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## **Crisis Management and Conflict Resolution: Revisiting Indigenous/Traditional Security Method among the Berom, Ron and Tarok people of Plateau, Nigeria**

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### ***Abstract:***

*The history of the Plateau area in the past two decades is synonymous with irresolvable crisis and conflict. Indeed, for about twelve years since September 2001, security remains the tallest challenge for the residents and governments of Plateau State as conflicts remain a constant, normal part of life. The result has been the destruction of lives and property mutual suspicion outward migrations, and relocation of businesses among others. Interventions by government and non-governmental organizations have occurred with little success. The security agencies, including the military deployed to contain the crisis have themselves being alleged to be part of the problem. Government and other stakeholders have organized and held various peace-promotion forums and condemned the conflicts. Yet, the crises and their unpleasant consequences have continued. It is in the light of this, that the paper argues that the continuous neglect and relegation of indigenous or traditional security systems of the communities, is not helping the situation in the area. This becomes even more true when considered in the light of the fact that at various times in the history of the area, this has been successfully applied in conflict management and resolution involving the various groups in the area as well as those that migrated into the area for various reasons. Thus the paper advocates revisiting and applying the indigenous/traditional security and method as practiced among the Berom, Ron and Tarok people and their Hausa and Fulani neighbours before the advent of colonial rule.*

***Keywords:*** Conflict, Indigenous Knowledge/Security system

### **1. Land and location of Jos – Plateau**

One of the first geographical statements made on the Jos – Plateau was that of Leo Africanus, who referred to it as extremely cold mountains, in the kingdom of Zazzau. Because of its excess cold, the people were said to keep themselves warm at night by burning charcoal under their constructed mud beds. (Morrison, J.H. 1976) Geographically, the Jos plateau lies between latitude 9 and 10 north and longitude 9 and 10 east and is in the central part of Nigeria. The Jos Plateau got its name from geographer like Buchanan and Pugh (Buchanan C.K. & Pugh J.C. 1955) The Jos Plateau has different geographical and climatic features, which gives it a different outlook from the immediate regions to the east, west, south and north of it. It is a high plateau bounded on all sides by sharp escarpments at a height between 450 – 600 metres above the surrounding plains of the Bauchi plateau and former Gongola (Nyam S.O n d.) It has an average height of 1,142 metre above sea level with the highest peak of 1,828 meters on shere hills. The lowest points vary from 600-900 metres above sea level. The escarpment made it difficult to climb the plateau except a few passes through the escarpment to the west, east and south (Nyam S.O). The geological formation consists basically of cambian basement complex with granite rocks protruding as inselbergs the granite rocks have cassiterised mineral, tin. The plains of the plateau are dotted with laterised basalt flat –topped hills, which add scenic beauty to the plateau. (Morrison J.H.)

### **2. Crisis Management and Conflict Resolution: A Conceptual Clarification**

For a thorough discourse, it is necessary to give a clear understanding of the concept of conflict as this seems to be at the middle of the situation in the area in focus. It is therefore in line with this that scholars have posited that Conflict should not be regarded only in a negative light of dysfunctional or disjunctive process, and a breakdown of communication. This is because it is a concept that is as old

as human existence as it represents a conscious act involving personal or group contact and communication. Thus, conflict may be conceptualized as a way of settling problems originating from opposing interests and for the continuity of society, and as such conflict is a normal process of interaction, particularly in complex societies in which resources are usually scarce (Onigu O and Albert I, 1999). However, this becomes violent, when the parties involved in the conflict, refuse to compromise and result to the use of arms. This is amply captured in Francis, D.J (n.d:20)

Conflict by definition is an intrinsic and inevitable part of human existence. However, violent conflict is not inevitable and as such is an anomaly. Conflict is defined as the pursuit of incompatible interest and goals by different groups. Armed conflict is the resort to the use of force and armed violence in the pursuit of incompatible and particular interest and goals. The worst form of armed conflict includes mass murder and genocide against unarmed civilians

It is in line with the position above that the paper argues that conflict, especially when it becomes destructive, remains a tool for underdevelopment and destruction of lives and properties. In this case, it plays a retarding role in the economic development of a nation, as it does not provide opportunity for the entrenchment of good governmental structures and the enjoyment of the dividend of democratic rule. Despite the emergence of democratic governance after a long reign of military, there have been a lot problems faced because of the incessant crises, the success of good governance as well as enjoying the fruit of such lies after the attainment of quality peace and cordial relationship to support governance. Evidence has revealed that social and economic activities and other related businesses in the different parts of the country have been adversely affected by these crises, gradually leading to inadequate industrial policy and administrative bottlenecks (Mangwat Y.M, 1992, Gambo A, 2007, Rasheed O, 2010, Audu G, 2010, Mohammed, S (nd), Sa'ad A, 2010, Akhaine S and Chizea B, 2011). According to scholars, as changes in the social environment, such as contestable access to new political positions, or perceptions of new resources arising from development in the physical environment, are fertile grounds for conflicts involving individuals and groups who are interested in using these new resources to achieve their goals. By thus recognizing the inherent nature of conflicts in heterogeneous and competitive situations, people, more or less compellingly, sustain their societies as ongoing social systems through the resolution, transformation and management of conflicts.

In line with the above, the paper argues that the availability of resources in the jos area therefore make it more prone to conflict as the area represents one which attracts influx of people from prehistoric time. This is better appreciated in view of the cultural, ethnic and religious diversity of the area, as most of the ethnic nationalities on the Plateau had found its hills as safe havens from the insecurities of the pre-colonial era, as they tried to escape from invading forces and tendencies such as those of the Dan Fodio jihad and from previous inter-ethnic and inter-communal wars. Thus, most of these groups had enjoyed a state of relative peace up to the inception of British colonialism. Analyzing the role of the environment in ensuring security of lives and properties as well as how these influenced the continuous influx into the area even before colonialism, Nengel J.G (1991:4-5) argued thus:

Besides providing hide out during period of insecurity, the hills provided remarkable favourable conditions which have attracted people to settle on them. The cool and pleasant climate of the hills has provided a healthy environment for human habitation. Because of their height, the highland is relatively free from disease bearing insects such as tsetse flies. This has encouraged the settlement of people and the breeding of livestock. One prominent feature of the region is the availability of the wide valley, which have provided suitable agricultural and pasture land...Moreover the existence of numerous rock shelters and caves have provided natural sites for the abode of ancestral spirits, which have dominated the ideology and religious beliefs of the people.

Scholars have argued that before the British came in the early years of the 20th century, there had been a Birom settlement in the site, and part of the present occupied by the town was communal hunting territory shared by three neighbouring groups — the Birom, and the Anaguta, and Irigwe- With the British 'discovery' of high quality tin, which had been mined and smelted for centuries in the Dalimi Valley and carried by long distance traders all over West Africa, a special phase of colonial rule was opened up on the Plateau (Ahmed A, 1988:14). Thus one exceptional feature of the Jos district compared with other traditional cities in Nigeria such as Kano, Maiduguri, Katsina, Zaria, Makurdi, Kaura Namoda is that since the pre-colonial period, it has remained the only area in the north, where the indigenous inhabitants are more than outnumbered by the non-indigenes, and in the division as a whole, it is the only area where non indigenes constitute more than half the population(Dudley, B.J, 1968:234, Mohammed H 2012, Akubor, 2013). In a more emphatic manner, Ahmed (1988), wrote;

...young men from poor peasant families especially nearby Zaria and Bauchi emirates throng the area in search of livelihood. In some other cases, there were those that were captured by their district or village heads and sent in chain or forced to look for cash to pay the taxes on their families.

Pointing to the heterogeneous community in this area as far back as the early period, Ahmed (1988), continued thus;

The mine workers were Nigeria's early contribution to the proletariat class – they almost all came from poor rural backgrounds, from the Plateau, from Benue Province, from as far away as Sokoto to the north-west and Chad to the north-east. At the peak of mining activities, during the Second World War, the mine labour force numbered as many as 120,000 workers – certainly the largest concentration of industrial workers

Attesting to the above, Sa'ad Abubakar (2002) wrote:

A beautiful area with good climate and rich in tin mining, the plateau attracted immigrants, Hausa, Yoruba and Igbo, for the mines as well as for commerce right through the colonial period. By the time of independence a prosperous community of Yoruba, Igbo and Hausa lived peacefully in Jos and related very well with their Berom, Anaguta and Afizere hosts. The presence of Hausa dates back to the pre-colonial era, although many more came to Jos in the colonial period attracted mainly by prospects for trade and labour in the tin mines. Therefore, the Hausa immigrants lived peacefully amongst the indigenes while Fulani nomads reared their cattle freely but sometime finding themselves in trouble with their hosts over cattle straying into farms in the rainy season, which were resolved

peacefully through negotiations. The peace and stability was because there was just one government for the entire North, which minimised competition for 'rights and privileges'.

### 3. Managing Conflict Revisiting Indigenous/traditional security and method of Intergroup Relations

Scholars have argued that one major characteristic of the pre-colonial society was that ability to devise an indigenous means of resolving conflicts amongst the traditional Nigerian groups. Describing this Best (2003) opined that the indigenous methods combines negotiation, arbitration, adjudication and other methods put together. In this way, the issue at stake is usually open to every adult male member (as well as women who are advance in age) of the community and the focus is usually the community rather than individual disputants unlike the Western methods that have elements of confidentiality the right and freedom to disagree with mediators and the laying of emphasis on a win-win outcome (Best: 2006:100). This position as maintained by Best (2003, 2006) is in tandem with Nwoliise (2005:156) opinion in which he upheld the supremacy of the community on the people over individual in any disputes, thus affirming that in the indigenous societies, each person, family head, and community or kingdom leaders were held responsible for the maintenance of peace. Any breach of the peace by an individual or collectivity was punished through ritual, (deities), legal (use of authority), and moral sanctions (public disgrace). The position of Nwoliise, has been summarized thus;

The essences of dispute settlement and conflict resolution in indigenous societies were to remove the root causes of the conflict; reconcile the conflicting parties genuinely; preserve and ensure enduring peace in the society; restore peace, remove fear, restore social harmony, and make everybody involved in the resolved conflict happy and be at peace with each other again, and required getting at the truth; set the right milieu for social production and development; as well as promote good governance, law and order, security of lives and property, collective well being and happiness, etc.

Amongst the indigenous Nigerian societies, oath talking was and still remains a strong veritable tool of conflict resolution. At the individual level according to Tasiie (2011:6) oath is employed as a means of identifying the evil one who inflicts suffering and misfortune on others; during disputes arising from infidelity, adultery and land ownership as a means of truth determination; and even at death, to determine who cased it. At the group level, oath taking is employed in discovering the causes of collective misfortune and in choosing a priest and other holders. (Tasiie 2011) It should be noted that oath taking in Nigerian traditional societies is not an all comer's affairs and cannot be administered by any person except the accredited representative (chief priest) of the said deity in question. And it is before this deity that parties in dispute may swear for the other on the emblem of a particular deity.

Research among the people showed that most of the conflicts that took place in the area during the pre colonial period were conflicts over economic space, especially disagreement over land ownership. Land was the most cherished commodity during this period as the people were mostly agrarian, farmland and hunting grounds. Therefore conflict over land was the most dominant.

Another source of conflict identified was that based on the peoples will to maintain independence as such there was great effort to resist political control/domination by external forces. Another reason was vengeance or retribution. It has been established that strong individuals could mobilize people for raiding expenditure for live stocks and slaves; as was that case of the Manguna raid of part of Berom land for slaves. It was also argued that the last raid was in Rim but unfortunately the Ron people were defeated because there was a sell out among the Ron who gave out the information to the enemies. It was also revealed that at the end of the day, (after the war), the individuals that dragged the communities into the war (unjustly) will be sanctioned.

In all this the people had traditional method of resolving these issues. For instance, it has been established that on the position of captives the Berom sent persons dressed like women wearing leaves from the vanquished side to open negotiations. In other instances they used long-distance traders (bejik) as intermediaries. In cases where war involved two villages, at the winners' initiative, various chiefs and some selected warriors from both sides went to a certain river and drank from the river. Usually this was done after some initial secret meeting between elders from both sides had been held. Where war captives were involved, the Berom either sold them out rightly or kept them as slaves to work on the farm. Not even the victims (captives) of internal affrays were returned to their families free. According to Danbong Pam (2014), in most cases the chiefs and community heads/elders resolve conflicts as they serve as judges who arbitrate between the aggrieved parties. They also use oath taking as another means of conflict resolution. Anyone who breaches it would die. Writing on the antiquity of this method, Tasiie (2011) argued that amongst the indigenous societies, oath talking was and still remains a strong veritable tool of conflict resolution. The scholar continued thus;

At the individual level oath is employed as a means of identifying the evil one who inflicts suffering and misfortune on others; during disputes arising from infidelity, adultery and land ownership as a means of truth determination; and even at death, to determine who cased it. At the group level, oath taking is employed in discovering the causes of collective misfortune and in choosing a priest and other holders. It should be noted that oath taking in traditional societies is not an all comers affairs and cannot be administered by any person except the accredited representative (chief priest) of the said deity in question. And it is before this deity that parties in dispute may swear for the other on the emblem of a particular deity.

In agreement with the above and its universality among most societies in traditional Nigerian society as well as its effectiveness, Jasie (2011:12) comments thus

One cardinal role of secret societies, in traditional Africa is the maintenance of peace, traditional norms, customs and the promotion of harmonious living. The enforce laws and prevent and solve crimes. They arrest and punish those who contravene customs and laws. In some societies like Obole, the Ofiokpo cult, in addition to making people conform to socially approved pattern, is also an instrument of Yok Obolo (Oboloarch divinity) in enforcing its devotes to fulfill their vows (J. Enemugwen 2007). Among the Bende, the Ekpe society arrest and punish criminals especially those who think that they would never be caught (Ihendu 2010:50). For the Yoruba the fear of Oro secret cult by criminals and evil doers was the beginning of wisdom. Oro was the executives' arm of Ogboni arm of

Ogboni society. An evil doer condemned by Ogboni was taken into the bush (the secret grove) and there executed by members of Oro society. They would say Oro gbee. The Oro had carried him away (into the spirit world) Awolalu and Dopamu.

#### 4. Security System among the Indigenous People

Borok (2011), argued that the societies of pre-colonial Jos Plateau adopted different strategies and tactics to maintain their security against major enemies such as the emirate forces and Ningi attack. In addition to using their geographical location to good advantage, many of them use their power of combination (confederacy). Giving detailed account, Borok (2011), argued thus;

For instance, Tarok land was incorporated into Wase Sub emirate because it was close to Wase. The Tarok was then divided into two main groups-the Hill Tarok and the plain Tarok. Langtan and Ganni were among the Plain Tarok but it was the Ganni that existed peacefully with the Wase before the outbreak of the Jihad. On account of the pre-existing relationship, the Ganni accepted and entered into Amana relations and paid tribute to Wase, Langtan resisted the Jihad. With mounting pressure from the Jihadist forces against Langtang and other hilly groups, though the truck had no previous record of unity, this time the spirit of individualism was sunk. During the reign of Phonzi Rim Langtok of Langtan between 1850 to 1870, the different Tarok groups joined forces together and attacked Wase. This forced the dispersal of the inhabitants of Wase. The defeat encouraged the Ganni to declare their independence and thus end the Amana relations.

From the accounts of scholars, it has also been established that confederacy was applied by the Berom and their neighbours the Amo, Afizere, Anaguta and Buji who combined forces against a major onslaught from Bauchi. According to this account, when the Emir of Bauchi decided to undertake a large scale expedition against the Anaguta (and possible penetrate into the Plateau highland), they (Anaguta) aware of their numerical weakness against the Jihad forces decided to seek military assistance from their neighbours. In response their neighbours (the Berom, Buji, Amo and Afizere) sent mounted warriors and crushed the Jihadist forces and stopped their incursion into the Plateau Highlands.

A general survey of the history of the people shows that, among in Berom land, men were responsible for the men were responsible for the security of the land. Men go to war and protect the land. People built houses on hilly or mountainous areas. If the houses were not on the hills they are built closer to the mountain so as to enable the people run to the mountain as soon as they suspect an attack coming. Their weapon of war was spear, made by their blacksmiths. The chief warriors go on horses to spy on the opponents while other warriors follow on foot. They also have men who are sorcerers/ wizards who inform the society of impending danger (Da Chuwang Gyang, 2014). Reaffirming this Borok (2011), argued thus;

Another security measures adopted by the people in the pre-colonial Jos society was keeping vigil. This involved assigning a particular man or men who possessed extra human ability to protect the land. This activity was not only restricted to nights alone, but extended to other parts of the 24hrs that make a day. Typical of this was found in Ron-kulere land where men were appointed to keep watch over the community at night it was said that whenever enemies came to attack at times they will experience total darkness that they could not see. In some occasion, they will experience and endless rocky hill that they could not get to the top and this will make them give up the fight. This kind of work was normally carried out by men with extra human ability.

Part of the security network was that they established their settlements on mountainous and hilly areas to enable them see their enemies or attackers from a distance coming to them. Having seen the enemies coming they either stop them from coming closer by attacking them from a distance or they allow them come closer. For the enemies, they may decide to surrender having been cut off their plans or they face their opponents squarely. The people used stones as their chief weapon once the enemies are at the foot of the mountain were they are settled by rolling stone down or throwing stones at them. In more threatening cases, most of the tribes on the Plateau used shield, spears, knives among other weapons used for defense and attack. Giving graphic details of the system, Da Rwang Dung Lomark (2014), argued thus;

In pre colonial times, all beroms settlements were on the mountain tops. The present settlements of the berom people on the plain were as a result of colonialism which reduced the frequent frictions, raids and invasion among the communities. Therefore, the establishment of their settlements on the mountain top was itself a means of securing themselves and their property because of the expansionist tendencies of chiefs and kings. If they settled on the plains it would be easier for the enemies to overrun and conquer them. The chief who was the most important individual among the people also built his house on the hills and further had guards because once a king was captured or killed it means the entire people were captured. The mountainous area where they settled was Gwong (the hills around Nassarawa Gwong), Kabong (the hill around Rukuba road), Riyom (the hills around Riyom) Bachit (surrounding hills), Sop (the surrounding hills), Heipang /Barkin Ladi (the hills around Ropp and Bokkos road toward Mangar and Wamba).

The position of Da Rwang Dung Lomark (2014), has been corroborated with the interview granted by Ngo Tabitha Laraba Damea (2014), who also argued that traditionally as well as for security reasons, Berom settled on elevated places to gain advantage over their enemies. The catus was also a defense mechanism used in fencing and also boundary demarcation. The liquid in the cactus was also poisonous which makes it important for security. The people also employed the services of emabereng and kanang (warriors) who were able to foresee impending danger coming and warn the people beforehand. The informant also revealed that the Basuga were warriors who could be called at anytime to defend the people. Women who had special (supernatural) powers were also made use of for security. It was also revealed that the people performed rituals for protection as well as to invoke the spirits of the ancestors when going to war for protection. They recite incantations to consume their enemies. They use Tee (Kwaye in Hausa) it was used to prevent conflict from escalations. The tee was found in swampy areas where water gathers with grasses.

The informant continued thus;

One of the defenses that were common among the Beroms was horses (The Berom rear horses like cattle. They use them during conflicts. The men of war normally proceed while the infantry follow. The Berom were specialists in throwing spears). In every compound in Berom land there at least a horse which they used in the event of conflict and attack from their enemies. Horses were used in the battle between Berom and Anaguta. When there is conflict, children and women run to hid in the hills to be secure while the men fight. In some instances the women and children hid in the houses in the plain. The plains were farmlands for them, where they also built houses because they sometimes stay to work on the farm for over a week. So, they settle in the farm houses during the farming period.

While reaffirming the advantage of the hill settlement in security issue, (Da Jang Kaziah, 2014), argued that the use of sign language was also very useful, as the people used the horn to alert the people to run for safety, while those in charge of defense will get ready and come out.

In agreement with the above, while analyzing the pre-colonial Security system, Boroks (2011), wrote:

Self commitment could also be regarded as one of the ways the Jos-Plateu people safeguard their communities. This was a situation where by some individuals that possessed what I regard as the 'third eye' i.e the ability to foresee danger from a distance. This kind of people apart from foreseeing the future, some were believed to have the ability to appear and disappeared. Some even possess power of a thunder that during war, they can strike In Ron land this kind of people are referred to as (Naf ma yeret) people that can see the future or explain what happened in their absence. These kinds of people got themselves committed to safety of their community on patriotic grounds.

In Ron land this kind of people are referred to as (Naf ma yeret) people that can see the future or explain what happened in their absence. These kinds of people got themselves committed to safety of their community on patriotic grounds.

This traditional security and conflict management system was not limited to the Berom people, as other surrounding neighbour adopted similar methods. For instance, to be able to have a clearer vision of their environment as well as high level of alertness, the Ron people also settled on mountainous areas or hills. This gives them advantage over their enemies. Security was in the hands of every man to protect himself and his family and society. Disputes were settled between the chiefs of the communities having disputes (Mangut Magil, 2014).

In line with the above, Joshua G. Magwah (2014), posited thus;

The Ron people protected themselves by themselves. Security of the land was placed on the shoulders of vibrant men only. Those close to the hills built their settlements on the hills while those on the plains built theirs on the plain. In their settlements the people did not move anyhow. People were not allowed to travel long distances alone. People moved about in groups for security. In the event of an unexpected attack at least one person would be able to escape and tell the community. They also move about with horns so as to alert on unusual developments or danger. Each sound blown represented something was happening.

Joshua G. Magwah (2014), continued thus;

The Ron communities looked out for each other. When for example the Butura are facing a major enemy, the Bokkos or Mbar communities would join forces with them to help defeat their foe. This is because if they allow the enemy victory overrun one of the communities it means they would be next in line. The Ron settled mostly in hilly and mountainous area like Mbar (the Mbar hill, in Bokkos (initially they settled at Malem which had trees and rocks). The people settled on elevated plains for them to sight their enemies from a distance. The second reason was for them to take refuge in caves or other areas when they meet a superior force. Security measures were not static. Every area handled their security as best as it suits it. The communities that had more horses settled on the plains while those who had less settled on the hills. The people did not have central army. The warriors were community base. For example the Butura man always fought to defend themselves against the encroachment of the Berom people whom they share boundary with. The Bokkos people fought with the Mwachavul against their encroachment. Each community had their warriors to defend it.

In line with the testimony of Magwah, Kelvin Atajan (2014), argued that in addition to the natural defence provided by the hills and mountain, the people also depended on supernatural powers which they often applied in defending their land against encroachment or invaders. The Ron communities train young children in the act of using spears to protect themselves. The testimony also revealed that major weapons were bows and arrows. Also in Bokkos, Butura, Mbar and Daffo, the people employed the use of spears and shield, as well as a special stick with a big round head called Agond in Sha dialect. In addition, they applied the Kwaye on their face to identify themselves and also to portray danger. They used face mask (Ajukot) so that their enemies did not identify them (Mangut Magit).

As a way of settling land dispute among the people, the Ron built monoliths to settle disputed boundaries. In this way, objects made out of mud, stones were agreed by conflicting groups to be placed on agreed area as a demarcation separating the two areas of influence. When this is done no group encroaches beyond the object or monolith that indicates boundary division. In some areas trees, catus were planted to indicate the beginning and end on a of a boundary area. Testifying Boroks (2011), wrote;

If you visit Mahurum in Manguna District of Bokkos, you see an example of where the pre-colonial community built their settlement on top of a rocky mountain. There was also a movable bridge (i.e typical of the medieval draw bridge in European castles whereby in the night the people made themselves inaccessible by removing the bridge. Whenever enemies came at night they cannot reach them.

##### **5. Lesson for Nigeria and security Defense**

From the discourse, it is clear that conflict which is a universal phenomenon as old as man and that no society can claim to be conflict free. What is important in conflict is the ability to manage it, it is in line with this that the lay more emphasis on incorporating some elements of traditional methods of resolving conflicts into the contemporary method. This is in line with Adedeji (nd), opinion that any society which neglects the instructive value of its past for its present and future, cannot be self-confident and self-reliant; and will

therefore lack internally generated dynamism and stability. This becomes important when considered in the light of the fact that in the pre-colonial African society, security is people-centered, which the target of protecting individuals. The important dimensions are to entail the wellbeing of individuals and respond to ordinary people needs in dealing with sources of threats. In addition to protecting the communities from external aggression, security would expand the scope of protection to include a broader range threats, including environmental pollution, infectious disease and economic deprivation the security system not only protects, but also empowers people and societies as a means of security.

The above becomes necessary when it is generally considered that human security is the future of development that poverty and inequality leads to individual vulnerability thus therefore gives a complex and contested relationship between human security and human development, addressing the material and physical concern of the citizens. Crises management, conflict resolution and Human security as practice under the traditional system should be the focus and should anchor on the achievable goals of decreasing individual invulnerability to violent conflict. The importance of this stems from the fact that human development and security are inextricably linked since progress in one enhances the chances of progress in another and failure in one. Human security emphasizes on seven distinct dimensions of security viz: economic health environmental, personal, community and political (UNDP; 1994) it focuses on people and highlights non-traditional treats. In essence, human security means safety for people from both violent and non-violent means. It is a condition or state of being characterized by freedom from pervasive threats to people's right, their safety, or even their lives. (Hubert, 2001), it is pertinent to stress that a human security approach is not synonymous with humanitarian action. Instead, it highlights the need to address the root cause of crises, conflict as well as insecurity and to help ensure people's future safety.

The situation as it is in Nigeria today shows that some areas have become more volatile because of the inability of the people to contain each other. From the accounts of both Rasheed O, (2010), Audu G, (2010), Mohammed, S (nd), Sa'ad A, (2010), Akhaine S and Chizea B, (2011), it is clear that between 2002-2005 there has been circle of crises between the Tarok and Hausa-Fulani. In a more specific term, the account (cited in Akubor 2014), posited thus;

it is clear that between 2002-2005 there has been circle of crises between the Tarok and Hausa-Fulani, an early 19th century immigrants who established an emirate and lorded it over the Tarok. Similarly, at Yelwan Shendam conflict between the Tarok Progressive Youth Association and Hausa-Fulani erupted in 2002 over chieftaincy, land resources and grazing rights leading to deaths and destructions of properties. A repeat of riots in Jos in 2009 and 2010 also spread killings and vandalism, which gave rise to many Hausa fugitives fleeing into neighbouring states. The situation has normalised even though clandestine fighting is still going on as evidenced by night attacks and killings of innocent persons in the environs of Jos.

The above is given more credence in the light of the position of the International Society For Civil Liberties And The Rule Of Law (cited in Akubor, 2014), thus;

Historically, the Berom, the Anaguta and the Afizere ethnic nationalities are classified as the "indigenes" of the State, having been the first groups to settle in the area. The Igbos reportedly migrated to the area as the "second settlers" over 60 years ago, followed by the Yoruba and the Hausa-Fulani. But due to socio-economic and political reasons, the area has become a theatre of sectarian violence since 2001. While the Igbos, the Berom, the Anaguta and the Afizere communities are generally seen as protagonists, the Hausa-Fulani community, controlled off-the scene, reportedly by the five powerful theocratic authorities of Zazau (Zaria), Gwandu, Sokoto, Kano and Borno as well as by some fanatical senior officers in the nation's armed forces, is seen as antagonists. Over 1,000 people may have lost their lives in the State in 2010 alone. These had led to the cruel killing of over 4000 Nigerians since September 2001. For instance, in September 2001, as many as 1,000 people, including women and children were massacred in and around Jos in sectarian violence that rocked the city. In the May 2004 deadly conflict that engulfed the city of Yelwa in Southern Plateau State, over 700 people were killed. In November 2008, following LGA elections in Jos, over 700 people were massacred in the deadly sectarian killings that rocked the city, where the Nigerian security forces, led by the Nigerian Police Force, according to Human Rights Watch, were engaged in the execution of 133 people extra-judicially. On 19th January 2010, over 150 people were killed in sectarian clashes that engulfed Kuru Karama, near Jos, and on March 7, 2010, over 400 people, including women and children, were massacred in an early morning attacks in the villages of Dogo Nahawa, Zot and Rassat in Jos South LGA of Plateau State. Thus since September 2001, the ethno-religious/political killings in Plateau State particularly in and around Jos, the capital city, had claimed over 4000 lives, including women and children. The Southeast geopolitical zone (Igbos) may have lost over one thousand (1,000) lives in the killings since September 2001. Between 24th December 2010 and 31st January 2011, about 250 to 300 people including women and children may have been killed.

## 6. The way Forward

Although this paper does not in any way ascribe to the complete adoption of the traditional method of conflict resolution, crises management and security (as events have overtaken some of the methods), it however argued that there is the need to look at some of those elements that are viable and incorporate them into modern day method.

Firstly it suggest the use of the traditional method whose method emphasis the following:

- a. To remove the root causes of the conflict;
- b. To reconcile the conflicting parties genuinely;
- c. To preserve and ensure enduring peace in the society;
- d. To restore peace, remove fear, restore social harmony, and make everybody involved in the resolved conflict happy and be at peace with each other again, and required getting at the truth;
- e. To set the right milieu for social production and development;

f. To promote good governance, law and order, security of lives and property, collective well being and happiness, etc. Secondly, there is the need for security experts to be tutored in the various ways of the traditional security system of the people. This is because it is at the grass root level

Thirdly, the teaching of history must be encouraged at all levels of education; this is because it is the basis of the development of human society. In this way, people will be taught the value of their past for its present and future, and how this can help in dynamism and stability. As it is today, the human society has lost most of these core values as a result of ignorance of historical process. The society is gradually tilting towards individualism, which is a major ingredient in brewing insecurity.

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- xxxiii. Ada Daniel Mangut Magil 80yrs Retired Civil Servant, Mbar
- xxxiv. Rev Joshua G. Magwah , Age 104yrs, Retired Reverend of the COCIN Church, Butura
- xxxv. Ada Afulul Ambaur, 71, years, A farmer, Bokkos.
- xxxvi. Mr Christopher Pam Danbong 45 Years old, Kadara Alheri, A teacher
- xxxvii. Da Rwang Dung Lomark) 1935- to date (79yrs) Retired Assistant Superintendent of Prison (ASP), Lives in Laranto, Currently Acting District Head of Larento. 7<sup>th</sup> June 2014
- xxxviii. Da Davou Gyang Lomark, 68yrs old retired military officer Larento
- xxxix. .Da Chuwang Gyang 67 year' old retired miner, Du
- xl. Ngo Tabitha Laraba Damea, ritired nurse (juth) 62 yrs. Apata.
- xli. Da Jang Kaziah 106, retired blacksmith with JMDB. Laranto,
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