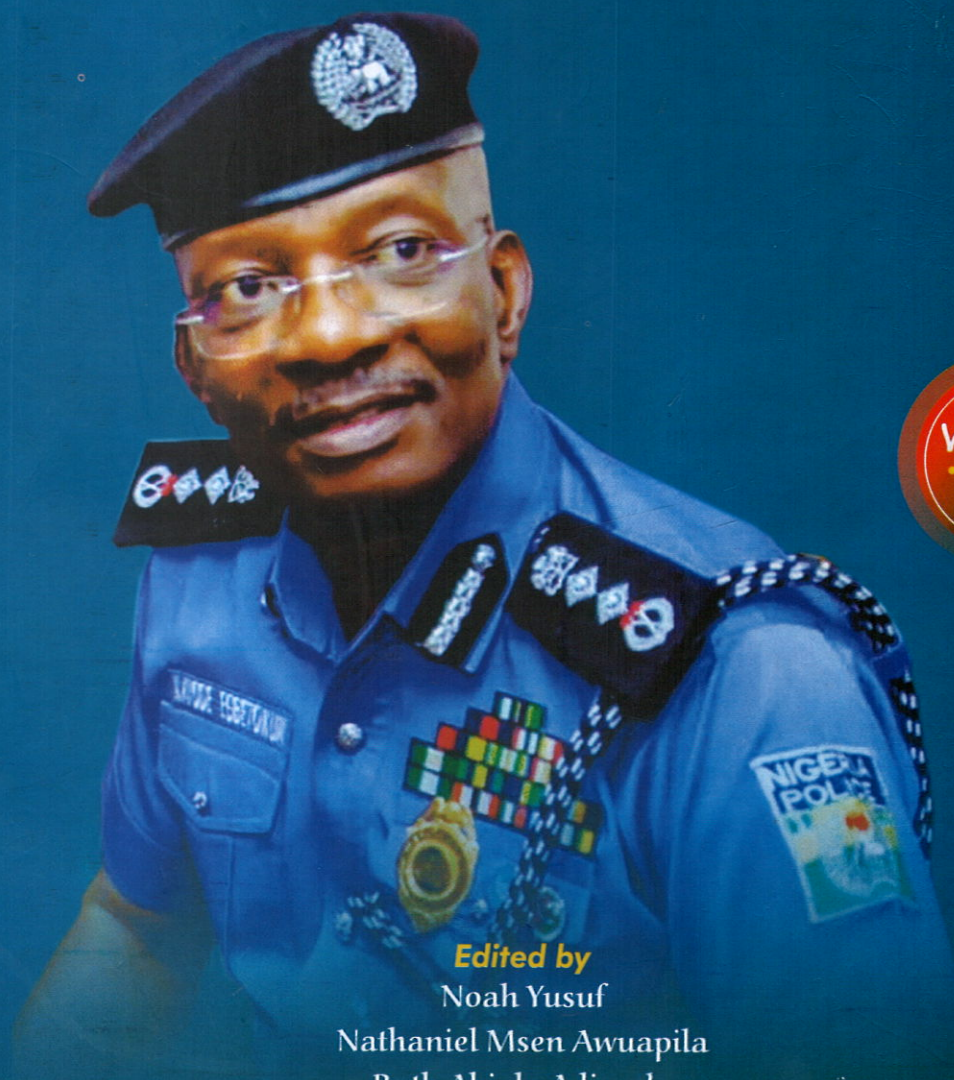


READINGS IN POLICING PEACE & SECURITY

A Festschrift in Honour of
Kayode Adeolu Egbetokun, PhD, NPM, fspsp



Volume
Two

Edited by

Noah Yusuf

Nathaniel Msen Awuapila

Ruth Abiola Adimula

Foreword by

Asiwaju Bola Ahmed Tinubu, GCFR
President, Federal Republic of Nigeria

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STRENGTHENING THE TRADITIONAL CONFLICT RESOLUTION MECHANISMS ON MARITAL CONFLICT IN ILORIN EMIRATE OF KWARA STATE, NIGERIA

Idowu Samuel
Raji Shittu
Raheem Muritala

Introduction

In many countries, traditional institutions are saddled with some important functions, among which are, "brokering peace" within their areas of jurisdiction. Apart from keeping peace, traditional institution also engages in conferment of traditional titles and judicial gate-keeping; by playing the role of an "Ombudsman" (dispute manager) while also serving as institutional safety-valve for cultural etiquette for intra and inter-communal peaceful coexistence (Miles, 1993) cited in Ali and Bukar, 2019).

Thus, no society; traditional or modern, is free from conflict across the globe especially in Africa where it existed long before the colonisation of many countries.

In several African societies such as Ghana, South Africa, Uganda, their words are laws to the people and their advice and opinions on issues are respected and accepted.

The power of traditional rulers thus enhanced a reasonably secured and peaceful environment. In particular, traditional leaders in Nigeria have been playing important roles in mitigating violence and ensuring the peaceful co-existence of the people in the country right from pre-colonial period (Okafor, 2019). Some of the traditional institutions in Nigeria include Swem (Tiv deity) in Benue state, north central Nigeria which warring parties are made to take oath against it and proclaim punishment for himself if found guilty, Amadioha (god of thunder) among the Igbo in South-eastern region which helps in resolving conflict by striking to death, blind, deafness, or otherwise as instructed by the gods of the

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land. Therefore, the roles of traditional rulers in conflict prevention, management and resolution cannot be over emphasised as they manage people in their domain and resolve conflicts in the society in order to ensure that, there is peace and stability.

Cases of marital dispute among couples are rampant in Kwara State of Nigeria, leading to significant rise in the spate of divorce, separation, single parenthood and domestic violence (Raji and Olounoje, 2017). The records obtained from Kwara State Judiciary revealed that, marital conflict handled by courts in the States for the year 2021 stood at 143, while that of 2022 was 153 cases. Also, as at January 2023 to December 2023, the courts across the states have received one hundred and eighty (180) divorce cases filed (Chief Court Registry, 2023). The attendant repercussions of marital dispute in the State have severe implications for the family, the society and the country at large. In Ilorin Emirate, subordinate of Emir and head of various district (Baloguns, Daudus, Alagua, Mogaji) that exists in the emirates assist in their respective domain to resolve different kind of conflict with the used of Holy Qu'ran and some other Islamic injection to ensure amicable resolution of conflict. Consequently, this study therefore seeks to assess the traditional methods of conflict management adopted for the resolution of marital conflict in Ilorin Emirate of Kwara State. The purpose is to ascertain their effectiveness or otherwise and provides an in-depth examination of the dynamics and impacts of traditional methods for ensuring reduction in marital domestic violence, reduction in divorce and promoting cordial and continuous peaceful co-existence in a family.

Brief History of Ilorin Emirate

Ilorin which is the State Capital has its tentacle within the emirate system covers five local government areas, which include Ilorin West, Ilorin East, Ilorin South, Asa and Moro Local Government Areas (Olufadi, 2014). The predominant religion in the state is Islam, although there is the presence of other religion such as Christianity, traditional religion among others. Major traditional occupations of the people include weaving, trading, farming and dying.

Being the state capital, Ilorin has different institutions associated with justice systems within the conventional courts system that includes the Customary, Magistrate, State and Federal High courts as well as Alternative Dispute Mediation Centers. There is also the Shari'ah Courts, which handles marital disputes in Kwara State. Ilorin had a rich culture of alternative conflict resolution mechanism before the introduction of the contemporary litigation adjudicative process. Such traditional adjudicative process also has deep roots in the customary laws of many communities within Ilorin emirate. This method of dispute resolution was also used by different layers of leadership, including the community, market and

youth leaders who were vested with reasonable judicial authorities. The ADR tradition still persists in many villages and communities in Ilorin emirate up till today despite the centralised legal system and the attendant efforts at modernising and reforming the legal system in Nigeria.

Traditional Conflict Resolution

Traditional conflict resolution refers to those methods that have been practiced for an extended period of time and have evolved within a people in a particular society, and used as a means of settling dispute (Kasali et al, 2010). For instance in Ilorin the use of the indigenous institutions for management and resolution of various types of conflict has been practised for many centuries. Traditional institution refers to the native rules and native authorities that are used for dispute settlement. In this case the elders, chiefs and paramount rulers in traditional institutions represent the institution that mediates in conflict at the informal or community level.

According to Kasali et al., (2010), African traditional systems of conflict resolution refer to principles of reconciliation based on long-term conflict transformation, peaceable relationships and values". These scholars explained that these customary efforts seem to be effective in addressing individual, intra-communal and even inter-communal conflicts where relationship and shared values form the bases of the reconciliation processes. They are of the view that, traditional mechanisms are embedded in the culture and history of Africans and that these traditional practices accentuate collective unity, reconciliation of individuals or groups and peaceful reintegration into the community. They further espoused that these traditional techniques give more priority to collective interest above any individual interest. They added that machinery of traditional conflict resolution believe that all parties are interested in and affected by the conflict situation, and the traditional goal of taking cognisance of the need to reconcile both parties has become sacrosanct for promotion of social harmony, peace and development.

Faleti et al., (2010) in their view on African tradition systems of conflict resolution posited that in Africa, indigenous conflict resolution is to be found in the sphere of traditional and social mechanisms which are deeply rooted in the cultures of these societies. The scholars noted that "with Africa's profusion of cultures, there is a deep commitment to issues that have to do with identity, injustice, liberty, the dignity of persons and respect for others". They further pointed out that two factors that seem to dominate conflict resolution activities in Africa and therefore, entrenchment of a culture of peace are the tradition of family or neighbourhood negotiation facilitated by elders, and the attitude of togetherness in the spirit of humanhood.

Following from the views expressed by Kasali et al., (2010) and Faleti et al., (2010), we can define African traditional institutions of conflict resolution as the use of positive, all-inclusive Afrocentric, community-based traditional techniques used in time past in Africa to resolve conflicts in such a manner that true reconciliation, social harmony, peace and development were achieved.

Traditional Institutions

The concept of traditional institutions referred to leaders or persons by virtue of heredity or people with proven track records who are nominated, appointed and installed in line with the provisions of their native laws and customs. Traditional rulers are popular symbols of tradition, culture, customs and their preservation, and as such, they are instrumental in ensuring growth and development in their communities through a well-structured system of communication. A traditional ruler has also been defined as a traditional head of an ethnic unit or clan who for the time being is the holder of the highest traditional authority whose title is recognised as a traditional ruler titled by the government of the state (Cookey et al., 2010). The essence of the traditional institution is to preserve the tradition, the customs, cultural heritage of the people and to manage, settle and resolved dispute/conflict arising within or between members of the community by the instrumentality of laws and customs of the people in that particular community or society. Traditional rulers are seen and referred to as the custodians of their people's norms, cultural values and practices (Olaoba, 2005). The rationale for the relative importance of traditional rulers in the process of conflict resolution in the Nigerian society is premised on the fact that they have a vast knowledge of the acceptable traditional methods and procedures that have been passed from one generation to another

Causes of Marital Conflict in Nigeria

Conflict in marriages is unavoidable. However, the way and manner with which the conflicts are handled determines whether or not the conflict will prolong, escalate or lead to separation or divorce. Accordingly, Toluronleke (2014) argued that communication is the center of interpersonal relationships and also the manner by which messages are exchanged, resulting in satisfaction and happiness or alternatively causing hurt and resentment. Without effective communication between couples, there will be tension, mistrust, less sharing, less intimacy, holding strongly to one's opinions and a sense of isolation.

According to Amadi (2014), marital crises could originate from different sources some of which could be psychological and/or psychosomatic in nature.

Marital conflicts can happen under physical, social and economic causes. Marital conflicts are caused majorly by the inability of the couples to meet each other's sexual needs, and especially the inability of the family heads to provide for both economic and social needs of the family among other causes.

Awake (2008) in his study revealed that crises are bound to ensue in a situation where a marriage partner sets high and unrealistic standards in the home. The fallibility of man is unquestionable and as such it is not possible that such idealistic standards are realised. This is capable of degenerating into crisis in the home.

Traditional Institutions Mechanisms of Conflict Resolution in Nigeria

Park and Lee (2017) have investigated particular traditional techniques like family mediation, elder participation, and community-based treatments. These strategies frequently centre on maintaining family harmony, group decision-making, and communal values.

In Nigerian society, marital disputes and family strife have traditionally been resolved using traditional conflict resolution techniques. These techniques, which differ between different locations and ethnic groups, are profoundly ingrained in local traditions, rituals, and beliefs. It is essential to know the many traditional conflict resolution techniques used in Nigeria in order to fully appreciate how these techniques affect family coexistence. This section delves deeper into these techniques while demonstrating their cultural relevance and widespread usage (Neff and Karney, 2009).

Okafor and Adediran (2019) stated that family mediation is a frequently used conventional technique for resolving disputes. It entails the involvement of elders or respected family members who act as mediators to encourage dialogue and settlement between spouses. These mediators, who are frequently picked for their wisdom and objectivity, work to find a solution that pleases both sides and brings harmony back to the family. Respect, collective decision-making, and the preservation of family unity are cultural values that serve as the foundation for family mediation.

Another typical traditional practice in Nigeria is the participation of respected elders in the resolving of disputes. Elders are frequently asked to mediate domestic disputes because of their moral authority, wisdom, and experience. They offer direction, knowledge, and act as impartial arbiters in settling disagreements. The idea behind elder engagement in conflict resolution processes is that it lends a sense of authority, respect, and tradition. Traditional methods of resolving disputes in various Nigerian communities involve more people than only the immediate family and the wider community. Village chiefs or religious leaders are examples

of community leaders or heads who may be asked to resolve conflicts and promote peace. By addressing family problems, these community-based therapies seek to promote peace and harmony within the greater social units (Pham and Vinck, 2018).

Traditional conflict resolution in Nigeria heavily relies on customary law. Each ethnic group's or community's unique cultural norms, traditions, and practices serve as the foundation for these laws. (Pham and Vinck, 2018). While these age-old techniques for resolving disputes have been used in Nigeria for many years, it is crucial to keep in mind that different locations and ethnic groups may have differing levels of usage and efficacy. In addition, the influence of Western ideals, urbanisation, and industrialisation has resulted in the coexistence of traditional and contemporary dispute resolution strategies in current Nigerian culture.

Challenges of Traditional Institutions in Conflict Management in Nigeria

Nigeria's traditional institutions have historically been important in the management of conflicts, using local knowledge and cultural norms to resolve conflicts and promote community cohesion. However, the changing sociopolitical environment, urbanisation, and value systems have brought up additional complexity that seriously undermine the efficiency of conventional conflict management techniques.

According to Park and Lee (2017), the traditional institutions' long-standing position in Nigerian dispute resolution is currently beset by a number of complex issues brought on by the country's changing socio-political climate, mutating value structures, and the quickening pace of modernisation. Even though they are complex and multifaceted, these problems capture the delicate balance that traditional institutions must achieve between their rich cultural history and the needs of modern dispute resolution.

Another challenge identified is the validity of old institutions in light of contemporary governance arrangements. The authority of traditional conflict management leaders is occasionally questioned when formal legal systems become more prominent, which causes disagreements over jurisdiction and inconsistent judgments. Traditional leaders frequently work in a legal gray area, and as a result, their resolutions may not be enforceable or recognised by the state (Park and Lee, 2017). Abada, and Tenkorang (2020) in their submission revealed that the traditional mechanisms have problems in terms of acceptance and legitimacy due to the constitution's lack of acknowledgement of traditional authority.

In a similar view, Pham and Vinck, (2018) argued that the major obstacle is the traditional conflict settlement methods' lack of legal recognition. Traditional

solutions frequently do not meet current legal requirements, which can cause conflicts between informal judicial systems and customary practices. Conflicting judgments may be the outcome of this lack of harmonisation, which will keep residents who are looking for resolutions in the dark. A crucial issue for efficient conflict management is balancing the need for a cohesive legal framework with the autonomy of traditional institutions

Theoretical Framework

This study is premised on Traditional Theory of Conflict Resolution as its framework of analysis. The main features of this theory was explained by Kenneth Thomas and Ralph Kilmann in 1962 from their "Five Modes of Conflict Resolution" and was expatiated by Olaoba (2005). The central thrusts of Traditional Theory of Conflict Resolution is the use of tradition, culture, symbols, traditional religions, relics, arts and artifacts to resolve conflict. Thus, the theory places emphasis on traditional and cultural institutional mechanisms for upholding values of peace, tolerance, unity and respect towards peaceful co-existence.

Olaoba (2005) posits that the traditional conflict management system is a customary means of resolving conflict by the traditional people who sometimes sit down informally to discuss and resolve conflict. The central advantages of the traditional method of conflict resolution, according to the author is that it is open and inclusive, where majority of the people are involved in collective decision-making process, and where decisions relating to conflict resolution are sometimes taken by consensus at village meetings.

Despite these shortcomings, traditional methods of conflict resolution have made a rebound through constitutional provisions and amendments in Nigeria which established the customary laws. African traditional mechanisms of conflict prevention, management and resolution are largely effective and respected unlike the adjudicative process of the colonial era, and their decisions are binding on all parties, mainly because the identity of an individual is linked to that of his or her family and the society he lives. In the case of Emirate, council, subordinate of Emir and head of various district (Baloguns, Alagua, Mogaji) that exists in the emirates assist in their respective domain to resolve different kind of conflict with the used of Holy Qu'ran and some other Islamic injection to ensure amicable resolution of conflict.

Methodology

The study adopts qualitative method to investigate the traditional conflict resolution mechanisms of marital conflict in Ilorin emirate of Kwara State. Thus, semi-

structured interview was employed to generate qualitative data in order to have deeper understanding of the issues and effects of traditional method of resolving marital conflict on family co-existence. The study employed both primary and secondary sources of data. Primary data was sourced from In-depth interview and Key Informant Interview, while the secondary data was sourced from available literature materials. Purposive sampling technique was used in selecting four Local Government Areas, namely Ilorin-west, Ilorin-east and Ilorin south and Asa LGA out of the existing five LGAs due to high prevalence of marital disputes registered by Kwara State judiciary commission. Snowball sampling technique was used in selecting community members (2) Mogaji (3), Alangua (3), Daudu (4) and Baloguns (3) for the interview. Thus, a total of fifteen (15) respondents were sampled for the interview. The respondents were considered relevant to this study because they possess first-hand information (expert knowledge) and have considerable field experience on the issues surrounding marital conflict in their respective domains. The information gathered from key informant interviews and in-depth interviews was evaluated using content analysis to derive meaning and come up with answers to the research questions.

Causes of Marital Conflict in Ilorin Emirate

The data obtained from in-depth interview (IDI) and key informant interview (KII) revealed that there are many factors responsible for marital conflicts in Ilorin emirate. The traditional institutions are revered highly by the people as they are the closest to the people. Whenever there is issue regarding marriages and even other conflicts, traditional institutions are the first contact. According to Daudo Agba, in Agaka, Ilorin-west LGA in one of the conflict he resolved, the wife the wife mentioned that "the husband leaves home very early in the morning and comes back late at night". There are instances where husbands are irresponsible in discharging their duties in the home by not providing for the family financially and in some other aspects, ensuring that the basic needs of the children and wife are met. In some cases, the wife takes care of the children and everything about the home. The husband does little or nothing for the home. This has raised issues in the home when the wife feels completely worn-out from caring for the children and the home. Some men leaves the house early in the morning only to return home drunk at night without caring how the family survives. Some men stay back at home, sleep and play around all day long due to unemployment. Once the wife start feeling the heat of the irresponsibility of the husband, the wife raise alarm. This sometimes lead to conflict between the husband and the wife.

Also, the issue of spouse unemployment majorly dominated response from all the interview secession. It was observed in the traditional African setting, the

husband is expected to work and provide for the family. But when the husband is unable to do that either due to unemployment or/and inadequate income to do so, conflict will likely set in.

Another cause of marital conflict identified from this study is infidelity between couples. According to Daodu Gambari in Ilorin-east LGA marital conflict has its origin from extramarital affairs. When a man or woman has extramarital affairs, it sometimes leads to marital conflicts. This is usually common among men and it divides the attention of such husband in discharging his duties at home and in some cases if not well managed, may lead to the women separating completely from the husband.

Furthermore, the study identified greed and lack of contentment on the part of the wife as one of the causes of marital conflict in Ilorin Emirate. There are instances where some women are not contented with what they are being offered by their husband. Oral interview with Daudu Beere, Daudu Agaka Ilekeji, Daudu Faagba and Alangua Owode in Asa LGA submits that when wife is fond of demanding for unnecessary basic needs or materials at the detriment of husband's financial ability, the husband will be pushed to reject the demand and conflict sets in. When wives complain of the little offered by the husband and compares what some neighbours or friends give their wives in the neighbourhood. This sometimes degenerates to conflict between husband and wife. This finding is line with Amadi (2014) who contends that marital crises could originate from different sources some of which could be psychological and/or psychosomatic in nature.

The Traditional Mechanisms and its Effectiveness in Resolving Marital Conflict

The study revealed that the Ilorin Emirate has long adopted the use of holy Quran and Islamic religious methodologies as traditional intervention mechanisms for resolving marital conflict. "Holy Quran" has been adopted as a primary traditional religious emblem in resolving matrimonial conflict in Ilorin Emirate. The traditional mechanism of resolving marital conflict in Ilorin emirate has its root in the people's culture and the mechanism is guided by the people's traditions, customs, norms or values, which aim to broker peace between warring parties to continue to promote the family spirit of love, unity and oneness. This mechanism is to persuade, appeal, mediate and secure reconciliation between the two disputing parties in order to restore and sustain peaceful co-existences between the husband and wife. The traditional leaders pick instances from the Qur'an to buttress their words appealing. While commenting on the use of the Holy Book instructions as a method in resolving marital conflict in Ilorin Emirate, Daudu Fagba explained that "here, we deal with Sharia. We speak to the husband and wife from the Qur'an as that's what we follow and use as examples".

The study further revealed that Ilorin emirate had the traditional institutions of authority to enforce decisions and the main actors in conflict resolution among emirate are the *Baale* (family head), the *Magaji* (community traditional ruler), to the *Alangua* (traditional custodian of aggregated villages), the *Daudu* (Representative of the Emir at the district level), follow by the District and finally to the Emir in Ilorin emirate. Their offices are spiritual and the symbols of their offices are the "staff", the "spear" and the "horse" respectively. Traditional leaders had no political or constitutional authority to compel parties in a conflict to abide by the decision reached. However, the people of emirate respected these traditional institutions that had moral power to make the parties to a conflict to comply. They perform sermons, counsel and mediate in all types of conflict. This study coincided with the findings of Raji and Olorunoje (2019) where they stated that marital dispute is being handled in the metropolis by the council of Imams and traditional rulers within Ilorin emirate. Marital conflicts in most cases get resolved because of the respect the people have for the seat of the traditional institutions.

The study shows that traditional mechanisms are relatively effective in sustaining family peaceful co-existence, prevention of marital divorce and bringing unity in the family. Other areas of the effectiveness are prevention of frequent marital disputes and escalation of violent marital conflict in the community. Participants believe that traditional mechanisms help maintain harmony, promote peace, facilitate peaceful resolution of marital disagreements, reduce their escalation, and lessen their frequency. The traditional mechanisms of resolving marital conflict in Ilorin emirate has its root in the people's culture and the mechanism is guided by the peoples traditions, customs, norms or values, which aim to broker peace between warring parties to continue to promote the family spirit of love, unity and oneness. In Ilorin emirate, great emphasis is placed on reconciliation and reintegrating the conflicting parties back into their communities. This finding found reorganisation in the work of Kasali et al., (2010) that African traditional systems of conflict resolution refer to principles of reconciliation based on long-term conflict transformation, peaceable relationships and values and that the efforts seem to be effective in addressing individual, intra-communal and even inter-communal conflicts where relationship and shared values form the bases of the reconciliation processes.

Challenges of Traditional Mechanisms for Resolving Marital Conflict in Ilorin Emirate

The study revealed that lack of fund and disrespect to traditional institutions had seriously affected the use of traditional methods of resolving conflict in Ilorin

Emirate. The traditional institution does not have access to fund when resolving crises. Findings revealed that most of the funds been used in settling marital disputes were sourced from personal pocket. According to Daudu Beere "when people come for settlement, you have to offer them foods, water and other things. All these things were not provided by the government, they are from our personal purse".

Majority of the respondents agreed to modernity and westernisation, non-recognition of traditional authority in the constitution and negative attitude towards the customs and tradition of the land as the most challenges facing traditional mechanisms in the study area. The investigation of the difficulties traditional mechanism of resolving marital disputes in Ilorin emirate have revealed a complex interaction between historical customs and the needs of modern society. This conversation goes into the complex issues, illuminating the nuances that make it difficult for ancient dispute management techniques to be seamlessly incorporated into contemporary society. The absence of official legal recognition for conventional conflict resolution techniques poses a serious problem. The legality of traditional procedures may be questioned in a society that is increasingly governed by formal legal systems, creating jurisdictional complications. This submission aligns with findings made by Abada, and Tenkorang (2020) that the traditional mechanisms have problems in terms of acceptance and legitimacy due to the constitution's lack of acknowledgement of traditional authority. This underscores the traditional leaders' capacity to resolve disputes successfully. There are issues with negative views toward cultural traditions as well as the influence of modernism and westernisation. These beliefs and influences may lessen the value placed on conventional approaches and principles, which would reduce their efficiency in settling marital disputes.

Strengthening Traditional Mechanisms for Resolving Marital Conflict

The study identified recognition of traditional authority to decide a case in the Nigerian constitution as a way to strengthen the role of tradition institutions. Findings have shown that the traditional institution is revered by the people but it still lacks the recognition it deserves in Nigerian constitution. Some people still prefer court-judgment to what the traditional institutions proffer. This is largely because the government has not given the traditional institutions the power it deserves in the constitution. The traditional institutions have over the years proved very vital in conflict resolution but excluded in the Nigeria constitution as an alternative conflict resolution body and given the same power to preside over some conflicts as the court does. The traditional institution should have a

defined role in the constitution as it will help the government and also reduce the number of cases reported to the court. This finding is in line with the argument of Pham and Vinck (2018) that a major obstacle is the traditional conflict settlement methods' lack of legal recognition. Traditional solutions frequently don't meet current legal requirements, which can cause conflicts between informal judicial systems and customary practices.

Conclusion

Marital conflicts have become more rampant not only in Ilorin Emirate but almost everywhere in Nigeria and marital cases appears daily in the magistrate courts of the country. The major sources of marital conflict include irreconcilable differences between couples, infidelity, and marital irresponsibility among couples. The mechanisms adopted in resolving marital conflict in Ilorin Emirate are the instructions from "Holy Quran", use of Alfa (religious leaders) and hierarchical order, entailing the use of Compound-in-Council, involving the concerned lineage head and the specific household involved in marital dispute.

Specifically, the study concluded that mechanisms are very effective in restoring peace and lost relationship between couples in dispute, prevention and reduction of frequent marital disputes and preventing the escalation of marital conflict into violent stage in the community. The use of traditional mechanisms to resolve conflict between husband and wife has prevented many divorce litigations because the traditional institutions are highly revered and respected by couples and their judgement accepted with little or no resistance. The use of the Quranic admonition as an emblem of dispute resolution for their adherent encourages many couples to accept the judgment of traditional rulers because they wouldn't like to disrespect God's words and law. The study further concluded that the mechanisms are being confronted with challenges of lack of fund, modernity and westernisation and non-recognition of traditional authority in the Nigerian constitution.

Recommendations

Husband and wife should treat themselves with mutual respect and should be alive to their responsibilities. Also, purposeful open dialogue between couples should be encouraged in resolving marital dispute. This is to control the conflict escalation from the early stages between husband and wife as families are easily attracted to altercations.

There is need for a hybrid conflict management mechanism that respects community values while conforming to legal requirements, maximising the benefits of both traditional leaders and legal authority. Also, there is need to

upgrade traditional conflict resolution mechanisms to contemporary usage so as to accommodate modern patronage. This will enhance effective conflict resolution of marital conflict and prevent future occurrence in Ilorin Emirate.

Kwara State Government should establish the traditional Conflict Resolution Council to oversee the activities of the traditional institutions to ensure compliance with the rules of law in the dispensation of justice traditionally and they should be constitutionally recognised to mediate marital conflict with binding outcome

Traditional institutions should be empowered through the instrumentality of the constitution and adequate training should be given on modern methods of conflict resolution. Also, traditional institutions should be adequately funded by government and development associations to enhance their capacity in managing marital conflict.

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