Simple random sampling was utilized to that ensured that every member of the population has an equal chance of being selected, thus enhancing the validity of the findings. The Research Instrument was validated by undergoing face and content validity assessments. In this way, experts in the field of International Conflict and Peace Building, along with supervisors, evaluated the questionnaire and ensure it accurately measures the intended constructs. In the reliability of the instrument, test re-test method was employed to achieve reliability. This was done by administering 20 copies of the questionnaire to 20 respondents. Thereafter, the responses were collated and recorded. After two weeks the researchers administered 20 copies of the questionnaire to 20 respondents and achieved the same result. It was observed that the degree of correlation and consistency was high.

The Cronbach Alpha was used to further determine the reliability of the instrument by using Statistical Package for Social Sciences (SPSS). The Cronbach Alpa value respectively for related entrepreneurship intention and entrepreneurial competence are in appendix II. According to the rule of thumb about Cronbachs Alpha coefficient size, the higher the Cronbachs Alpha, the higher the reliability coefficient. Based on the result, the independent variables: traditional institutions have been able to handle/ resolve communal conflicts, the factors that motivate preference of traditional institutions of conflict resolution, the challenges hindering traditional institutions in conflict resolution and the responsibilities of traditional institutions were considered range of 0.87, 0.88, and 0.94. Therefore, it was concluded that all the five independent variables and dependent variables are reliable because they are under the Cronbachs Alpha.

Table 1: Tabular Summary of Cronbachs Alpha Reliable Result

S/NO	Variables	No of items	Cronbachs Alpha
1	Traditional institutions handle/ resolve communal conflicts	5	0.87
2	Factors that motivate preference of traditional institutions of conflict resolution	5	0.88
3	Challenges hindering traditional institutions in conflict resolution	5	0.76

(SPSS) Version 23.0.

Methods of Data Analysis

The data were analyzed using the Statistical Package for the Social Sciences (SPSS) version 23. Simple percentages were used to answer the research questions, while the hypotheses were tested at a 0.05 level of significance using simple regression analysis. The probability value (p) ranged from 0 to 1. The decision rule for predictive value was guided by Nworgu (2021) and Schooler, Boer, and Schwartz (2018) in describing the coefficients of the simple regression analysis.

Decision Rule: Probability value (P-value) measures the individual significant level of the individual independent variables. A P-value that is less than 0.05 (P-value < 0.05) level of significance, shows that the variable is significant but when the P-value is more than 0.05 (P-value > 0.05) level of significance, it shows that the variable is not significant.

Questionnaire Distribution Analysis

Table 2: Questionnaire Response Rate

ITEMS DISTRIBUTED	NUMBER	PERCENTAGE
Copies of the questionnaire distributed	320	100
Copies of valid questionnaire	300	93.8
Copies of the questionnaire missing	20	6.2
Total	**300**	**100**

Author's compilation 2025

A total of three hundred and twenty (320) copies of the questionnaire were distributed to respondents in Awka North Local Government in Anambra State. A total of three hundred (300) copies of valid questionnaire representing 93.8% were returned from the respondents. Twenty (20) copies of questionnaire representing 6.2% were not properly filled. Therefore, the analysis was based on three hundred (300) copies of valid questionnaires. The section covers A the demographic features of the respondents and Section B analyzed the data relevant to research questions.

Presentation of Demographic Data

In this section, the demographic features of the respondents such as gender, marital status, age bracket, educational qualification, and working experience are presented and analyzed. Note that a total of three hundred respondents were sampled and the result is presented in the table below.

Table 3: Gender of the Respondents

	Frequency	Percent	Valid Percent
Male	146	59.0	59.0
Female	124	41.2	41.0
Total	300	100	100

Source: Field Survey, 2025 /SPSS

The table above shows the demographic profile of the employees of the sampled plastic firms in Anambra State. A higher proportion of the respondents (59%) are male while 41% of the respondents are female.

Table 4: Marital Status of the Respondents

	Frequency	Percent	Valid Percent
Married	180	60	60
Single	100	33	33
Others	20	7	7
Total	300	100	100.0

Source: Field Survey, 2025 /SPSS

Table 4, also shows that 60% of the respondents are married, 33% are single while the remaining 7% of the respondents are either divorced or separated.

Table 5: Age Bracket of the Respondents

	Frequency	Percent	Valid Percent
20 - 30 years	-	-	-
31 - 40 years	56	18.7	18.7
41 - 50 years	100	33.3	33.3
51 years and above	114	38.0	38.0
Total	**300**	**100**	**100.0**

Source: Field Survey, 2025 /SPSS

The table further revealed the age bracket of the respondents. The distribution shows that 0% of the respondents are between the age brackets of 20 to 30 years while 56 respondents representing 18.7% are within the age bracket of 31 - 40 years. On the same note, 33.3% of the respondents are within the age bracket of 41 - 50 years while the remaining respondents representing 114 38% are within the age bracket of 51 years and above.

Table 6: Educational Qualification of the Respondents

	Frequency	Percent	Valid Percent
OND/NCE	100	33	33
B.Sc./HND	120	40	40
M.Sc./MBA	34	11	11
Others	46	16	16
Total	**300**	**100**	**100.0**

Source: Field Survey, 2025 /SPSS

Table 6, further shows that 33% of the respondents have either National Diploma or National Certificate in Education as their educational qualification. 40% of the respondents agreed that they have either Bachelor of Science (B.Sc.) or a Higher National Diploma (HND). The table also shows that 11% of the respondents had M.Sc./MBA five years while 53% of the respondents have worked between 6 to 10 years. On a similar note, 14% of the respondents have worked between 11 to 15 years while the remaining 4% have worked between 6 years and above.

Presentation of Data relevant to the Research Questions

Here, data relevant in answering the research question and testing the hypotheses were presented in tables below.

Research Question 1: How have Traditional Institutions been able to handle/ resolve communal conflict in Awka North Local Government Area in Anambra State, Nigeria?

Table 7: Respondents' view on how traditional institutions handle communal conflict through Umunna

	Frequency	Percent	Valid Percent
Agree	111	38	38
Strongly Agree	151	50	50
Neutral	30	10	10
Disagree	4	1	1
Strongly Disagree	4	1	1
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 7, reveals that 50% of the respondents strongly agree that traditional institutions handle communal conflict through Umunna 1% agree, 10% are neutral, 1% disagree while 38% of respondents disagree.

Table 8: Respondents' view on how traditional institutions resolve communal conflict through Umuada

	Frequency	Percent	Valid Percent
Agree	111	27	27
Strongly Agree	81	33	33

Neutral	28	9	9
Disagree	39	13	13
Strongly Disagree	41	14	14
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 8, shows that 37.3%of the respondents strongly agree that traditional institutions resolve communal conflict through Umuada, 27% agree, 9.3% are neutral, 13.6 % disagree while 13% of respondents strongly disagree.

Table 9: Respondents' view on traditional institutions role in revolving communal conflict through traditional rulers

	Frequency	Percent	Valid Percent
Agree	111	37	37
Strongly Agree	100	33	33
Neutral	41	14	14
Disagree	20	7	7
Strongly Disagree	28	9	9
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 9, shows that 37.3% of the respondents agree that traditional institutions resolve communal conflict through traditional rulers 33.3% strongly agree, 27.9% are neutral, and 13.6% disagree while 9.3 % of respondents strongly disagree.

Table 10: Respondents' opinion on traditional institutions resolution communal conflict through secret society institution

	Frequency	Percent	Valid Percent
Agree	74	24.6	24.7
Strongly agree	97	32.3	32.3
Neutral	50	16.6	16.7
Disagree	24	8	8
Strongly Disagree	55	18.3	18.3
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 10, shows that 32.3%of the respondents strongly agree that traditional institutions resolution communal conflict through secret society institution 24.6% agree, 16.6% are neutral, and 18.3% disagree while 8%of respondents strongly disagree.

Table 11: Respondents' view on traditional institutions resolution communal conflict through town unions

	Frequency	Percent	Valid Percent
Agree	167	56	56
Strongly Agree	91	30	30
Disagree	20	7	7
Strongly Disagree	17	6	6
Undecided	5	.1	.1
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 11, showed that 30% of the respondents strongly agree that traditional institutions resolution communal conflict through town unions, 56% agree, 7% are neutral, and 6% disagree while 1% of respondents strongly disagree.

Research Question 2: What are the responsibilities of traditional institutions in conflict resolution in Awka North Local Government Area in Anambra State, Nigeria?

Table 12: Respondents view on integration of traditional and modern strategies for conflict management motivate people preference

	Frequency	Percent	Valid Percent
Agree	208	69	69
Strongly Agree	69	23	23
Neutral	10	3	3
Strongly Disagree	5	2	2
Disagree	8	3	3
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 12, reveals that greater percentages of 69% of respondents agree that integration of traditional and modern strategies for conflict management motivate people preference, 23% strongly agree, 3 % are neutral, 3% disagree while 2% of respondents strongly disagree.

Table 13: Respondents opinion on the view that traditional and the modern systems play complementary roles motivate people preference

	Frequency	Percent	Valid Percent
Agree	131	46	46
Strongly Agree	150	48	48
Disagree	7	2	2
Undecided	10	4	4
Strongly Disagree	2	0.75	0.75
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 13, reveals that 47.7% of the respondents strongly agree that traditional and the modern systems play complementary roles to motivate people preference 45.6% agree, 4% are neutral, 2% disagree while 0.75% of respondents strongly disagree.

Tale 14: Respondents View on the opinion that general beliefs and values motivate people preference of traditional institutions

	Frequency	Percent	Valid Percent
Agree	83	24	24
Strongly Agree	158	55	55
Neutral	49	17	17
Strongly Disagree	3	1	1
Disagree	7	2	2
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

A critical examination of table 14, shows that 47 respondents representing 12.7% strongly agreed that employee delegation is associated with a process that allows employees working in an organization hierarchy, 68.7% of the respondents agreed, 25 respondents representing 6.7% were undecided, 22 respondents representing 5.9% disagreed while the remaining 22 respondents representing 5.9% strongly disagreed.

Table 15: Respondents view on the opinion that integration of useful complementary values, motivate people preference

	Frequency	Percent	Valid Percent
Disagree	4	1	1
Strongly Disagree	11	4	4
Agree	102	31	31
Neutral	13	5	5
Strongly Agree	102	31	31

Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 15, shows that 24%of the respondents strongly agree that integration of useful complementary values motivate people preference, 17% agree, 55 % are neutral, 2% disagree while 1% of respondents strongly disagree.

16: Respondents view on weather traditional logics of spirituality contribute towards the success of people preference

	Frequency	Percent	Valid Percent
Agree	172	58	58
Strongly Agree	102	34	34
Disagree	11	3	3
Neutral	13	4	4
Strongly Disagree	4	1	1
Total	300	100	100

Source: Field Survey, 2025 /SPSS

Table 16, reveals that 34% of the respondents strongly agree that traditional logics of spirituality contribute towards the success of people preference, 58% agree, 4% are neutral, 3% disagree, while 1% of respondents strongly disagree

Research Question 3: What are the factors motivating people's preference of traditional methods of conflict resolution in Awka North Local Government Area, Anambra State, Nigeria?

Table 17: Respondents' opinion on whether traditional institution mediating in inter-tribal issues

	Frequency	Percent	Valid Percent
Agree	161	54	54
Strongly Agree	93	31	31
Neutral	22	7	7
Disagree	14	5	5
Strongly Disagree	10	3	3
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 17, shows that greater percentages 31% of respondents agree that traditional institutions mediate in inter-tribal issues, 56.3 % strongly agree, 7.3% are neutral, 3.3% disagree while 4.6%of respondents strongly disagree.

Table 18: Respondents' opinion on whether traditional institution promoting consensus building among members of the community

	Frequency	Percent	Valid Percent
Agree	182	61	61
Strongly Agree	85	28	28
Disagree	2	0.7	0.7
Strongly Disagree	5	1.7	1.7
Undecided	26	8.6	8.6
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS

Table 18, reveals that 28% of the respondents strongly agree that traditional institution promoting consensus building among members of the community, 61% agree, 8.6% are Undecided, and 0.7% disagree while 1.7% of respondents strongly disagree.

Table 19: Respondents' view on weather traditional institution helping to raise and address pressing societal problem

	Frequency	Percent	Valid Percent

Strongly agree	201	67	67
Agree	89	29	29
Strongly Disagree	3	1	1
Neutral	5	1.6	2
Disagree	2	0.6	1
Total	**300**	**100**	**100.0**

Source: Field Survey, 2025 /SPSS
Table 19 shows that 67% of the respondents strongly agree that traditional institution helping to raise and address pressing societal problem. 29.6% agree, 1.6% are neutral, 0.6% disagree while 1.0% of respondents strongly disagree.

Table 20: Respondents' views on whether traditional institution settling biases that people have against different groups of people

	Frequency	Percent	Valid Percent
Disagree	3	1	1
Strongly Disagree	5	2	2
Neutral	10	3	3they are
Agree	157	52	52
Strongly agree	125	42	42
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS
Table 20, shows that 41.6% of the respondents strongly agree that traditional institution settles biases that people have against different groups of people, .52% agree, 3.% are neutral, 2 % disagree while 1.0% of respondents strongly disagree.

Table 21: Respondents' opinion on collective bargaining as an essential right of workers

	Frequency	Percent	Valid Percent
Agree	182	61	61
Strongly Agree	85	28	28
Disagree	2	0.6	0.6
Strongly Disagree	5	1.6	1.6
Undecided	26	9	9
Total	**300**	**100**	**100**

Source: Field Survey, 2025 /SPSS
Table 21 reveals that 28.3% of the respondents strongly agree that traditional institution helping people to learn how to recognize and benefit from their difference, 60.6% agree, 8.6% are neutral, 1.6% disagree while 0.6% of respondents strongly disagree.

4.3 Test of Hypotheses

4.3.1 Hypothesis One

Ho: Traditional institutions has not been able to handle/ resolve communal conflict in Awka North Local Government Area in Anambra State, Nigeria
Hi: Traditional Institutions has been able to handle/ resolve communal conflict in Awka North Local Government Area in Anambra State, Nigeria

Table 22: Model Summary[b] Hypothesis 1

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.935[a]	.873	.873	.51439	.080
a. Predictors: (Constant), Traditional institutions					

b. Dependent Variable: Resolve communal conflict

Table 23: ANOVA[a] Hypothesis 1

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	835.335	1	835.335	3156.979	.000[b]
	Residual	121.187	300	.265		
	Total	956.522	321			

a. Predictors: (Constant), Traditional institutions

b. Dependent Variable: Resolve communal conflict

Table 24: Coefficients[a] Hypothesis 1

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	Resolving Communal Conflict	.696	.052		13.324	.000
	Traditional Institutions	.976	.017	.935	56.187	.000

a. Dependent Variable: Resolving Communal conflict

Interpretation:
The regression sum of squares (835.335) is greater than the residual sum of squares (121.187), which indicates that more of the variation in the dependent variable is explained by the model. The significance value of the F statistics (0.000) is less than 0.05, which means that the variation explained by the model is not due to chance. R, the correlation coefficient which has a value of 0. 935, indicates that there is positive relationship between traditional institutions and resolving communal conflict. R square, the coefficient of determination, shows that 0.873% or 87.3% of the variation in communal conflict resolution is explained by the model.
With the simple regression model, the error of estimate is low, with a value of about .51439. The Durbin Watson statistics of 0.080, which is not more than 2, indicates there is no autocorrelation. Traditional institutions coefficient of 0.935 indicates a positive significance between traditional institutions and resolving communal conflict which is statistically significant (with t = 56.187 with p= .000). Therefore, the null hypothesis should be rejected and the alternative hypothesis accordingly accepted. Then we can say that traditional institutions have been able to handle/ resolve communal conflict in Awka North Local Government Area in Anambra State, Nigeria

4.3.2 Hypothesis Two

Ho: The responsibilities of traditional institutions has no significant effect on conflict resolution in Awka North Local Government Area in Anambra State, Nigeria
Hi: The responsibilities of traditional institutions has no significant effect on conflict resolution in Awka North Local Government Area in Anambra State, Nigeria

Table 25: Model Summary[b] Hypothesis 2

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.627[a]	.393	.392	.03514	.143

a. Predictors: (Constant), Responsibility of traditional institutions

b. Dependent Variable: Conflict resolution

Table 26: ANOVA[a] Hypothesis 2

Model	Sum of Squares	Df	Mean Square	F	Sig.

1	Regression	317.735	1	317.735	296.529	.000[b]
	Residual	490.752	300	1.072		
	Total	808.487	321			

a. Predictors: (Constant), Responsibility of traditional institutions

b. Dependent Variable: Conflict resolution

Table 27: Coefficients[a] Hypothesis 2

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	Conflict Resolution	.674	.080		8.416	.000
	Responsibility of traditional institutions	.753	.044	.627	17.220	.000

a. Dependent Variable: Conflict resolution

Interpretation:

The regression sum of squares (317.735) is less than the residual sum of squares (490.752), which indicates that more of the variation in the dependent variable is not explained by the model. The significance value of the F statistics (0.000) is less than 0.05, which means that the variation explained by the model is not due to chance. R, the correlation coefficient which has a value of 0.627, indicates that there is positive relationship between responsibility of traditional institutions and conflict resolution. R square, the coefficient of determination, shows that 0.393%or 39.3% of the variation in conflict resolution is explained by the model.

With the simple regression model, the error of estimate is low, with a value of about .03514. The Durbin Watson statistics of 0.080, which is not more than 2, indicates there is no autocorrelation.

The responsibility of traditional institutions coefficient of 0.627 indicates a positive significance between traditional institutions and conflict resolution, which is statistically significant (with t = 17.220 with p = .000). Therefore, the null hypothesis should be rejected and the alternative hypothesis accordingly accepted. Then we can say that the responsibility of traditional institutions has a significant effect on conflict resolution in Awka North Local Government Area

4.3.4 Hypothesis Three

Ho: The factors motivating people's preference of traditional methods has no significant effect conflict resolution in Awka North Local Government Area, Anambra State, Nigeria?

Hi: The factors motivating people's preference of traditional methods has no significant effect conflict resolution in Awka North Local Government Area, Anambra State, Nigeria?

Table 28: Model Summary[b] Hypothesis 3

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.943[a]	.890	.889	.55300	.070

a. Predictors: (Constant), Factors motivating people's preference of traditional methods

b. Dependent Variable: Conflict resolution

Table 29: ANOVA[a] Hypothesis 3

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1130.029	1	565.014	1847.614	.000[b]
	Residual	139.754	300	.306		
	Total	1269.783	321			

a. Dependent Variable: Factors motivating people's preference of traditional methods

b. Predictors: (Constant), Conflict resolution

Table 30: Coefficients[a] Hypothesis 3

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
Conflict resolution	-.379	.051		-7.482	.000
Factors Motivating People's Preference of Traditional Methods	.791	.035	.732	22.282	.000

Dependent Variable: Conflict resolution

Interpretation:

The regression sum of squares (1130.029) is greater than the residual sum of squares (139.754), which indicates that more of the variation in the dependent variable is explained by the model. The significance value of the F statistics (0.000) is less than 0.05, which means that the variation explained by the model is not due to chance. R, the correlation coefficient which has a value of 0. 943, indicates that there is positive relationship between factors motivating people's preference of traditional methods and conflict resolution. R square, the coefficient of determination, shows that 0.89% or 89% of the variation in conflict resolution is explained by the model. With the linear regression model, the error of estimate is low, with a value of about .55300. The Durbin Watson statistics of 0.070, which is not more than 2, indicates there is no autocorrelation.

The factors motivating people's preference of traditional methods of 0.943 indicates a positive significance between factors motivating people's preference of traditional methods and conflict resolution, which is statistically significant (with t = 22.282 and p = .000). Therefore, the null hypothesis should be rejected and the alternative hypothesis accordingly accepted. Then we can say that the factors motivating people preference of traditional methods has a significant positive influence on conflict resolution in selected manufacturing firms in Anambra State, Nigeria.

Discussion of Findings

This study examined the role of traditional institutions in conflict resolution in Awka North Local Government Area, Anambra. Data analysis through simple regression revealed that traditional institutions effectively handle and resolve communal conflicts, aligning with findings by Onah (2020) and Ogbanga and Bukie (2024), who highlight their significant impact on conflict resolution. Traditional methods, noted for being faster and non-adversarial, are found to be more effective than modern adjudicative approaches, as supported by Nwoye and Nwekeaku (2023). Further analysis indicated that the responsibilities of traditional institutions significantly affect conflict resolution in Awka North. This finding aligns with Ojo-Ebenezer (2023), who emphasized that these responsibilities promote peaceful coexistence, respect, forgiveness, and reconciliation. Similarly, Oladipo (2022) affirmed that the responsibilities of traditional institutions are crucial for effective conflict resolution. The results consistently support the assertion that traditional institutions play a vital role in maintaining social harmony and resolving conflicts, reinforcing the significance of their responsibilities in the community,

Factors motivating the preference for traditional conflict resolution methods in Awka North Local Government Area, Anambra State, have a significant positive impact on conflict resolution. This finding aligns with the work of Kanani and Farahani (2024), who also noted a strong relationship between these motivating factors and effective conflict resolution. Similar conclusions were drawn by Iravo (2021) and supported by studies from Olukayode (2022), Abdul and Sehar (2022), and Muhammad and Maria (2023), indicating that traditional institutions significantly enhance conflict resolution in various societies. To explore this further, the researchers posed direct questions during interviews, such as how traditional institutions contribute to resolving communal conflicts and the motivating factors behind people's preferences for these methods. Responses revealed the deep-rooted relevance of traditional conflict resolution practices, with respondents emphasizing respect for cultural beliefs. One participant

highlighted that traditional methods are often faster than conventional judicial processes, citing examples of how community leaders resolve conflicts more expeditiously than courts.

Additionally, another respondent discussed the role of traditional rulers in mediating disputes over farmland ownership, illustrating how local knowledge and traditional practices facilitate justice. Factors influencing preference for traditional methods include the speed of justice delivery, cost-effectiveness, and the simplicity of the processes compared to formal judicial systems. Overall, the findings underscore the importance of traditional institutions in effectively managing and resolving conflicts in Awka North. Respondents highlighted the relevance of traditional institutions in conflict resolution within Awka North LGA, particularly in the Ebenebe community. Elders, known as "Ndi Ichie," play a crucial role in mediating disputes, including land, leadership, and family conflicts. They impose lenient penalties, such as fines or the provision of beverages, based on established community rules. In Awba Ofemili, a respondent noted that the absence of conventional judicial systems encourages residents to report disputes to local leaders, such as the Igwe or youth leaders. This accessibility is a significant factor in the community's preference for traditional methods. Additionally, the respondent suggested that empowering traditional institutions could alleviate the burden on formal judicial systems, allowing for quicker resolutions of minor disputes.

Another participant from Isu-Aniocha emphasized the efficacy of traditional methods in resolving commercial conflicts. He recounted a land dispute that persisted despite conventional efforts, where the involvement of an oracle ultimately led to a resolution. This reliance on traditional practices underscores the perceived effectiveness and availability of these methods. In Achalla, a respondent remarked on the community's respect for customs, noting that traditional methods are often swifter than legal processes, which can be mired in technicalities. The use of oaths and oracles in serious matters reinforces adherence to traditional regulations. Overall, respondents agree that traditional conflict resolution is effective, despite lacking official government endorsement. They appreciate its accessibility, cost-effectiveness, and the respect it commands within the community.

Summary of Findings

This study examined traditional institution's responsibilities and conflict resolution in Awka North Local Government Area in Anambra. The data generated were analyzed using simple regression analysis and the result shows that

1. Traditional institutions have been able to handle/resolve communal conflict in Awka North Local Government Area in Anambra State (with t = 56.187 with p= .000).
2. The responsibility of traditional institutions has a significant effect on conflict resolution in Awka North Local Government Area (with t = 17.220 with p = .000).
3. The factors motivating people preference of traditional methods has a significant positive influence on conflict resolution in Awka North Local Government Area in Anambra State (with t = 22.282 and p = .000).

Conclusion

This study examined the role of traditional institution's responsibilities in conflict resolution in Awka North Local Government Area in Anambra. The result shows that traditional institutions have been able to resolve communal conflict; the responsibility of traditional institutions has a significant effect on conflict resolution and the factors motivating people preference of traditional methods has a significant positive effect on conflict resolution in Awka North Local Government Area in Anambra. Traditional institution has put in place several mechanisms in peace building which have assisted in maintaining order in their respective domains. The roles of traditional rulers in conflict resolution 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, and social background, dealing with pressures from external forces outsides the community that results in breeding internal pressures as well as facilitating socio-cultural bridge reconstructions in post-conflict situation. Therefore, the study concluded that traditional institution's methods of conflict resolution has a significant positive effect on conflict management in Awka North Local Government Area in Anambra State, Nigeria.

Recommendations

Based on the result of the findings and conclusion, the study recommended that:

1. Government should recognize, improve, strengthen and integrate these traditional institutions into conflicts resolving mechanisms in the State. This can be achieved through sponsorship of legislation that will establish traditional institutions as a grassroot organ for conflict resolution in communities as well, it is suggested that government should support those institutions with funding and other technical support to meet up with modem challenges.
2. The traditional rulers should be allowed and encouraged to establish conflict resolution teams or committees in their domain with the collaboration assistance and support of conventional agencies. Their area of focus can be set out by the government. When this is done, conflict issues in the country can be better appraised both by the government and the traditional institutions who are at the grassroots level, since the government cannot handle all conflict alone as events of the recent time has proven.
3. Government can establish a community-based initiatives to encourage creation of mediation centers in communities where selected members of traditional institutions will set and adjudicate on low level conflicts in the grass roots. This will facilitate dialogue and encourage open communication as well as mutual understanding among community members.
4. Sponsorship of public awareness campaigns to sensitize and educate citizen about the benefits of traditional method of conflict resolutions and demystify the processes involved. It should incorporate success stories and testimonies from individual who have successfully resolved conflicts through traditional methods.
5. Government should encourage collaboration, routine evaluation and monitoring at various communities. This should include policy development support, impact assessment and identification of areas that require improvement.

Contribution to Knowledge

This study contributes to knowledge by investigating traditional institutions responsibilities and conflict resolution in Awka North Local Government Area in Anambra, examining how traditional institutions has been able to contribute in resolving communal conflicts, the responsibility of traditional institutions in conflict resolution and the factors motivating people preference of traditional methods of conflict resolution

This study contributed to knowledge by updating empirical literature on traditional institution responsibilities and conflict resolution in Awka North Local Government.

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