

# Exploring indigenous methods of alternative dispute settlement in Nigeria: A study of the Ikwerre traditional arbitration

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**Abstract:** - The distortion of the traditional arbitration and imposition of the English legal system of dispute settlement has adversely impacted on Ikwerre judicial system. Mere disputes are now settled in the court of law. Most times, these cases are delayed for years before judgments are pronounced because of several challenges occasioned by exorbitant legal fees, backlog of cases, and limited number of judges, which have constituted a hiccup to achieving justice. The study aims at examining the methods of dispute settlements and its impediments. Applying the Third-Party Intervention Model, the study explored the roles played by the Ikwerre traditional arbitrators. The study unraveled that Ikwerre traditional settlement is fast and less expensive. Second, the parties involved are giving fair hearing predicated on traditional religious belief. The study recommended amongst others a judicial reform to include Ikwerre's traditional arbitration as part of the justice administration in Nigeria.

**Keywords:** arbitration, disputants, dispute, conflict, legal, settlement

## I. INTRODUCTION

The traditional justice system has gained prominence in recent times. Historically, the global recognition of alternative dispute settlements dates back to the 1970s in the United States of America occasioned by increase in backlog of cases, decrease in number of required judges, exorbitant cost of paying legal service, delay in judgment by the trial judge, among others. On September 13th, 2007, the United Nations General Assembly endorsed an informal justice system to facilitate the rule of law in traditional societies.

Consequently, other member states of the United Nations began to acknowledge informal justice mechanism under international human rights laws as a quick and fastest way of settling disputes. For instance, the traditional justice system recorded huge success in Rwanda through Gacaca when the English legal system failed, Uganda through Mato Oput, and some communities in Kenya like Pokomo, Giriama, Taita, among others who used an indigenous approach in dispute settlement to facilitate social cohesion.

Most countries have domesticated informal dispute settlement in their judicial system. Kerrigan, McKay, Kristiansen, Kyed, Dahl, Dalton, Roesdahl, and Vehils (2009, p.34) argued that informal judicial system "is used to denote any alternative to court trials in settling disputes between individuals. It includes

forums and processes through which community members help resolve disputes between other persons from their area, including many family matters that may have very important implications for how women and children are treated by a community and their human rights."

Retrospectively, the practice of traditional judicial arbitration is not a recent phenomenon in Africa. Dispute settlement is a universal phenomenon. Every race achieves it in its peculiar way since the law, in the real sense, is a reflection of how people live. Francis (2006) noted that "Africa had developed rudimentary and in most cases, sophisticated political, socio-economic and political institutions, and with developed approaches to conflict management, resolution and peace building" before the emergence and imposition of imperial rule. The traditional judicial institutions in Africa are very strong, less expensive and quick in dispensing justice in the manner that disputants get satisfaction and peace restored. Waindim (2019) observed that:

With the slave trade and colonization, these indigenous institutions were largely weakened and even destroyed in many societies, especially as the colonial masters introduced law courts, which came to pronounce judgments.

The structure of traditional judicial institutions varies in Nigeria and Africa at large. Disputes are resolved based on culture, morals, norms, and values that form part of their tradition. The Ikwerre ethnic nationality is geographically situated in Rivers State, Nigeria. The Ikwerre traditional arbitration has been in existence before the emergence of the English legal system in Nigeria. The traditional arbitrators handle all disputes to facilitate social cohesion. Eboh (1997, p.40) noted that:

Co-existence is coeval with society. As co-existence is inevitable, a peaceful way of living together has been devised. And if it has to be achieved, then, the development of some mechanisms for a peaceful settlement of disputes between village members-agnates, affine, etc., must remain a goal of the highest priority.

Major areas of conflicts among Ikwerre inhabitants include quarrels emanating inheritance properties/titles, land disputes, slander and libel, breach of contract, larceny, marital misunderstandings, adulterous affairs, allegations of bewitchment, a misunderstanding over a succession of chieftaincy stool, damage to property, and among others.

Ikwerre customary law is generally oral and unwritten. Ikwerre inhabitants accept these norms as ways of life. Elders or chiefs assume the role of an arbitrator and matters resolved with focus on strengthen peace in the community (Dickson, 2012). The traditional dispute settlements are usually tied to Ikwerre traditional religious belief to ensure that disputants are truthful in their evidence and submissions. Ikwerre tradition encourages strong family bonds as applicable in most African societies. The dispute settlements in Ikwerre ethnic nationality are structured in phases starting from the smallest unit (Rumunda) where the family head and the family chief resolve disputes. Others include the village assembly (Amaeli), Age group (Otu-ebiri), head of families (Owhorholders), oracle (Agbara), and paramount ruler (Obiri-Yewhe'eli).

The disputants can seek justice or appeal to higher authorities in the traditional hierarchy. The right to appeal is to ensure consensus and restorative justice. Crook (2012) agrees that "the customary dispute resolution sought consensus and socially sanctioned compromise referred to the inspiration for ADR is the meeting under a tree where disputes are resolved through community consensus and restorative justice." Given the above, the paper examines methods of dispute settlement among Ikwerre inhabitants.

#### *Conceptual Clarification*

Miller (2005) defined alternative dispute settlement as a process "adopted to address conflicts in political and international affairs, civil and human rights, corporate and commercial interests, and community and family issues." The study views alternative disputes settlement as a process through which prominent individual (s) or traditional institutions such as family heads, chiefs, and kings, among others that restore peace among the disputants in Africa using unwritten code. Brock-Utne (2001) noted that "the fear of sorcery or divine punishment is also used to show what the breach of the peace would bring upon the society and the conflicting parties." "Modernization of the courts has diminished the power of the traditional court system" (Price, 2018, p.295).

## II. REVIEW OF RELATED LITERATURE

There are several works published on Alternative Dispute settlements, particularly in Africa, however, few are selected for the review. They include Waindim, 2019; Olowu, 2018; Price, 2018; Erasmus, 2018; Ntuli, 2018; Muigua, 2018; Thomas, 2015; Nwankwo, Obikeze and Akam, 2012, among others. These authors agreed that alternative dispute resolution

existed in African continents before the emergence of imperialism in African societies.

Waindim (2019) opined that the traditional African system of government is transparent and inclusive anchored on popular participation in the decision-making process. This assertion according to the author is contrary to the Western practice of majoritarian or representative democracy. The author maintained that Africans practiced a kind of democracy where everyone is involved and decisions were based on consensus at the village square. According to the author such gathering in Africa is referred to as *aasetenakese* by the Ashanti, *guurti* by the Somali, *ama-ala* by the Igbo, *ndaba* by the Zulu, *dare* by the Shona, *kgotla* by the Tswana. The author further revealed that the slave trade and colonization weakened the African traditional institutions and even annihilated in many African societies, particularly in the area of introduction and imposition law courts, which is bent on making judicial pronouncements rather than resolve conflicts based on African's administration of justice. The author that the new legal system imposed on Africa gave the police handle cases that where *abnitio* traditionally settled amicably anchored on reconciliation and restoration of social harmony, instead of punishments of the conflicting parties. The author revealed that African traditional mechanisms of dispute settlements are based on conflict prevention, management and resolution, which were largely effective and respected. The decisions emanating from their judicial system were binding on all parties. This is mainly because in Africa, "the identity of an individual is linked to that of his or her family and these families are formed by the acceptance of marriage alliances" (cited in Ademowo, 2015). The author noted that the importance of family in the conflict management process, such as the role of chiefs, elders, family heads, and others cannot be discounted in resolving conflicts. The author identified land, chieftaincy, family property, honour, matrimonial fallout, personal relationship issues, murder or poison, among others as major sources of conflict in Africa. The author concluded that in resolving these types of conflicts, the principle of equity and justice entrenched in African customs and traditions were upheld.

Olowu (2018) argued that it is empirically verifiable that conflicts were parts of indigenous African communities. The author maintained that quarrels between individuals are bound. The author identified sources of quarrels emanates from indebtedness, marital misunderstandings, larceny, slander, breach of contract, a misunderstanding over succession, allegations of bewitchment, adulterous affairs, inheritance or land boundaries, access to traditional hierarchies, injuries against persons, and damage property, among others. The author maintained that conflicts could occur among people of diverse communities or ethnic groups, especially over the determination of rights ownership of natural resources and the attack of livestock. Hence, there is a need to search for a viable alternative conflict resolution system for Africa that can reconcile this contradiction. The

author concluded that the Barolong people who form the pivot of this exposition typify the above-mentioned assessment.

Price (2018) opined that many Africa citizens have lost confidence in the inability of the judicial system in time or proper access to justice. This assertion is anchored on the fact that they are backlogged court dockets that wait for years or decades resulting in frustration among claimants. The modernization of Western court has reduced the power of the traditional system. The formal legal channels have become inefficient in resolving less serious disputes, increasing the perception of justice and promise efficiency. The author argued that formal litigation is restricted by the negative system in establishing fairness and satisfaction. Furthermore, the author opined that lack of confidence in the courts significantly impacts on the government. Despite the degree of modernization, many nations still find it difficult in establishing an efficient and trusted court system. The author argued that alternative dispute resolution is not a recent concept of African states. Sadly, as countries became colonized, and replaced the African customary law system. The modern court diminished the power of the traditional judicial system. The author disclosed that both traditional dispute settlement and formal legal channels coexist, the challenges that confront the scenario are centred on how to reconcile the two spheres, and second, whether the alternative dispute settlement is a practical alternative. The author maintained that the legal system and social context of Africa are opposed to Western Culture. African countries have a multifarious legal system, enforcing state laws, which was enforced by the colonist around a century ago. The Western countries have a single legal system, whereas many African traditional legal systems are pluralistic nations, meaning that the concept of dispute resolution is already in existence. The author disclosed that most African countries adopted a form of ADR anchored on western perceptive or model, however, Africa culture and legal system are different from the western culture. Hence, the writer recommended Ghana's ADR model for African countries. Ghana's experience indicates the modern ADR can be adopted in Africa countries, but knowing the traditional mechanism is imperative.

Ntuli (2018) argued that in most African countries, the inability to address access to justice led to the promotion of Alternative Dispute Resolution, such as mediation, negotiation, and arbitration. The author argued that alternative dispute resolution will address some pitfalls emanating from the Western legal system such as the use of foreign procedures, principles, and languages. The formal legal system has alienated many Africans and also contributed to creating a real obstacle to the accessibility to justice. The popularization and promotion of alternative dispute resolution are using the international best practice as practice in more developed countries could be counterproductive because of the differences in culture, legal system and multiethnic societies. The reason for the comparative approach is anchored on the fact there is a need to be cautious about the

formal judicial system, which may have been components to improving access to justice in Africa, however, it cannot be compared to ADR, especially in countries where the formal judicial system has failed. The author concluded that the traditional judicial mechanisms ought to be incorporated into the ADR practices introduced in Africa. There is a need to recognize the existing system of dispute settlement that will align with the social fabric of many Africa communities. The author recommended there should be caution on addressing the issue of access to justice, and not to export a model alien to most African countries already alienated from the Western legal system.

### III. ANALYTICAL FRAMEWORK

The paper adopted the Third-Party Intervention Model as a tool in analyzing dispute settlement among Ikwerre inhabitants in Rivers State, Nigeria. Third-party intervention is viewed as "any action taken by an actor that is not a direct party to the crisis that is designed to reduce or remove one" (Young, 1967,p.34). Third party intervention in conflict resolution has been widely used by scholars, businessmen, among others. Though, it has been difficult to ascertain the initial proponents of the Third Party's Intervention in dispute settlement in the field of peace and conflict management or the year it was propounded. However, from the historical point of view, the third-party invention in dispute settlement is as old as dispute settlement itself. This assertion is anchored on the fact that neutral parties have always been involved in resolving issues from time immemorial. A world without a third party in conflict situation is doomed.

In Ikwerre traditional society and Africa at large, the third-party intervenes in matters, while maintaining neutrality and behaves in a manner that should not suggest partiality. The use of the third party facilitating dispute settlement can be effected in different ways, although varies from one society to another. These include mediation, arbitration, reconciliation, and negotiation. Ntuli (2018, p.48) noted that:

Traditional justice utilizes third-party elders, chiefs or other authority heads, which are well known and respected by the community for their wisdom. These individuals are part of the community and often know the disputants or their family or clan, outside of the process. Because the purpose of the dispute resolution process is to maintain social cohesion and reconcile the disputing parties, the elder or chief always has a vested interest in the outcome of the dispute, because it affects more than just the disputants.

A common feature of the third party intervention is neutrality. The intentions of the third parties are significant to the outcomes of dispute settlements.



Linking Third-Party Intervention to the study is predicated on the Ikwerre traditional arbitrators from the family level to the village or clan where those who constitute the arbitration panel are neutral, and not connected to the disputants such as being a relation, friend, husband or brother. Based on Ikwerre dispute settlement mechanism, those who are connected to any of the disputants are excused from the arbitration panel. An Ikwerre proverb states that “no one can be a judge in his matter.” At the family level, when the family head wants to appoint the panel that will review various submissions by the disputants ‘izuzu’, the family head will exempt person(s) connected to the disputants to avoid partiality. This section involves critical deliberation to unravel the truth and lies, and how to reconcile the parties for sustainable peace in the family. At the village assembly, the heads of families (owhor holders) and the chiefs are neutral in the adjudication of all matters. In most occasions, elders pray with local gin to ndichie (ancestral spirits) to assure the disputants of the third party neutrality in the matter.

#### IV. METHODS OF DISPUTE SETTLEMENT

Traditionally, Ikwerre people have five days’ circle in a week. The names are, Ragbo, Saragbo, Nna’ma-kee, Okwu, Nnim. Similarly, English days such as Sunday – Saturday. The Ragbo is a sacred and holy day for Ikwerre people. A set sacred day set aside to appease the ancestors. Hence, nobody goes to the farm to cultivate, weed or engage in a serious vocation. The palm wine (maya-ragbo) tapped on the Ragboday is brought to the hut for everyone to drink. They believe is that anyone who dies on Ragboday is evil and most times; the corpse is being thrown into the evil forest. Furthermore, no corpse is laid to rest on the Ragbo day. Anyone caught in the act violates Ikwerre traditional heritage, and will be compelled to appease the gods. The elders sit to adjudicate matters on Ragbo day. The fact is that most matters are adjudicated on the Ragbo day. Hence, it is believed that justice will prevail.

In the Ikwerre judicial system, matters are not handled the same way. Some matters are resolved through Mbawu (Bet) ascertain the truth or oath-taking to prove ownership/exonerate from oneself from the accusation in cases such as adultery, theft, among others that only the invisible can ascertain the truth. Nobody compels any disputants to take oath or bet; rather it is the choice of the disputant to prove his/her innocence.

The Ikwerre traditional judicial system arrangement is likened to the American jury system. The judge is the person that makes the pronouncements after deliberation by the jury. In Ikwerre judicial system, few persons sit to review the submission of the disputants and their witnesses if there is any before decisions are taking. The head family will be part of it to ascertain if what was submitted during the hearing is the same story during the summon (Otuomu). Sometimes, the plaintiff may depart from the initial prayer at the time of the summon. Hence, the idea of making pronouncement is tied to

one or two persons and the rest will concur. It is imperative to note that critical review of each party’s narrative determines how the matter is settled. The entire family gathers to hear the disputants make submissions. The power to decide on cases does not rest on the head of the family, or chiefs, or group of chiefs or owhor holders, but a collective one. It is pertinent to note that before arbitration commences, certain items are provided such as local gin (aka-ne-me), Kola nut (eji), a keg of palm wine, among others.

It is imperative to note that there a saying that ‘justice delayed is justice denied’. One of the criticisms against the English legal system is delays leading backlog of cases, especially with the limited number of judges available or constant industrial actions associated with the third world. The Ikwerre judicial system is quick and cases are disposed in one day or few sittings including land or chieftaincy disputes that last for decade(s) because continuous adjournments. One of the comparative advantages of Ikwerre traditional judicial arbitration is that matters are disposed of on time with little or no financial commitment.

#### ❖ *Land related matters*

The Owhor holders are the first in the line of authority, especially when it comes to land disputes. The chieftaincy institution is a recent development, the cluster of Owhor holders constitute the highest authority at the village level. For instance, Ikwerre people consider land as sacred, they believe that land is their sources of strength and power, fertility, ancestral heritage, and sustain their livelihood. For instance, at the beginning of farming season, a ritual is carried out to appease the gods in charge of harvest and protect their crops from theft, among others. Land is a heritage that is passed from one generation to the unborn. The Ojio whor who is the eldest man or family is the custodian of the land, and not the owner of the land. Even though the land is shared among members of the family annually, the title of the land remains unchanged.

Several cases involving land matters are settled amicably by the Ikwerre traditional arbitration. During land adjudication, if the third party must visit the scene, individual disputant shall provide a goat referred to as owu oleka eli. The disputant presenting a historical perspective of the land shall mention witnesses who share boundaries with him. Those witnesses are invited to answer one or two questions concerning their foreknowledge about the land in question. There are two ways of arriving at the judgment. One is to give judgment based on the overwhelming evidence before the elders. Second, if there is any doubt of the ownership or suspected conspiracy, a party will compel the other to take an oath proving that the land belongs to him. Oath-taking in Ikwerre tradition is a way of vindicating the accused from any allegation. The oath is procured from any oracle of his choice. The oath is administered and it expected that after a farming season or a period of one year. However, if the accused survives the oath, the plaintiff is compelled to shave his hair, which was not

touched during this period, the land belongs to him. On the contrary, if the person dies, the land in question goes to his opponent.

#### ❖ *Theft*

The Ikwerre people share things in common. Stealing is a grievous offence in Ikwerre land. What many may tag as stealing might not be the same among Ikwerre people. For instance, if a man or woman goes to another person's farm and harvest little vegetable for consumption, especially if the person notifies the owner thereafter or the cassava left behind after the owner had concluded her harvest for about a year and is currently harvesting in another place, anybody can harvest the left over. The point I am trying to make here is that what is categorized as stealing in the Westminster legal system might not be theft in Ikwerre's customs and traditions. In Ikwerre land, yam and cassava are major crops cultivated in their farms. Most yam farmers have Ejekwulji (yam deity) in the yam barn that protects their yams from thieves. In most cases, if anyone is caught stealing, he or she is brought to the council of elders. They will ask questions and show empirical evidence to prove the allegation. The moment the allegation is proved. The elders will compel the youth to embark on Osurukur activity (humiliation which involves striping the culprit naked, and decorating him or her with the item(s) he/ she stole if portable), they will take the culprit around the community, particularly to a market square where the culprit will be compelled to dance for the crowd, before proceeding to the final destination which is usually the culprit's residence.

#### ❖ *Libel and Slander*

Character defamation is a serious matter that requires critical investigation before actions are taken. Usually, when an accusation is made against anybody or member of the family, the plaintiff goes to the owhor holder to lay a complaint (otuomu). The head of the family will send a message to the defendant. However, if it is a simple matter that might be settled by the head of the family, he can look into it and apportion blames or compel the offender to apologize to his defendant. The point I want to make here is that matters can be settled without involving the large family or taken to the village square for the council of elders to settle. However, if the head of the family cannot settle it, he has to inform the family. The disputants are summoned by the head of family. The disputants are required to perform some traditional rites, which include a local hot drink, keg of palm wine each, money for the sermon (Ewieogbo) and sometimes mbawu (bet) to justify that he or she is telling the truth. The disputants narrate their stories and they are cross-examined. The elders will ask the disputants and their witness questions, at the end, the head of the family will appoint for izuzu (jury), and a critical deliberation based on disputants submission are analyzed. They reconvene later, then, a pronouncement (OwaIkpe) is made by men that went for the izuzu. It is pertinent to note that, the primary aim is to ensure peaceful and harmonious living among the disputants. Sometimes, they

may compel anyone found guilty to ask for forgiveness. The elders can as well as ask the disputants found culpable to make restitution for labeling the plaintiff. Thereafter, the elders will carry out a ritual referred to as Njje'ehi (the covenant between the two parties that deters any of them from carry out an evil plan against the other). Njje'ehi is very crucial after disputes settlements in the Ikwerre judicial system. It enhances harmonious living after the settlements.

#### ❖ *Divorce*

Divorce is not very common in Ikwerre customs. Traditionally, it is believed that the bride is married for life. However, disagreement between couples cannot be ruled out, especially when it has metamorphosed to physical violence and molestation. The wife may complain to the relatives of the husband or the head of the family before going to complain to her father or brothers. Usually, the in-laws will come together to ensure peace, maybe if there is a threat to life or accusation of unproven adultery made by the husband against his wife, the family may compel the couple to do Njje'ehi (covenant between the two parties that deter any party from thinking bad or carry out evil plan against the other) to enhance peaceful atmosphere in the family. But when this fails, the father of the wife will have no choice than to return the bride price on the women (owukwasi) and at the point, the marriage is dissolve to avoid disaster. The bride price is usually handed over to a respected man in the family or elsewhere. It is imperative to note that not all that was spent during the traditional marriage will be returned, but a token paid as bride price shall be returned, all other expenses including drinks, food, clothes, among others are not returned.

#### ❖ *Adultery*

The case of infidelity is a grievous in Ikwerre culture. It is not tolerated in any family. It is not just viewed as mere illicit sex between a wife and another man; it is forbidden and could lead to the husband dies or weaken him spiritually. The same act could lead to pregnancy, thereby resulting in mixed-blood in the lineage of the families. Hence, it is considered as a taboo for a married woman to be involved in an illicit affair with another man. When such accusation comes up, the elders will meet to adjudicate on the matter. The husband reports his suspicion to the head of the family, especially when they are not caught red-handed. The head of the family interrogates the husband who came to report his wife first because it is a very serious matter in the family, particularly when it has to do a member of the family. Thereafter, the head of the family sends a message to the accused. The head of the family calls other elders in the family for adjudication. Usually, the matter ends up in oath-taking because of denials by the accused.

#### ❖ *Murder cases*

The matters concerning murder or manslaughter are grievous offences. This kind of matter is not handled with kid glove. Murder is a serious matter among Ikwerre people. The punishment is usually banishment. The entire community sits outside the hut because it is an abomination. The accused is informed by the head of the family on the charge that is brought against him. This kind of case also involves mbawu (bet) or oath-taking by the accused. However, if the accused survives the oath, which is usually a year, the plaintiff is compelled to shave his hair, which was not touched for one year. Although matters like this are not very common, the elders in the family are careful in handling this kind of matter because it destroys the family bond. The culprit may be banished or sent on exile in the case of manslaughter, which was considered not deliberate.

#### ❖ *Chieftaincy tussle*

Chieftaincy is alien to Ikwerre people. The Ikwerre people practice egalitarian system predicated on gerontocracy. Decisions are jointly taken by the elders in the village square. The most recognized at the traditional hierarchy is the Yeweeli and the head of families that jointly decide on behalf of the entire village. Chieftaincy was unbeknown to Ikwerre people before the emergence of the imperialist system of governance in Nigeria. The creation of the chieftaincy institution led to chieftaincy tussle in Ikwerre ethnic nationality. At present, the majority of the villages in the Ikwerre have one challenge or the other occasioned by chieftaincy tussle. However, since the chieftaincy stool is not our cultural heritage, it becomes difficult to ascertain who the rightful owner of the stool is. The case of chieftaincy tussle is rarely concluded at Ikwerre traditional judicial arbitration. The tussle usually ends at the Supreme Court after a protracted legal battle.

#### ❖ *Fighting and Quarreling*

Fighting and quarrel are common matters handled by family or peer groups in the village. Adjudicating on this kind of matter is centred on restoring peace between two or more people. Most times, individuals involved in the quarrel are asked to explain what led to the fight. Thereafter, the two persons may be asked to excuse the third party for critical deliberation over their various submissions on how to come up with ways of restoring harmony among the disputants. The third-party will apportion blames, and may ask the individual that was found guilty to apologize, thereafter reconciliation takes place.

### V. CONCLUSION

In the pre-colonial era, the Ikwerre traditional judicial arbitration was strong, powerful and facilitates cohesion among Ikwerre people. The Ikwerre judicial system operates a democratic predicated on gerontocracy. The Ikwerre judicial style is likened to the United State of American jury system where the judge pronounced judgments after critical deliberation by the members of the jury. Though some of the

punishments prescribed for offenders are crude and brutal for minor offences relative to English legal code, the essence is to ensure deterrence, restore peace, protect the weak and enhance social cohesion. The Ikwerre judicial system is less expensive and quick dispensing justice.

### VI. RECOMMENDATION

1. There should be judicial reforms in the justice administration to accommodate greater flexibility in conflict resolution by facilitating alternative dispute settlement methods, reduce conflicts, enhance peaceful coexistence and social cohesion among Ikwerre people and Nigeria at large.
2. The English court system should provide a training manual for in-service courses for the customary court magistrate, high court judges and traditional experts on the methods and relevance of the traditional judicial system, which will enable them to make a positive contribution to the advancement of alternative dispute settlement.
3. The judicial reforms should include the traditional judicial system as a division of the Judicial arm of government in the Constitution of the Federal Republic of Nigeria.

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