

THE ROLE OF TRADITIONAL RULERS IN NATIONAL SECURITY

Ikechukwu Anthony KANU, OSA, PhD

Department of Philosophy and Religious Studies Tansian
University Umunya, Anambra State
ikee_mario@yahoo.com

&

Maryann Nnenna Agbo

University of Ghana, Legon
Accra Ghana
agbomaryann@ymail.com

Abstract

Insecurity is a critical issue in Nigeria, and has hampered industrialization and sustainable development. The growing unprecedented incidence of insecurity ranges from the activities of Fulani Herdsmen, Boko Haram insurgencies, incessant killings in the South-east by the 'unknown gun men, armed robbery and banditry, kidnapping, political and religious crisis, murder, destruction of oil facilities by Niger Delta militants to Child abduction and trafficking in different parts of the country. Reports have shown that unless local approaches that incorporate tactics beyond kinetics as strategies to prevent violent crimes are employed, Africa's many national and regional efforts to combat insecurity will fail to deliver sustainable and credible peace. Traditional rulers have been a major factor in the unity of the nation. The purpose of this paper is to discuss the role of traditional rulers in national security architecture. The paper will examine overview of insecurity in Nigeria, imperative of traditional rulers in security management and roles of the traditional rulers in the maintenance of national security. It will also discuss challenges militating against the involvement of traditional rulers in national security and proffer solutions as the way forward. This paper will focus on traditional rulers in Nigeria. The aim of this paper is to highlight the role of traditional rulers in national security with view to making recommendations. The method employed is the critical and analytical methods of inquiry.

Keywords: Insecurity, Traditional Rulers, Nigeria, Kidnapping, Boko Haram

Introduction

Persistent attacks by extremists and intercommunal violence continue to undermine peace and security across West Africa. Despite intense efforts by concerned countries, violent extremists continue to attack security forces and civilians in Burkina Faso, Mali, Niger and Nigeria. Local groups with international terror links are embedded in East, West and Southern Africa. Their activities foment local conflicts and enable organized crime rackets which destabilize the already fragile political landscapes.

Traditional heads have done creditably well as regards security of lives and properties in most states. People see them as the symbol of their past, upholders and preservers of their security, culture and customs, custodians of their history, and epitome of cultural norms and values of the society. For example in the United Kingdom, the British Monarch Queen Elizabeth II is the Sovereign and head of state of United Kingdom. British monarchy is a constitutional monarchy which means that while the Sovereign is the head of state, the ability to make and pass legislation resides with an elected parliament. Though, she continues to play important part in the life of the nation as she undertakes both constitutional and representational duties. Currently, Queen Elizabeth II is the Head of Commonwealth of Nations and she's recognized by the members as the "symbol of their free association".

Also, for a political system to be successful, it has to integrate the cultural values, belief system and family structure of the people. For instance, King Goodwill Zwelithini of South Africa was known to have great influence among the Zulus who were their largest ethnic group and by extension had a say in the domestic politics. He was a passionate defender of traditional culture, seeing it as a force for good both within South Africa and beyond its borders. Throughout his half-century reign he was a staunch advocate of preserving cultural identity and promoting national unity especially at the time when the identities of African people were marginalised. His position as a traditional ruler was recognised in South Africa's post-apartheid constitution, which meant that he got state support. However, he did not have formal political power but he was revered as a traditional leader, even by those outside his culture. As a result he had great influence on both the Zulu nation as well as other ethnic groups in the country. In 2019, he stated that "not all solutions would come from politicians or experts and that traditional leadership is the pillar of the African continent and as such must not be sidelined".

In Nigeria, insecurity is a critical issue that has hampered industrialization and sustainable development. The growing unprecedented incidence of insecurity ranges

from the activities of Fulani Herdsmen, Boko Haram insurgencies, incessant killings in the South-east by the 'unknown gun men, armed robbery and banditry, kidnapping, political and religious crisis, murder, destruction of oil facilities by Niger Delta militants to Child abduction and trafficking in different parts of the country. These have been shown to hinder growth and development in Nigeria as a nation and detrimental to the general wellbeing of the people. Consequently, it has led to destruction of business and properties as well as relocation of industries. On the other hand, it is the responsibility of the elected government of any nation to ensure that the management of the security sector is in line with democratic best practices and the provision of security as a public good. To achieve this result, the government needs detailed and extensive plans and management structures to ensure effective security policies and practices that are transparent and accountable.

Reports have shown that unless local approaches that incorporate tactics beyond kinetics as strategies to prevent violent crimes are employed, Africa's many national and regional efforts to combat insecurity will fail to deliver sustainable and credible peace. Traditional rulers have been a major factor in the unity of the nation. They remain a great force in ensuring peace and unity of the people both in their communities and environs which includes their immediate neighborhood. They also mediate on conflicts and crisis that arise from time to time thereby promoting peace, cohesion and contributing to the political system of governance.

The purpose of this paper is to discuss the role of traditional rulers in national security architecture. The paper will examine overview of insecurity in Nigeria, imperative of traditional rulers in security management and roles of the traditional rulers in the maintenance of national security. It will also discuss challenges militating against the involvement of traditional rulers in national security and proffer solutions as the way forward. This paper will focus on traditional rulers in Nigeria.

The aim of this paper is to highlight the role of traditional rulers in national security with view to making recommendations.

Conceptual Clarification

There are 2 key variables in this paper which would be conceptualized for better understanding. They are: the concept of Traditional Rulers and, National Security.

Traditional Rulers

Ola and Tonwe (2009) defines a traditional ruler as 'the traditional head of an ethnic group or clan who is the holder of the highest primary executive authority in an indigenous polity, or who has been appointed to the position in accordance with the people's culture, customs and tradition of the area. Similarly, Egwurube (1988) describes traditional rulers as individuals or groups of individuals who occupy

communal political leadership positions by immorality and are through the consent of community members granted authority and legitimacy to direct the affairs of particular ethno-cultural or linguistic groups in an ordered manner. Also, their office and power has been recognized by the government through the presentation of “staff of office”, which is an instrument of power. Having been recognized by the government as the leader of their people, they play a great role in the management of the people and their affairs.

National Security

Robert McNamara defines national security as the freedom of a state to develop and improve its position in the future. He remarked that, "Security is development and without development there can be no security. Development means economic, social and political progress. Also, Wehmeier and Ashby (2002) states that security is protection against something that might happen in the future or as the activities involved in protecting a country, a building or persons against threats or danger. Meanwhile, according to Jacob and Hovav (2019), terms dictionary defines national security as the state's ability to cope effectively in all circumstances; possible with every threat to national existence and national interests. This fact includes also foreign factors, which constitute a threat or a possible source of threat to the state people and national interests. National security includes enough strong standing of any state in the international arena, an overall security capability for successfully dealing with any open or secret operation or hostile or destructive action from outside or from inside of state.

Overview Of Insecurity In Nigeria

Nigeria as a nation has witnessed an unprecedented level of insecurity despite the propositions of the 1999 constitution which states clearly that “the security and welfare of the people shall be the primary purpose of the government”. In the views of Otto and Ukpere (2012), security relates to the presence of peace, safety, happiness and the protection of human and physical resources or the absence of crisis. For Akin (2008) security is any laid down procedures toward the protection of persons and property against hostile persons. It is a situation where by a conducive atmosphere is created within where people in the state can go about their normal daily activities without threat to either their lives or properties. Thus, security encompasses all approach toward safeguarding human as well as material resources in the state against all forms of aggressions or violent conduct.

The spate of insecurity and threats to lives and properties in Nigeria has reached alarming proportions despite the increasing visibility of the Nigerian state security agencies and paramilitary agencies in the management of internal conflicts. The word “insecurity” has myriads of connotations. It signifies danger; hazard; uncertainty; lack of protection, and lack of safety. Beland(2005) defines insecurity as

the state of fear or anxiety stemming from a concrete or alleged lack of protection. It refers to lack or inadequate freedom from danger. This implies that insecurity is an absence of peace, order and security. Achumba, et al. (2013) defines insecurity from two perspectives. Firstly, insecurity is the state of being open or subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury. Secondly, insecurity is the state of being exposed to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in anticipation of some misfortune. These definitions of insecurity underscore a major point that those affected by insecurity are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur.

Udeorah and Vincent (2017) reports that insecurity challenges can be traced to the early years of military rule when large quantities of arms were imported in to the country for use by the military during and after the Nigerian civil war, some of which got into the hand of the civilians. Soon after the civil war these arms were used by civilians and ex -military men for mischievous purposes such as armed robbery. There was also the army of unemployed youths some of whom lost their job during the civil war. The level of insecurity assumed dangerous dimensions in the prolonged years of military rule beginning from 1970 during which people procured arms and light weapons for personal defense. Some of these got into the hands of unemployed youths, who used them for deviant purposes. While some researchers attribute youth violence to peer group influence and other psychological factors associated with growing up, others emphasized the impact of political and economic factors such as ethnic agitation, political agitation, unemployment, Structural Adjustment Program (SAP) as triggers of violent reaction among the youth. Hence the dynamism evident in insecurity challenges giving rise to terrorism among others.

For many Nigerian families, the country has become a nightmare on account of deaths resulting from auto accidents and violent crimes. The state continues to record high level of insecurity since the inception of the immediate past administration till the present democratic political dispensation. The nature of insecurity has been regionalized as militia groups in the south, insurgency and kidnapping in the north, kidnapping also in the east and south, ritual killings in the east and west, political and non-political calculated assassinations across the nation. Achumba et al (2013) also identified two major sources of insecurity namely, remote factors and, immediate and proximate factors. The remote factors include: lack of institutional capacity resulting in government failure; pervasive material inequalities and unfairness; ethno-religious conflicts; conflict of perceptions between the public and government; weak security system; loss of socio-cultural and communal value system. On the other hand, immediate and proximate factors include: porous borders; rural/urban drift; social irresponsibility of companies; unemployment/poverty; terrorism. Other contributory factors include human and

drug trafficking, porous borders that allow infiltration of illegal aliens, arms and ammunitions, ethno-religious conflicts, political based violence, and economic based violence (Udeorah and Vincent, 2017)

Although the cost of the prevalent insecurity in Nigeria is difficult to measure in monetary or real terms, however it is clear to observers that it has cost Nigerians enormous human and material resources. There are links between human security and health as insecurity leads to the collapse in the health care delivery which has concomitant effect on the people's well being (Mori et al., 2004). Furthermore, Security is critical for the nation's development and absence of security means that economic growth and development cannot be achieved (Achumba et al., 2013). Furthermore, insecurity is a real menace to industrialization, healthy living, freedom of worship, national growth and sustainable development because businesses thrive tremendously in an atmosphere devoid of rancour, economic, social, religious and political quagmire. Also, insecurity in Nigeria has led to the destruction of lives, properties and equipments; relocation and closing down of businesses (Adeleke, 2013). It is crystal clear that insecurity is detrimental to general well being of the people with its resultant effects in the areas of illnesses; low life expectancy; low quality of life and even death. These challenges have made security a pivotal issue that has culminated in the allocation of country's resources to the protection of lives and properties. It has also made government to divert resources meant for developmental purposes to security. Moreover, the alarming rate at which the economic, political, social and religious affairs of the nation are dwindling at present is a real symptom of insecurity. Consequent upon this, the Global Peace Index (2012) rated Nigeria low as regards security matters. This implies that Nigeria is an unsafe place of abode and has also been included among terrorist countries of the world (Ndubuisi-Okolo and Anigbuogu 2019).

Imperative Of Traditional Rulers In Security Management

For centuries before the advent of British rule, governance in different parts of present-day Nigeria was synonymous with traditional institutions and their rulers, as they were considered the repository of religious, legislative, executive and judicial functions (Afigbo 1972). In other words, the traditional ruler formed the nucleus of governance. The role of traditional rulers in relation to government has been changing over the years. In tracing the contours of the relevance of traditional rulers in government in Nigeria, three distinct geographical regions are discernible, the north, the south-west and the south-east.

In the pre-colonial era, a close examination of the established traditional institutions and their rulers reveals that in the task of governance, the traditional rulers had to shape appropriate policies, order priorities and generate revenue to meet the needs of

their communities. For instance, in the North, the Emir could be referred to as a strong executive participator in local administration with few restraints on his executive powers. During colonialism, the British colonial administrators recognised the strategic and influential position occupied by traditional rulers in the country. They further introduced a system of indirect rule, as a convenient strategy to govern the people through their traditional institutions and rulers while ensuring close guidance by British Administrators. The key functions of the traditional leadership institutions were collection of taxations, maintenance of law and order in their domains, and execution of British instructions. In this way, the allegiance of the people was secured via their traditional rulers (Ola 1983). In effect, there was a clear attempt by the colonial government to consolidate the role of traditional rulers as chief executives of their localities, and this was extended to areas where traditional rulers had not hitherto held this power.

After independence, the political elites continued to reduce the influence of traditional rulers in local decision-making. From 1960 to 1966, when the military seized power, the democratisation effort in Eastern and Western Regions had a significant adverse effect on influence of traditional rulers in local decision-making. Initially, Traditional rulers in the country had a robust constitutional role, for instance under the 1960 and 1963 constitutions, the Council of Chiefs was established for them in the regions and some of the traditional rulers even rose to become regional governors. However, during the 1979 Constitution, traditional rulers were represented in the National Council of State. Consequently, their role was virtually expunged in the 1999 Constitution, an indication of the declining status of the traditional institutions (Tonwe and Osemwola, 2013).

Though, Africans have lost confidence on the political leaders as a result of corruption, underdevelopment and ineffective leadership, they still possess an implicit confidence on their traditional rulers as seen by the show of honour and respect accorded to traditional institutions and rulers in Africa. More so, they are seen as intermediaries between the people and the ancestors, and as such, cannot be disobeyed or disrespected. Therefore, there is the need for the government to partner and collaborate with them to resolve National crisis and conflicts that could escalate to the level of insecurity in Nigeria. The extremists and militants belong to an ethnic group with a traditional ruler. They listen to the traditional rulers because of the respect they have for them. Therefore, there is need for the government to collaborate with traditional heads by encouraging the traditional rulers to talk to their people to stop violence.

Hence, for traditional rulers to participate meaningfully on matters of security in the country there is the need for them to be re-positioned so as not to just serve as agents of conflict resolution but also as security managers which they were before. Also,

with the ever increasing security challenges facing the nation today, the integration of traditional rulers into a security network that will provide necessary stability is desirable. To be effective, the security agencies in Nigeria need to relate with traditional rulers who play prominent roles at the grassroots, as they are well situated to assist the security agents in neutralizing threats emanating from their domains or neighbouring communities.

Roles Of Traditional Rulers In National Security

Traditional rulers not only embody the dynamic, evolving links to our historic past and future, but also give pride in the uniqueness and ethics of our society. Some crucial roles of traditional rulers in the management of national security are but not limited to; upholding and preserving of security, helping in nation building, promoting peace and cohesion, maintaining law and order, ensuring stability and conflict resolution. These will be discussed subsequently.

Uphold And Preserve Security

Today's largely heterogeneous communities in Nigeria have made the concept of internal security difficult to realize. Onuzurike, (2020) reports that traditional heads have done creditably well as regards security of lives and properties in most African societies and Northern Nigeria in particular. They uphold and preserve security, customs, cultural norms and values of the society such as responsibility, courage, discipline and truth. Also, they have a well organized chain of command and authority structure which makes it possible for the village heads to know all his subjects, and as a result, entry and exit were effectively monitored. This creates an enabling environment for unscrupulous entrants to be easily identified and dealt with accordingly. As community leaders, they had records of all the people that come into the community.

According to Okonkwo et al. (2019), whenever new person comes into the town, information get to the palace, such person is put under surveillance immediately such information gets to the natural leaders. This approach will checkmate and reduce the rate of crime such as kidnappings and other vices in the community and in the country. Security is everybody's business, and if community must be involved, the authority must involve traditional rulers that will inform the security agencies whenever they see strange persons. There is need for traditional rulers to be encouraged to monitor activities in their immediate domains and communities as their role in national security cannot be overlooked.

Nation Building

Traditional rulers as grassroots leaders are very important in nation building. They are nearer to the people since they live among them. Hence it is important not to

ignore their advice on security issues as they could present first class information on security matters to security agencies and government at large. In some cases, as a result of the respect, reverence and implicit confidence the people have for their traditional rulers; they tend to divulge sensitive security information to them. The traditional rulers on their part supply the government with such information to act upon, and so help in maintenance of public order and preservation of peace in Nigeria.

Promotion Of Peace And Cohesion

Traditional rulers promote peace, foster cohesion and contribute to the political system of governance. The aim of Government is to ensure that the people, irrespective of tribe or language live harmoniously in an area. This creates political stability that aids development and also ensures the safety of the people and their properties in an area which could attract investors. When there are investors, the economy of the community is stimulated; jobs are created, leading to employment and eradication of youth restiveness. Employment is an anti-dote to crimes, militancy and violent agitations. The traditional rulers in ensuring peaceful co-existence in their domain, ensure that the security of the area is guaranteed. This is a major factor in nation building and national security.

Maintenance Of Law And Order

Cookey, et al, (2010) argued that traditional rulers are perceived as assisting the government in maintaining law and order in the communities as well as promoting peaceful co-existence of people of different religious, ethnic and social backgrounds. The way of life of an ordinary Nigerian is deeply rooted in their culture and traditional rulers are central to maintaining these cultural values and traditions. They found that, the traditional rulers are more accessible to the ordinary people in times of need and problem than government officials and elected politicians. In addition, traditional rulers treat their people without discrimination. In essence, the traditional rulers are bridge builders that could be used by the government to cement the existing relationship among the various ethnic groups in Nigeria. Akinole observes that “the amalgamation of 1914 could not undo the North-South dichotomy”. Hence the coming together of our traditional rulers, especially the first class traditional rulers in the geo-political zones, such as the Sultan of Sokoto, the Emir of Kano, the Oba of Lagos, Oni of Ife, Alafin of Oyo, Oba of Benin, Obi of Onitsha etc can do the magic and undo the North-South dichotomy. Their personal relationships and coming together with a common voice on national issues would help to reduce tension, hatred and suspicion among the peoples of Nigeria (Igwubor, 2020). Additionally, their collaboration will help in stabilizing the unity, peace and security of the nation.

Force Of Stability

It cannot be denied that we may not have survived as a people without the leavening effect of our traditional rulers. They have acted and continue to act as respected interlocutors on behalf of the people with their elected and appointed government officials. They have always served as strong pillars of stability within our society, making our large and diverse populations governable (Okonkwo et al. (2019). Similarly, another major role displayed by the traditional authority is the ability to adapt to change. They remain a major force of stability in moments of change serving as intermediaries to ensure that change occur in an orderly and familiar way. In doing this, they display an impressive flexibility, adapting to measures that will help meet the needs of the people in order to ensure that there is peace, stability, progress and development in their area or community. They lead their people to adapt to change by publicly accepting the change in spite of the consequences and challenges. Undoubtedly, just as the British could not do without the Chiefs and traditional rulers during the colonial period in implementing her policies, so does Nigeria need them, as they are major a force against factors of instability, disintegration and social chaos (Igwebor, 2020).

Conflict Resolution

Traditional rulers are a major factor in the unity of the nation. They mediate on conflicts and crisis that arises from time to time, ensuring that amicable resolution of the crises are achieved as soon as such conflicts comes up. In the resolution of conflicts, the traditional rulers ensure that crises are well managed so that normal social systems and instruments of control and limitation described by the term, “management” may operate.

Challenges Militating Against The Involvement Of Traditional Rulers In National Security

Despite the overwhelming evidence of the importance of traditional rulers in the management of national security from the pre-colonial era to presently, there exist some challenges or factors that militate their proper functioning and hence limit the participation of the traditional rulers in national security. These challenges are lack of a constitutional role, rivalry between politicians and traditional rulers, funding and lastly a reduced prestige.

The Lack Of a Constitutional Role

One of the defaults of the 1999 constitution is that it did not provide any definite roles for the traditional rulers. The question is, how do they operate without a constitutional backup for their actions? It is an irony of fate that traditional rulers who are recognized in all States of the Federation and graded by State Governments are not given official recognition and security roles by the 1999 Constitution (Okonkwo

et al. 2019). Also, a thorough scrutiny of the Nigerian constitution since 1979 clearly shows that traditional authority has not been recognized therein. However, the prevailing social and political conditions in the country dictate that the hands of the traditional rulers be strengthened to do more in security management. Therefore, they need a more proactive statutory backing to acquit themselves effectively in playing the role of preserving security of lives and properties in their various communities.

Rivalry Between Political Class And Traditional Rulers

Since attaining nationhood, the exalted positions of our traditional authorities have not only been drastically reduced but occupants of such stools are being progressively subjected to ridicule as though democracy cannot accommodate monarchy. There seems to be some sense of fear on the implication of strengthening the role of traditional rulers statutorily, particularly among the politicians who tend to see the natural rulers as rivals. Such was the case during the inconclusive constitution amendment process by the seventh National Assembly. Traditional rulers possess some latent power which politicians are afraid of, hence the tension between them. Many politicians appear to be comfortable with traditional rulers being no more than mere appendages deriving their powers just from their subjects, rather than from the constitution of the country. What is really wrong with Nigeria is that she has a political class that thinks no one else matters in a democracy except the politician. This thinking is defective because there is no one best form of democracy as different nations have in their political system what suits them and such plurality does not derogate from the main tenet of democracy which is the institutionalization of freedom. For instance, Americans have just a president, the French have both a president and a prime minister, while the British have a prime minister and a monarch who is respected and indeed allowed to be seen as the symbol of government (Vanguard 10, 2021).

Funding

Another limiting factor is lack of adequate funding of the traditional institution. The traditional rulers have no security vote or any allocation for security. This hinders their efforts to effectively mobilize their people for action on security matters. The local vigilantes they establish for the maintenance of security in their domain are not being remunerated and all the traditional rulers do is to tip them occasionally (Igwebor, 2020).

Control And Reverence

The traditional institutions no longer have full rein of operation, since they have to operate in a context where their authority is limited by Federal, State and even Local Government authority. Without the means of enforcing the decisions reached in the arbitration, the parties in conflicts may refuse to abide by the terms reached. Also, as

Nwani (2011) noted, “the emergence of public court destroyed the use of our traditional conflict resolution mechanism because it encourages people to bypass traditional courts to go regular courts. As a result, the traditional rulers neglect their primary role as conflict managers especially at the grass root. Their inability to intervene at the earlier stage of crisis has subsequently led to the escalation of such crisis leading to a serious instability, chaos and huge damage to lives, property and economic activity of the nation (Igwubor, 2020).

Additionally, traditional rulers are increasingly and constantly being humiliated by politicians and mocked by young people who see them as representing an archaic institution. An example is the dethronement of the Emir of Kano, Mohammed Sanusi II which led people to question their relevance. On the other hand, the traditional institution is not perfect; it has some problems particularly lack of trust as some rulers have auctioned the dignity of the institution to money bag politicians. Also, the declining prestige of traditional rulers could be attributed to the allegation that some rulers are involved in illegal activities in their quest for financial gains such as collaboration with foreign elements to carry out criminal activities. These have resulted in a greatly diminished regards and reverence to the traditional authority by the populace.

The Way Forward For a Restructured Traditional Institution

It has been established that the traditional rulers have immense roles in the maintenance of national security in Nigeria. However, for traditional rulers to effectively and efficiently display their roles in national security, some considerations need to be put in place. These are discussed subsequently.

Promulgation Of a Constitutional Role

In Consideration of the failure to assign constitutional responsibilities to traditional rulers, traditional heads all over Nigeria in Port Harcourt recently made a strong case for the constitutional recognition of their role which they had been playing right from pre-colonial times. They questioned the rationale for excluding them from the Constitution whereas previous Constitutions had duly recognized them. They further pointed out that their exclusion had robbed the Government of the needed touch with a vital segment for governance, the local communities. It is therefore imperative that the government provides traditional institution with constitutional recognition and backing for their actions.

Similarly, in a more recent meeting with the president and security chiefs at State house, the royal fathers stressed the need for the traditional rulers to be assigned definite roles, particularly on peace and security, within the ambit of the constitution as well as regular engagement with the National Assembly on multiple fronts (Vanguard 03, 2021). This would enable the traditional heads to put in measures to

effectively manage security at the community level especially now where people are asking the authority to redefine security at the community level. In view of this, this paper posits that the roles and functions of the traditional rulers in national security would be greatly enhanced through the provision of a constitutional role.

Collaboration Between Politicians, Government Officials And Traditional Rulers

In view of the rivalry between politicians and traditional heads, Logan (2008) reported that positive attitudes toward chiefs are not incompatible with democracy and vice versa. He also revealed that surprisingly, far from being in stark competition for public esteem; local traditional leaders appear to draw their sustenance and legitimacy from the same well as elected officials. Therefore, there is need for better collaboration between the traditional rulers and political leaders as democracy practiced in plurality does not derogate from its main tenet. In addition, the discussion for a specific role for traditional rulers in the constitution does not imply an abandonment of the democratic system of government rather it implies that traditional authorities be accommodated and made to operate with modern democracy in such a way that they reflect and mutually reinforce each other. Furthermore, traditional rulers need to be partnered by the government and security agencies to obtain information on security matters in their communities. Also, it is suggested that they be allowed and encouraged to establish Security Council or committee in their domain with the collaboration of security agencies. Their area of focus can be set out by the government. When this is done, security will be better handled both by the government and the traditional rulers who are at the grassroots.

Funding

With regards to the lack of adequate funding of traditional rulers as part of the challenges they are faced with, there is need for increased funding to the royal fathers to properly carry out their numerous tasks. The responsibilities of traditional rulers which include the maintenance of the palace as many of the traditional heads have multiple wives and several children; they also have guards, praise singers and community informants which they pay. Additionally, they are saddled with the responsibility of catering for their costumes, visitors, domestic environment, logistics and maintenance of community security. Hence, a critical look at the amount traditional rulers receive suggests that the funds are not commensurate with their enormous responsibilities. Depending on the class of traditional rulers such as first class traditional rulers in the likes of Emir of Sokoto and also taking into consideration their influence on a large area occupying a dominant group of people, the Emirs are the most paid traditional rulers in Nigeria with an estimated salary of about 2 million, Oba's have a salary range of 700,000 to 2million, and the Obi's in the Southeast have an estimated salary range of 500,000 to 2million, others earn between

300,000 to 2 million on estimate. For the traditional rulers to play their role successfully, the need for security allocation cannot be ignored as it would enable the institution to mobilize people to reinforce and maintain security in their communities, especially at this present time wherein the traditional rulers are also targets and victims of kidnap and bandits attacks. The Government through the Commissioner for Local Government and Chieftaincy Affairs needs to ensure an increase in the finances of traditional rulers as a means of empowering them towards maintenance of national security. This would also go a long way to stop their alleged involvement in criminal or illegal activities in their quest for financial gains.

Conclusion

Considering the increase of violent conflicts and occasional state failure in the maintenance of peace and order in Nigeria, there has been a widespread contention among scholars that until traditional rulers are fully integrated into the security architecture of Nigeria, the outcome of government's efforts in combating insecurity would not yield the maximum desired effect. Traditional rulers face some challenges in the course of their involvement in national security. Some of these challenges are lack of constitutional role, rivalry between the political class and traditional heads, decreased control and reverence and inadequate funding. Therefore, the prominent role played by the traditional rulers in national security needs to be strengthened by constitutional recognition, improved funding and genuine collaboration between the security agencies, government officials and traditional rulers at grass root level.

Recommendation

It is recommended that:

- a. The legislature should promulgate a law that will provide traditional rulers with specific roles in security.
- b. Politicians and security agencies should collaborate with the traditional rulers
- c. The government should increase the security allocation for traditional rulers

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