The Security Management Roles of Traditional Rulers in Isoko-North Local Government Area of Delta State, Nigeria

Agary Lucky

Department of Criminology and Security Studies, National Open University of Nigeria, Abuja
E-mail:kyna_e@yahoo.com

Abstract

The level of security management in Isoko-North Local Government Area (LGA) of Delta State currently calls for more concern by stakeholders in the formal and informal ramifications of society. This is against the background that there are prominent criminal activities in the study area. This study therefore explored the security management roles of traditional rulers in Isoko-North Local Government Area (LGA) of Delta State, Nigeria, with a focus on their historical functions as the central authorities of executive, legislative, and judicial powers during the pre-colonial period. This research was driven by the increasing insecurity challenges faced by Nigeria, especially in rural areas, and the role those traditional institutions continued to play in complementing state security mechanisms. The main objectives of the study were to examine the security management functions of traditional rulers, assess their collaboration with local law enforcement, and understand their influence on community cohesion and crime prevention. Using qualitative research methodology, data was gathered through semi-structured interviews with selected participants in Isoko-North LGA. It adopted a sample size of 160 male and female adult respondents. The purposive sampling method was applied in the selection process of a sample size population. The data used in the research were obtained from both secondary and primary sources. Functionalist Theory was used in this study and from that perspective, the traditional rulers in Isoko-North serve as integral parts of the social structure that help maintain order and stability within their communities. Major findings reveal that traditional rulers in Isoko-North LGA served as vital mediators between their communities and state security agencies. They were actively involved in conflict resolution, local policing, and promoting communal vigilance, although their efforts are often hindered by inadequate resources, a lack of formal legal recognition, and tensions with modern security structures. Despite these challenges, their influence remained significant in maintaining peace, especially in rural settings.

Keywords: *Security, Security Management, Traditional Rulers, Isoko-North, Grassroot Administration.*

Introduction

The level of security management in Isoko-North LGA of Delta State currently calls for more concern by stakeholders in the formal and informal ramifications of society. This is against the background that there are prominent criminal activities in the study area despite the role attached to traditional rulers in grassroots administration. Therefore, this paper attempted an analysis of the security management roles of traditional rulers in Isoko-North LGA of Delta State. The leaders of the traditional institutions, otherwise known as the traditional rulers, as represented in the various local designations, are informally recognized as the political leaders or political authorities of the various indigenous communities that made up Isoko-North Local Government Area of Delta State. (Agunwa, 2024). The LGA has its headquarters in Ozoro town.

The indigenes are mostly practitioners of Christianity and traditional religions. This Local Government is a territory within the state, as well as the Niger Delta region, where there are conflicts relating to the crude oil and

environmental degradation challenges which have over the years received militant agitations. (Campbell, 2020). Imperatively, the Local Government is an oil producing territory. Some of the notable communities and towns in the area include Ofagbe, Okpe-Isoko, Emevor, Owhelogbo, Iyede, Elu and Bethel, among others. Traditional rulers or chiefs in the constituent parts of the area perhaps have done a credible job of minimizing bloodshed and ensuring that peace prevailed in their realms, which cannot be overstated. This dates back to the pre-colonial period. (Okpevra, 2020).

Throughout the colonial period, and even the post-independence period, the formal authorities acknowledged the traditional rulers' status, validity, and respect. They learned how they utilized respect to keep peace and order in the many villages that later comprised Nigeria, as well as how this was employed to keep the colonial authority in Nigeria working well. (Nweke, 2012). They generally wielded executive, judicial and legislative powers from time to time and ensured that the people of the land lived in peace. Notably, in Delta State, the Itsekiri ethnic group refer to their traditional ruler with the Olu of Warri title. Among the Urhobos and Isokos, the general title used is Ovie. Some clans use related titles, however, such as Orodje, Orosuen, Ohworode, Odion-Ologbo, and Odio r'ode.Even in the modern day, it is clear that traditional leaders have a fundamental understanding of their people's customs, traditions, and beliefs, as well as indigenous conflict patterns. (Orji & Olali, 2010). Particularly, in the Isoko-North Local Government Area, it is imperative to highlight the fact whether traditional rulers are actively involved in community development activities and crime prevention in the area under consideration. This is against the background fact that traditional institutions or traditional rulers are the closest political authority to the people.

There are prominent criminal activities in Isoko-North Local Government Area, since there are numerous of such crimes like kidnapping, stealing, assassination, and armed robbery. Essentially, this paper explored the view which suggested whether crime prevention, development and security management roles of traditional rulers and institutions are recognized by the government and members of society in general. Nweke (2012) explored how successful the traditional rulers may be at preventing violence, conflicts and criminality that so frequently occurred in that area.

Aside Isoko North Local Government Area of Delta State, the entire country, Nigeria is currently faced with security challenges ranging from political crises, youth joblessness, banditry, ethnic conflict, to kidnappings, rape, ritual killings, economic decline, terrorism and armed robbery, among other crimes and violence. (Oramadike, 2023). Even more disturbing are such crises and security challenges arising from the need for political succession among other factors of insecurity in Nigeria. Up till now, efforts at addressing these security and developmental challenges have all proved abortive. (Ogunyemi & Oyelude, 2022).

Political violence and the general breakdown of the security apparatus have become the order of the day. Particularly in the area of study, insecurity issues such kidnappings, rape, and political violence, among others, are currently being confronted by security agencies. (Omonigho, 2022). Consequently, the socio-economic and cultural development of the Local Government Area is directly affected.

Meanwhile, in order to address these challenges, there was the need to look into some of the issues surrounding whether the conflict management mechanisms by the traditional institutions were practicable and successful, highlighting the fact that there could be challenges hindering the traditional rulers role in the successful practice of adequate security management in Isoko North. (The National Reformer, 2017).

This paper was intended to unravel the level to which traditional rulers were actively involved in community development activities and crime

prevention in Isoko-North LGA, also showed whether traditional rulers received adequate respect from their subjects regarding security management in their domain. It also considered whether the role of traditional rulers could be improved in the informal management of crime prevention, security management and conflict management in Isoko-North LGA.

Methodology

The study adopted qualitative methods. (Creswell, 2014). Data was obtained from both secondary and primary sources. The secondary sources included published books, journal articles, magazines and internet materials among others, while the primary sources comprised personal interviews with participants, observers or informants during field surveys conducted in the area of study. The interview guide consisted of semi-structured research questions which addressed germane issues regarding the security management roles of traditional rulers in Isoko-North LGA.

Literature Review

Majority of the existing works on the roles and activities of traditional rulers in Nigeria only elaborated more on the larger communities or kingdoms which were associated with the Yoruba, Igbo and Hausa ethnic groups in the country. (Agunwa, 2024). Imperatively, traditional institutions were and are still spearheaded by the "traditional ruler." Most importantly, little scholarly efforts have so far been made with regards to presenting a work of repute about criminal activities and the roles of traditional institutions in curbing them. Aside Nweke, K. (2012), The role of traditional institutions of governance in managing social conflicts in Nigeria's oil-rich Niger Delta communities: Imperatives of peace-building process in the post-amnesty era, and Orji, K. E. & Olali, S. T. (2010). Traditional institutions and their dwindling roles in contemporary Nigeria: The Rivers state example. In T. Babawale, A. Alma & B. Adesoji (eds.), *Chieftaincy Institution in Nigeria*. Lagos:

Concept Publication, some other works however, present scanty information with regards to criminality, insecurity and the role of traditional rulers in Isoko-North LGA, as well as curbing or managing them. Omafuaire (2023), for instance presents a report on the violence characterized by cultists in Ozoro, the LGA administrative capital. In this report, little or no attention was accorded to the action(s) taken by the *Ovie* or any of his chiefs in the traditional council to arrest the incidence. To this effect, the action of the formal security agency, the Nigerian Police was mentioned. This rather unscholarly report is like that of Omonigho (2022), who only reported a case of arrests made by the Nigeria Police with connection to a criminal situation that occurred in part of the study area. In fact, none of these works presented any framework for the running of traditional institutions in the case of securing their communities or kingdoms, despite the opinion of Agunwa (2024) with regards to the potentials and significance of traditional rulers in the management of security and crime control in Nigeria, by placing emphasis on the 1999 Constitution of Nigeria.

The traditional institution, which is ingrained in Nigerian culture, is essential to the country's sociopolitical environment. Nigeria has a democratic type of government, but traditional leaders still have a lot of power, particularly when running small communities, (Agunwa, 2024). However, establishing efficient governance and encouraging peaceful coexistence need an awareness of the constitutional functions played by traditional rulers within Nigeria's democratic framework. In Nigeria's South South geopolitical zone, Nweke (2012) talks about the changes in society's informal administration, including economic resources, security management, and so on. He highlighted the region's governance style, its ties to the national government, and its interest in the region's economic or mineral resources.

In particular, Nweke (2012) made reference to the region's young militancy and restlessness, which he attributed in part to the youths' claims of marginalization and the negative effects of theft and oil spills, among other illicit activities. Nweke also investigated the potential effectiveness of these traditional leaders in averting the crime, bloodshed, and disputes that so commonly plague the region.

Simwa, (2022) mentioned the role of traditional rulers in Nigeria, as well as the types of governing styles they used. The historic functions of traditional rulers in and the fact that traditional rulers could preserve and prolong the peaceful coexistence and growth of their respective domains, were also notable, according to Simwa, (2024) and Tolentino (2024). Traditional rulers in Nigeria ensured that their kingdoms were developed and well safeguarded to keep social or community stability free from conflicts and crimes.

Theoretical Underpinings

This paper is premised upon the Functionalist Theory. It posits that society is a complicated, yet stable, and organized system with interrelated social patterns and structures that work together to satisfy the needs of individuals and society in general (Nickerson, 2024). By implication, it depicts that society is made up of various institutions (e.g., family, education, economy, religion) and structures (e.g., political systems, cultural norms) that fulfill specific roles or functions. These structures interact and support each other to maintain societal stability. From a functionalist perspective, the traditional rulers in Isoko-North served as integral parts of the social structure that help maintain order and stability within their communities. Their role as mediators, peacekeepers, and conflict resolution agents directly contributed to the stability of local society. Traditional rulers managed disputes, prevented violence, and ensured that social norms were followed, all of which served to maintain the equilibrium in their communities. Their roles were complementary to those of modern state institutions, such as the police or local government authorities. While traditional rulers

helped in fostering cooperation and trust between the community and state security forces, ensuring that the society functioned as a cohesive whole. This interdependence ensured that both traditional and modern systems work together to maintain peace, security, and social order. This explained the interconnectedness of social institutions and allows an understanding of the role of traditional rulers in ensuring the management of their kingdoms.

Data Presentation and Analysis

The data presentation and analysis were based on the responses obtained from the questionnaire. The data was collected through the means of the questionnaires distributed by the researcher to the respondents. This arrangement is modeled after the qualitative method of research. (Kumar, 2005; Babbie, and Mouton, 2001; De Vos, 2002; Fouché, & Delport, 2002; Babbie, et al., 2006; Goddard & Melville, 2001).

Data Presentation and Analysis
Research Questions

Kindly tick as appropriate

S/N	QUESTIONS	RESPONSES (A)	RESPONSE (B)
1	Are traditional rulers actively involved in community development activities and crime prevention in Isoko -North Local Government Area?	YES ( )	NO ( )
2	Do traditional rulers receive adequate respect from their subjects with regards to security management in the area under study?	YES ( )	NO ( )
3	Are there prominent criminal activities in Isoko-North local Government Area?	YES ( )	NO ( )
4	Are the crime prevention, development and security management roles of traditional rulers and institution in general recognised by the democratic government security agencies in the area under study?	YES ( )	NO ( )

Source: Field Survey, May 2022

5	Are the communities which make up Isoko - North Local Government Area r elatively developed socio-economically, socio-culturally and politically?	YES ( )	NO ( )
6	Could there be a connection or collaboration between the traditional institutions and the government institution in the area under consideration?	YES ( )	NO ( )
7	Is it true that there were mechanisms for conflict resolution and management by the traditional political institutions and traditional ruler in Isoko -North Local	YES ( )	NO ( )

Respondents Statistics
Table 1: Gender

Options	No of Respondents	Percentage of Respondents
Male	43	26.9
Female	117	73.1
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table indicates that 26.9 percent of the total respondents were males, while 73.1 percent were females. This implies that more respondents were females.

Table 2: Age Group

Options	No of Respondents	Percentage of Respondents
18-50 Years	105	65.6
51- Above Years	55	34.4
TOTAL	160	100

Source: Field Survey, May 2022

Interpretation
This table indicates that 65.6 percent of the total respondents were between 18 and 50 years. 34.4 percent of the respondents were 51 and above years. This implies that more respondents were aged 18 years and above.

Table 3: Marital Status

Option	No of Respondents	Percentage of Respondents
Single	46	28.8
Married	63	39.4
Separated/Divorced	19	11.8
Widowed	32	20
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 28.8 percent of the total respondents were single, while 39.4 percent were married, 11.8 percent were separated/divorced, 20 percent widowed. This implies that most respondents were married.

Table 4: Educational Qualification

Option	No of Respondents	Percentage of Respondents
Primary	17	10.6
Secondary	84	52.5
Tertiary	59	36.9
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 10.6 percent of the total respondents were primary school certificate holders, 52.5 percent were secondary school certificate holders, and 36.9 percent were holders of tertiary institutions. This implies that more secondary school attendees responded to the questionnaire.

Table 5: Occupation

Option	No of Respondents	Percent of Respondents
Trading	104	65
Civil Service	20	12.5
Others	36	22.5
Total	160	100

Source: Field Survey, May 2022

Interpretation

This table illustrates that 65 percent of the total respondents were traders, while 12.5 percent were civil servants. Other respondents in other professions were 22.5 percent. This implies that most respondents were into the trading profession.

Table 6: Religion

Option	No of Respondents	Percentage of Respondents
Traditional religion	36	22.5
Christianity	114	71.3
Islam	10	6.2
Total	160	100

Source: Field Survey, May 2022

Interpretation

This table illustrates that 22.5 percent of the total respondents were traditional religious practitioners, 71.3 percent were Christians and 6.2 percent were Muslims. This implies that most respondents were Christians.

Table 7: Are traditional rulers actively involved in community development activities and crime prevention in Isoko-North Local Government Area?

Option	No of Respondents	Percentage of Respondents
Yes	139	86.9
No	21	13.1
Total	160	100

Source: Field Survey, May 2022

Interpretation

This table illustrates that 86.9 percent of the total respondents said yes, while 13.1 percent of the respondents said no. This implies that traditional rulers are actively involved in community development activities and crime prevention in Isoko-North Local Government Area

Table 8: Do traditional rulers receive adequate respect from their subjects with regards to security management in the area under study?

Option	No of Respondents	Percentage of Respondents
Yes	95	59.4
No	65	40.6
Total	160	100

Source: Field Survey, May 2022

Interpretation

This table illustrates that 59.4 percent of the total respondents said yes, while 40.6 percent of the respondents said no. This implies that traditional rulers receive adequate respect from their subjects with regards to security management in the area under study

Table 9: Are there prominent criminal activities in Isoko-North local Government Area?

Option	No of Respondents	Percentage of Respondents
Yes	88	55
No	72	45
Total	160	100

Source: Field Survey, May 2022

Interpretation

This table illustrates that 55 percent of the total respondents said yes, while 45 percent of the respondents said no. This implies that there are prominent criminal activities in Isoko-North local Government Area

Table 10: Are the crime prevention, development and security management roles of traditional rulers and institutions in general recognized by the democratic government security agencies in the area under study?

Option	No of Respondents	Percentage of Respondents
Yes	132	82.5
No	28	17.5
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 82. 5 percent of the total respondents said yes, while 17.5 percent of the respondents said no. This implies that the crime prevention, development and security management roles of traditional rulers and institutions in general recognized by the democratic government security agencies in the area under study

Table 11: Are the communities which make up Isoko-North Local Government Area relatively developed socio-economically, socio-culturally and politically?

Option	No of Respondents	Percentage of Respondents
Yes	103	64.4
No	57	35.6
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 64. 4 percent of the total respondents said yes, while 35.6 percent of the respondents said no. This implies that the communities which make up Isoko-North Local Government Area are relatively developed socio-economically, socio-culturally and politically.

Table 12: Could there be a connection or collaboration between the traditional institutions and the government institution in the area under consideration?

Option	No of Respondents	Percentage of Respondents
Yes	123	76.9
No	37	23.1
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates 76. 9 percent of the total respondents said yes, while 23.1 percent of the respondents said no. This implies that there could be a connection or collaboration between the traditional institutions and the government institution in the area under consideration

Table 13: Is it true that there were mechanisms for conflict resolution and management by the traditional political institutions and traditional ruler in Isoko-North Local Government Area?

Option	No of Respondents	Percentage of Respondents
Yes	110	68.8
No	50	31.2
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 68.8 percent of the total respondents said yes, while 31.2 percent of the respondents said no. This implies that there are mechanisms for conflict resolution and management by the traditional political institutions and traditional ruler in Isoko-North Local Government Area.

Table 14: Were the conflict management or conflict resolution mechanisms by the traditional institutions practicable and successful?

Option	No of Respondents	Percentage of Respondents
Yes	133	83.1
No	27	16.9
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 83.1 percent of the total respondents said yes, while 16.9 percent of the respondents said no. This implies that the conflict management or conflict resolution mechanisms by the traditional institutions are practicable and successful.

Table 15: Could there be challenges hindering the traditional rulers role in the successful practice of adequate development and security management of Isoko-North Local Government Area?

Option	No of Respondents	Percentage of Respondents
Yes	160	100
No	00	00
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 100 percent of the total respondents said yes. This implies that there could be challenges hindering the traditional rulers' role in the successful practice of adequate development and security management of the Isoko-North Local Government Area

Table 16: Would you agree that the role of traditional rulers could be improved in the informal management of crime prevention, security management and conflict management in the Isoko-North Local Government Area?

Option	No of Respondents	Percentage of Respondents
Yes	160	100
No	00	00
Total	160	100

Source: Field Survey, May 2022

Interpretation
This table illustrates that 100 percent of the total respondents said yes. This implies that the role of traditional rulers could be improved in the informal management of crime prevention, security management and conflict management in Isoko-North Local Government Area

Discussion of Findings
According to some informants in the study area, traditional rulers are actively involved in community development activities and security management in Isoko-North Local Government Area. By implication, traditional rulers / chieftains allocated land, resolved conflicts, particularly land disputes, and ensured peace and harmony among people in their respective domains. (Osakede & Ijimakinwa, 2015). Up to the present day they are still consulted by the government, nonprofit organizations, and the public on matters concerning society, security and development. (Simwa, 2022).

Various instances were given by these respondents to this effect. They noted instances whereby the respective traditional rulers invited the support of the police to address certain security challenges witnessed among some communities, such as Ofagbe, Okpe-Isoko, Emevor, Owhelogbo, Iyede, Elu and Bethel, among others, which make up Isoko-North Local Government Area. Traditional rulers and chiefs have also been prominent in organizing vigilante or informal security groups in the LGA.

It was reported by Momoh (2023), that a combined military squad of the Nigerian Army (NA), operatives of the Delta State Police Command and traditional vigilante members killed a suspected bandit and arrested two others in Erewa community in Isoko North LGA over the

killing of two police officers. This unfortunate incident gives credence to the role played by vigilante groups in the security management of the area.

Majority of the respondents who corroborated the incident in Isoko-North LGA noted that the security services provided by these vigilante groups were relatively successful in tackling some crimes like stealing, ritual killings, kidnapping and armed robbery.

Majority of the respondents agreed that the *Ovie*, among other traditional chiefs, received adequate respect from their subjects with regards to security management in the area under study. Basically, the research showed that socio-cultural practices are still maintained and conducted, perhaps to the maximum, when it involved activities relating to the performance of roles by the traditional rulers or traditional institutions for instance.

According to the responses obtained during the interview sessions with informants in the study area, this research eventually found that there were prominent criminal activities in Isoko-North LGA. This was despite some of the successful interventions made by traditional institutions as earlier highlighted. This ranged from the conflicts and violence associated with oil drilling and environmental degradation which were occasioned by the oil workers in the area. Many militants were engaged in causing heavy insecurity such as stealing, kidnapping, assassinations, and rape among others.

There were also collaborations between the traditional institutions and the formal government agencies in the area under consideration. To that extent, the crime prevention, development and security management roles of traditional rulers and institutions in general are recognized by government security agencies in the study area. Informants noted that the communities were traditionally organized to accommodate alternative settlement of conflicts and crime management or prevention issues and mechanisms in the area. This dates back to the pre-colonial period (Nweke, K. (2012).

It generally revealed that the nature of the political intrigues surrounding Nigeria's development contributed to the challenges hindering the traditional rulers' role in the successful practice of adequate security management of constituent communities in Isoko-North LGA. This is because politicians now manipulate the system, and the people against one another, including traditional rulers, to favour their political ambition. This is a major challenge which affects the traditional rulers' role in the successful practice of providing effective security management in the area under consideration. Nevertheless, the research revealed through its recommendations that the role of traditional rulers could be improved in the informal security management venture and conflict resolution in Isoko-North LGA.

Conclusion
The research has shown that traditional rulers in Isoko-North LGA, which harboured communities such as Ofagbe, Okpe-Isoko, Emevor, Owhelogbo, Iyede, Elu and Bethel, may have done a credible job in ensuring development, through the provision of a relatively effective security management mechanism within their domains. They were very significant in minimizing bloodshed and ensuring that peace prevailed in their realms. This dates back to the pre-colonial period (Nweke, K. (2012). Traditional authorities ensured that the people of the land lived in peace and criminal activities were reduced.

The research shows that in pre-colonial Isoko-North, traditional rulers held centralized power over governance, law, and order, performing roles that blended executive, legislative, and judicial functions. These rulers maintained peace, resolved disputes, and administered justice, which set the foundation for their contemporary involvement in security management. They implemented and maintained law and order, allocated land, tackled criminality of varying degrees, resolved conflicts, particularly land disputes, and ensured peace and harmony among people in their respective domains. (Agunwa, 2024). As a result, any form of violence, including disputes, intra-communal conflicts, and inter-communal conflicts, and criminality were limited.

Furthermore, throughout the colonial period, and even the post-independence period authorities acknowledged the traditional rulers' status, validity, and respect.

This research particularly submits that there are prominent criminal activities in Isoko-North LGA, and that the crime prevention, development and security management roles of traditional rulers and institutions in general are recognized by government's security agencies. This research maintained that the area under study was quite a modern society. Thus, it agreed that the communities which made up Isoko-North LGA relatively developed socio-economically, socio-culturally and politically. Moreover, there could be a connection or collaboration between the traditional institutions and the government institutions.

Importantly, there were mechanisms for conflict resolution and management by the traditional political institutions and traditional ruler in Isoko-North LGA.

This research, however, emphasized the fact that there are challenges hindering the traditional rulers' role in the successful practice of adequate development and security management of Isoko-North LGA, thereby concluded that the role of traditional rulers could be improved upon in the informal management of crime prevention, security management and conflict management in Isoko-North LGA.

This research has contributed to the ongoing discourse on the role of traditional institutions in governance and security, offering insights on how to integrate pre-colonial governance structures into contemporary security policies.

Recommendations
- The government and other stakeholders should ensure that the crime prevention and security management functions and roles of traditional rulers are purposefully enshrined in the Nigerian Constitution, as well as be integrated into the development programmes of Isoko-North LGA

administration. This is against the backdrop that grassroots mobilization is made possible and easier through the help of traditional institutions. To this end, in the process of maintaining adequate security management among the various communities within the Isoko-North LGA, there is the need to legitimately integrate the traditional rulership, as a symbol of authority, in the maintenance of security and crime prevention mechanisms in the area.

- Stakeholders and government personnel must ensure that adequate security apparatuses are generally put in place in the area under study. This suggest that modern security approaches should leverage the historical roles of traditional rulers in building more inclusive and effective community-based security systems.

- Government, policy makers and other stakeholders are to ensure peaceful coexistence among the ethnic groups and to checkmate potential outburst of ethnic crisis in the Local Government Area

- Government institutions, agencies and officials, and non-governmental agencies must work harmoniously with traditional institutions to bring about meaningful development and crime prevention because these institutions have remained the pulse of the people and an enduring part of their cultural heritage. It is important to note that no society progresses without well-defined cultural norms and values which regulate the activities of its people and ensure a crime-free and secure society.

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