ASSESSMENT OF BOLON TRADITIONAL JUSTICE SYSTEM OF CONFLICT RESOLUTION IN BATA KINGDOM OF DEMSA LOCAL GOVERNMENT OF ADAMAWA STATE OF NIGERIA

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ABSTRACT

Bolon Traditional Justice System is a mechanism of conflict resolution in Bata Kingdom of Demsa Local Government of Adamawa which is involved in settling conflict through truth-telling, taking of an oath, and consultation of ancestral spirit for amicable conflict resolution that creates an avenue for forgiveness, reconciliation, love, empathy to foster peace also, punished and sanction culprit. This practice has been accepted by the indigenous people. To this inference, the research attempted to raise the following questions what is the role of the Bolon Traditional Justice system in conflict resolution, why does the community prefer the Bolon justice system to the formal justice system, and what is the impact of Bolon traditional justice? The objective is drawn from the mentioned questions which are to examine the role of Bolon traditional justice in conflict resolution, to investigate why the indigenous community preferred Bolon traditional justice to the formal justice system, and to identify the impact of the Bolon traditional justice system. Therefore, the research used secondary data sources like the internet, periodic journals, books, and libraries while the primary data sources are key informant interviews and Focus Group interviews with a stratified random sampling of 180 populations with a selection of five interviewers each in the 18 districts in Demsa Local Government. In this premise the paper asses the Bolon Traditional Justice System of Bata Kingdom of Demsa Local Government of Adamawa State.

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Keywords: Bolon, Conflict, Resolution, Justice, Traditional, Kingdom

INTRODUCTION

African traditional justice system usually referred to as the Traditional Justice System (TJS) is an instrument used in African society to restrain and manage a dispute, and conflicts. According to Hunter (2011), Traditional Justice Systems have been considered using some elements such as community-based, grassroots, customary, non-formal, informal, indigenous, and non-state justice systems. However, these elements have often worked differently in various existing cultures within their locality particularly in resolving conflict among the people. The recognition of TJS was borne out of the increasing acceptance of their validity and legitimacy, as they are home-grown, culturally appropriate, operate on minimal resources, and are easily acceptable by the communities they serve (Hunter, 2011). For instance, the system plays the rule of compensation, retribution, mediation, dialogue, restoration, and truth-telling.

Traditional judicial systems may be found in many post-colonial nations were remnants of local, self-governing "stateless" cultures have persisted and adapted to the overall effects of colonialism and modernization, particularly the creation of the modern state and its national legal system (Dinnen, 2009.) Even though Britain colonised Nigeria it has endured the system mechanism primarily to maintain peace and harmony in local communities and ruler villages, while seen as the fastest means of dispensing justice effective in time management, and less expensive compared to the formal justice system. The system distinctively practices a restorative system of justice management of dispute and conflict resolution which are popularly non as alternative dispute resolution, to set an avenue after settlement where the warring parties would have to live together in relative harmony with each other in social

Furthermore, TJS uses its culture, beliefs, and value system as a mechanism of alternative dispute resolution. The indigenous people believe in traditional means of resolving conflict. for instance, the Bata Kingdom uses their cultural beliefs like consulting their ancestors, oath-

taking, and taking off shirts and shoes as part of the stages of settling the conflict. Shavell, S. (1995) These processes are generally confidential, less formal, and less stressful than traditional court proceedings. The following method involves in alternative dispute resolution used by Bolon TJS of Bata Kingdom of Demsa Local Government of Adamawa State are:

Negotiation – This is a situation where the chief priest summons the elders of the community to seat without shirts and shoes within the surrounding Bolon Shrine under a big tree to deliberate on the situation, before inviting the conflict parties while seated the priest will send for their wives and then asked them to go back of the shrine and carry a slaughtered goat to prepares and serves the meals to the elders including their husband once the food is eaten they have no option to resolve their differences and forgive each other, embrace peace and have the spirit of love and compassion.

Mediation- This is a process where the chief priest instructs and sends his massager with three elders as the mediators, they invite the disputing parties to facilitate the resolution of the dispute by self-determined agreement of the disputant. These elders facilitate and encourage communication and understanding that focuses on the parties' interests to use and create a solution of problem-solving techniques to enable the parties to reach their mutual settlement or agreement.

Conciliation- This alternative dispute resolution is not quite different from that of mediation is a process where the chief priest who is the custodian of the culture choose a respected and natural person within the community who can give an opinion or suggestion to bring the disputing parties for a voluntary settlement of their dispute.

Consequently, negotiation, mediation, and conciliation are often used in dispensing informal traditional justice systems to resolve disputes and reconciliation to foster cooperation and maintain peace for sustainable development.

In addition, the traditional justice system is more accepted by the indigenous and other ethnic groups within Bata Kingdom in the Demsa Local Government of Adamawa State. For example, when going to the

Shirin to report a dispute a particular leaf will be cut from its stem and put in the mouth without talking to anyone on your way, before reaching the Shirin you will undress and take off your shoes before entering the Shirin with your back before the custodian of the culture will be asked you what exactly are your grievance. However, this practice has been in existence despite the introduction of a formal justice system like the police, court, and prison which constitute the criminal justice system. Furthermore, most of the Bata Kingdom grassroots people see the formal justice system process as cumbersome, expensive, and time-consuming not affordable for the common man. Even though these formal justice systems are put in place most people within the study area choose to use the traditional justice system to resolve disputes because is cheaper, time managing, and affordable.

The Bolon traditional justice system of the Bata kingdom in Demsa LGA of Adamawa State which has been in existence before the colonial master in Nigeria plays a role in dispensing justice and intervention in dispute through the culture and tradition of the communities and is acceptable as the fastest means of resolving conflict.

The institutions are used as a mechanism of conflict resolution services like negotiation, mediation, reconciliation, forgiveness, truth-telling, compensation of victims, and sanction of offenders. The indigenous people appreciate the service and view the process as stewards of sustaining tradition and culture. However, is a popular belief, that the Bolon traditional institution requires suspects to take an oath after a crime has been committed. The chief custodian of the tradition ("NJEDIPILE" also, known as the mount pix of the gods.) He orders you to put off your shirt and shoe within the premise before entering the shrine through the back where a small stone will be handed to you to be hitting on a large smooth stone while taking an oath. Mentioning what you know about the crime been accused of and your level of involvement in truth without bias or lies has immediate repercussions, like fainting, and illness that may lead to death. Some of the negative challenging aspects of this justice system is that those not involved in the crime but who touch, eat or buy the stolen property will die, which transcends to the extended family of the offender. After the

death of the offender, all his property will be inherent by the NJEDIPILLE custodian of the tradition. Anyone who picks any of the property without the consent of the leader will also die. The community gets to know if someone visited the shrine through a sign of the cry of a cat and a present owl bird in the compound for three days, while a such person will cease communicating with a person he reported and his immediate family.

This negative consequence mentioned above leaves the community with no option but to say the truth to avert such a spell or pay a fine by hiring a person like a goat, bags of grain, chickens, and preparation of local bureau, alcohol known as burkutu for consumption by the community. it is in this background the paper attempt to assess the Bolon traditional justice system of Bata Kingdom in Demsa Local Government of Adamawa state.

STATEMENT OF THE PROBLEM

The traditional Justice System has been in practice during the pre-colonial and post-colonial periods this practice is seen as the faster ways and less expensive means of dispensing justice through the beliefs, culture, and value system of the indigenous people. For instance, TJS has been considered using some elements such as community-based, grassroots, customary, non-formal, informal, indigenous, and non-state justice systems Hunter (2011). However, this is not different from that of Bolon JST which is preferred by the indigenous people. However, its negative impact involved the killing of a culprit who does not confess his crime before taking an oath and inheriting his property. On the other, once the case is reported the complainant seize to communicate with the other party which has a social impact on the relationship of the community.

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RESEARCH QUESTIONS

The research attempted to provide answers to the following questions:
1. What is the role of the Bolon Traditional Justice system in Conflict Resolution in Bata Kingdom of Demsa Local Government of Adamawa State?

2. Why does the Community prefer the Bolon justice system to the formal Justice System?
3. What is the impact of the Bolon Traditional Justice system?

OBJECTIVES OF THE STUDY

The objective of this study was drawn from the above-mentioned question. Thus, are:

1. To examine the role of the Bolon Traditional Justice System in Conflict Resolution in Demsa Local Government of Adamawa State.
2. Identify why the community prefers the Bolon justice system to the formal justice System.
3. To investigate the impact of the Bolon Traditional Justice System in Demsa Local Government of Adamawa State.

LITERATURE REVIEW

Bolon Traditional Justice System of Demsa Local Government of Adamawa State

Bolon traditional institutions serve as means of dispensing justice and intervening in dispute and conflict resolution by compensation of victims and sections of offenders where indigenous believe lies are exposed after a few days of taking an oath and have been seen as a truth-seeking institution for years. However, once someone reports a case in the Shirin ceases to communicate with the plaintiff, as well a sign of a cat and owl bird will be seen wailing outside his house at night crying, letting the locals know that a particular individual has reported a case at the institution.

In contrast, the Bolon justice system of the traditional institutions intervenes in conflicts through practices of reconciliation and peace-making, which frequently involve some form of direct or indirect compensation of victims. Offenders are required to make up for the harm they caused to their victims by compensating them. Truth-telling is a crucial component of Bolon's native conflict settlement procedures. The function of these traditional institutions has been evolving for many years. According to Roberts (2004), pre-colonial and

postcolonial Nigeria was made up of a variety of traditional cultures with significant similarities and contrasts across the kingdoms. is made up of kingdoms that symbolise various cultural elements, traditions, beliefs, and customs, as well as the government for keeping the peace.

Similarly, before the advent of colonial masters, African traditional institutions are involved in the conflict resolution process to reconcile and pronounce judgment to achieve peace and sustainable development through gods and myths where their role cannot be overemphasis in governing and general administration of the system. Oguntomisin (1996) added that the roles of traditional institutions in pre-colonial Nigeria are both in governance and participating in conflict resolution, in terms of governance they shape appropriate policies, order priorities to generate revenue to meet the needs of their communities in the exercise of these functions also intervene and settle a conflict. With the advent of colonialism, the British colonial administration organized a strategy to occupy the position of traditional institutions in Nigeria. The colonial administrators had several problems, which includes limited British personnel, limited finance to run the country, poor communication, and so on.

Adesoji (2010) observed that British colonial policy was to generate a cost of running colonies and managing the volatile law and order to enrich themselves and exploit Africa's natural resources to build their country. Indirect rule was later announced to the colonist as an opportune strategy to govern the people through their traditional institutions. The indirect rule system was to govern the colonies through the use of local chiefs or other approved intermediaries and traditional laws and customs with British officials merely supervising the administration (Abdullahi 2007). Some of their roles during the colonial era include expected to maintaining law and order, initiating development at a local level, and mobilise people to undertake communal works, they are also charged with educating people concerning colonial government policy, submitting regular reports on a range of matters (Olusola and Aisha 2013).

In addition, Neupert-Wentz, Kromrey, & Bayer (2022). State that, the decentralized authority systems are based on respect for the rights

and views of the individual, as individuals can veto the opinions of the majority. However, individuals are also expected to respect the wishes and interests of the community by accepting compromises, as they can face various forms of community censure, including social isolation if they fail to do so. The extent to which minority views are accommodated enables these systems to prevent conflicts between minority and majority segments of a community. Another important aspect of the system is that it avoids the existence of political and social gaps between the governed and those who govern, as all eligible members of the community participate in both the creation and enforcement of rules. When the appointment of individuals for specific tasks is necessary, the duration of the appointment is rather short, often not exceeding a year. In many other cases, task assignments are based on age cohorts.

Post-Colonial Traditional Justice System

Furthermore, Lian, Yang, Wang, Zeng, Alazab, & Zhao, (2022). asserted that after independence, the political elites continued to try to reduce the influence of traditional institutions in governance. Traditional institutions used to have a constitutional role. The 1960 and 1963 constitutions created a Council of Chiefs for them in the regions and some of them were even regional officials. Minority councils created in the Eastern and Western regions further reduced the roles of traditional rulers to a mere advisory.

By 1966 when the military seized power, the extent of influence of traditional institutions was greatly influenced by which side of the political fence they faced (Orewa & Adewumi 1983). By 1979 the Federal Military Government in consultation with State Governments attempted to institute a uniform role for traditional rulers throughout the country through the 1976 Local Government Reform. Traditional institutions were insulated from politics and formally assigned advisory roles in local decision-making through Traditional/Emirate Councils. However, the advice of the traditional institutions is not binding on the elected local government councilors.

The 1979 Constitution gave them representation in the National Council of State. The constitution did not provide any administrative role to the traditional institutions. They are to merely serve as advisory bodies to the Governor at the state level on matters relating to customary law, inter-communal relations, chieftaincy, peace, and tranquillity within their domain. The 1999 constitution of the Federal Republic of Nigeria did make any provision for traditional institutions to exercise any political power and neither were they represented in the council of state. Thus, the 1999 constitution is the most radical in quashing, abrogating, and eschewing the traditional institutions from exercising any political power in Nigeria. is on the above explanation the paper will examine the role of traditional institutions in conflict resolution in Nigeria.

i. **Conflict Resolution;** Bercovitch, & Sigmund, (2006). Defined Conflict" is a term used to mean a variety of things, in an assortment of contexts under the mantle of conflict, are words such as serious disagreement, incompatibilities, fight, argue, contest, debate, combat, clash, and war, etc. These are the equally evocate terms to understand the term conflict or to know which description of behaviour fit under the title of conflict. Bercovitch, (2019 et al), defines conflict as a "situation which generates incompatible goals or values among different parties. Similarly, Lewis (2021), an American sociologist defines conflict as the "Clash of values and interests, the tension between what is and what some groups feel ought to be. On the other hand. Conflict is seen as antagonist behaviour that led to the elimination of one dominant power or authority.

Coning, Muto, & Saraiva, (2022). Maintained that resolution occurs when the conflicting parties enter into an agreement that solves their central incompatibilities, accepts each other‟s continued existence as parties, and ceases all violent action against each other. On the other hand, Avruch. (2022), reiterated that conflict resolution refers to a range of processes aimed at alleviating or eliminating sources of conflict. He

added that conflict resolution is an umbrella term for a whole range of methods and approaches for dealing with conflict: from negotiation to diplomacy, from mediation to arbitration, from facilitation to adjudication, from conciliation to conflict prevention, from conflict management to conflict transformation, from restorative justice to peacekeeping.

ii. **Role of Traditional Institutions in Conflict Resolution**

Long-term and sustainable peace bind on inclusiveness, and grassroots community participation. In this vein, scholars and laymen alike agreed that society exists to achieve a variety of predetermined ends, which may be personal, economic, social, or political. That is, society was made up of people and material resources that might be used to achieve specific goals for the benefit of all, especially in society and the globe at large. As a result, there is no denying fact that society's basic goals can only be met if a diverse variety of material and human resources are properly and efficiently utilized. As a result, society was essentially made up of people with a variety of views, backgrounds, personality dispositions, interests, goals, wants, and expectations. If this need, want, interest and goal are not met there would be conflict. (Ayodele,Olokooba, Okafor & Adika cited Ajayi & Buhari, 2014).

In a society where human needs and differences are not observed by equal distribution of resources, participation caused revelry both among individuals and the government. In this regard when there is inclusiveness and fairness with freedom of engagement it creates a conducive environment for peace to stabilize. (Okunloye & Olokooba, 2017).

However, to attain the stated goals, each community was expected to function to its maximum capacity by maximizing the variety of its people resources. Fighting was bound to be a common social phenomenon in every civilisation as a result. In other words, conflict was an all-too-often occurrence associated with any form of group activity or social contact among people who shared a common purpose. Conflict refers to internal disputes, disagreements, conflicts, wars, quarrels, frustrations, and structural defects that occur inside,

between, and among individuals and organizations in any given society (Ezenwoko & Osagie, 2014).

Individual differences, according to Albert (2012), must be properly managed to meet their want and need if not, led to behaviour that can hinder the attainment of another person's aims. In other words, this results in conflict that comes with competing behaviours and is based on the incompatibility of aims. It might be regarded from the perspective of an individual, a group, or an organisation. Conflicts arise when one party's activities are regarded as impeding or obstructing the aims, needs, or actions of another. Conflict can emerge as a result of individual differences struggling for incompatible goals, differing interpretations of facts, bad sentiments, differing beliefs, and ideologies, or disagreements over shared resources (Orji & Olali, 2010).

In essence, Nigerian society has been plagued by wars for decades. Folarin (2008) notes that the causes of conflicts in Nigerian society are diverse and are based on a broad spectrum of factors, including competition over goals and interests that cannot be shared, usurpation or attempt to usurp the authority and position of one component of society by another component of society, inconsistencies in goals, increasing desire for autonomy or authority by various individuals or groups in the community, scarcity or inadvertent scarcity of resources, scarcity or inadvertent scarcity.

Conflicts resulting from struggles for control of scarce or limited resources; conflicts resulting from perceived injury to our value system, which may manifest in our preferences for certain things or ways of life, or our ideologies, religious beliefs; psychological needs of individuals and groups in terms of personal and group contradictions; and manipulation of information, which may elicit. As a result, the negative repercussions of conflicts in society are catastrophic and unquantifiable, making it necessary to take steps to reduce the occurrence of conflicts in society (Hamisu, Makinta, Muhammed, Garba & Umar, 2017).

Similarly, when conflict occurs that when resolution procedures are required for the effective management of disputes in society. Conflict resolution, as defined by Rahim (2002), is a process aimed at

reducing, eliminating, or terminating conflict. More specifically, it encompasses a wide variety of activities such as mediation, negotiation, bargaining, and arbitration, all of which fall under the conflict resolution umbrella. Because of the direct or indirect relevance of dispute resolution in Nigerian society, traditional rulers are been respected and seen as the custodian of culture has an ultimate role in resolving conflict.

iii. Role of traditional rulers in conflict resolution for sustainable peace

Traditional rulers are leaders or people with established track records who are nominated, appointed, and installed through their local laws and customs (Wadama, 2013). As a result, traditional rulers hold the key to the local political administration's success or failure in the Local Government since they work at the grassroots of society and connect intimately with people in their daily activities, and as a result, they are highly revered (Abdullahi, 2008). Traditional rulers are a popular representation of tradition, culture, and traditions, and as such, they play an important role in guaranteeing community growth and development through a well-structured communication system. A traditional ruler is also described as the traditional leader of an ethnic unit or clan who, for the time being, holds the highest traditional power and whose title is recognised by the state government as a traditional ruler (Cookey, Alemika, Amucheazi, Oyebode, & Yahaya, 2010).

Given that, the traditional institution's purpose is to preserve people's traditions, customs, and cultural heritage, as well as to manage, settle, and resolve disputes/conflicts that arise within or between members of the community through the use of culture and customs specific to that community or society. Traditional rulers are considered the keepers of their people's traditions, cultural values, and customs (Olaoba, 2005).

Malami (2008) distinguishes three types of traditional title holders in Nigeria, all of whom received their titles from and through the people's traditions. Traditions, on the other hand, vary according to time, region, and the depth of cultural roots. To begin with, individuals who have actual honorific titles are bestowed upon them by higher

traditional rulers in acknowledgment of and gratitude for their contributions to society. This category has no set functions or timetables, but it is considered a good information chain and agent for mobilising individuals when the need arises. The second group consisted of those who had titles or positions as a result of their recent acknowledgment or creation. In contrast to the preceding, they may have executive duties, but they are constrained by the same laws that formed or recognised them. The last group included full-time executive traditional title holders who execute executive functions based on deeply founded, venerated, and recognised traditions (Malami, 2008).

The explanation for traditional rulers' relevance in Nigerian society's dispute resolution process is based on the fact that they have a wide knowledge of accepted traditional techniques and processes that have been passed down from generation to generation. Traditional rulers also have a thorough awareness of society's principles, values, and ethics. There is little doubt that traditional rulers were recognised and mandated with some powers to maintain law and order, guarantee security, and manage, regulate, and resolve conflicts among people and organisations in every community (Oyedele, 2007; Otite & Albert, 2009). For example, Adamawa State is made up of various communities, each with its traditional rulers who have played a crucial role in resolving a wide range of issues among society members for decades. Nonetheless, relevant studies in the existing literature have not particularly focused on the responsibilities of traditional rulers in state dispute resolution. As a result of the above, this study assesses Bolon TJS in Bata Kingdom of Demsa Local Government of Adamawa state in conflict resolution and dispute settlement for long-term peace.

Furthermore, as Albert pointed out (2012). Additional authors argued that traditional rulers' other responsibilities in conflict resolution for sustainable peace include:

1. reconciling and integrating both parties in conflicts
2. maintaining law and order in the communities
3. promoting the use of informal settlements checks and balances in the society

4. managing improper communication and interaction breakdowns among their subjects
5. fostering communal solidarity and unity
6. engendering peaceful co-existence of people of different religious, ethnic, and social backgrounds
7. dealing with pressures from external forces outsides the community that results in breeding internal pressures
8. facilitating socio-cultural bridge reconstructions in a post-conflict situation
9. facilitating the determination of customary law and practice on all matters including that relating to land matters
10. mediating in inter-tribal issues promoting consensus building among members of the community.
11. helping to raise and address pressing societal problems.
12. settling biases that people have against different groups of people
13. helping people to learn how to recognise and benefit from their difference.

THEORETICAL FRAMEWORK

Bolon's justice system is seen as a process of informal means of settling the dispute through grassroots community-based beliefs, values, traditions, and culture which transcend in sustaining lasting peace that sometimes comes with an impact that can cause death and broken relationship. In this regard, the paper adopted John Burton's Human Needs Theory propounded in 1991, and formation theory. This study used John Burton's Human needs theory which stated that hence humans interact with one another there will be always conflict, on this process of interaction they struggle to meet their needs and resort to conflict. He, therefore, suggested that society can create a mechanism that can foster peace and resolve the dispute through their culture and Tradition that will be accepted by the indigenous people. On this note, the Bolon TJS uses tradition and culture to mediate, and negotiate, through truth-telling and forgiveness which the grassroots community believed despite a negative impact. On the other hand, John assumes

that the culture that causes conflict can be harnessed and used as an element of conflict resolution because of its respect by the indigenous people.

However, he agreed that the same culture can be used as a social, and economic framework to strengthen the relationship which will create a conducive and peaceful environment that will bring lasting peace. It is imperative to say that the culture and tradition of the Bata Kingdom have been harnessed to resolve a dispute. He further added that culture, value systems, and beliefs can change and structure the framework that promotes injustice, inequality, and economic lopsided distribution of resources to justice, equality, and equal distribution of economic resources that can create peace. It is important to note that culture and tradition improve longer-term relationships and attitudes among the conflict parties. also, as well as Bolon TJS develops processes and systems that promote justice, peace, forgiveness, compensation, and reconciliation that will bring peace and harmony.

METHODOLOGY

Data and Research Design

This research adopted a descriptive survey research design. The reason is that survey research is aimed at collecting data and describing it systematically, to show the characteristics, features, or facts about a given population. However, the key informant interviews and Focus Group Discussion was used to gather firsthand information and understand the opinion, beliefs, choice, feelings, and behaviour of the indigenous people of Bata Kingdom of Demsa Local Government of Adamawa State regarding the practice of Bolon Traditional Justice System used in Conflict Resolution. It especially helps me to examine how the system is been practised and why is preferable and acceptable to formal justice as well as understand the impact on the community and other ethnic groups within the kingdom.

Study Area

The study was carried out in Demsa Local Government Area of Adamawa State North-East Nigeria located between latitude 9° .46667′

and longitude 12° 15′E and 9° 20′E. The Local Government is made up of eighteen Districts which consist of Gwamba, Nasarawa Demsa, Bille Bali, Dilli, Dong, and Dwam. Kpasham, Mbula Kuli, Borrong, Bomni, Bujin Kona, Dakkli, Dem, Donwa, Guri and Waka.

Sampling Procedure and Sample Size

The population of the Demsa Local Government of Adamawa State according to National Population Commission (2006) is 180,251. To determine the sampling size for the study, the first stage involved purposive sampling, and stratified random techniques were used in the selection of the eighteen Districts in the Local Government Areas, five were picked each from the eighteen Districts which sum to the total number of 180. This selection was based on the analysis of using the Bolon justice system in the conflict resolution processes of Bata Kingdom. These Districts selected have relied on the Bolo justice system in the conflict resolution process. However**,** According to Nworgu (1991:26), the purposive sampling and stratified random technique involve a process of selecting specific elements which satisfy some pre-determined criteria. Similarly, Kothari (2003) opines that purposive sampling is applied where the researcher intends to pick subjects that satisfy a given criterion. It is also based entirely on the judgment of the researcher in that a sample is composed of elements that contain the most characteristic, representative, or typical attributes of any given population.

Method of Data Collection

The sources of data adopted for this study were primary and secondary. The secondary includes the internet, journal, books, and library, while the primary sources were streamlined to meet the information requirements of this study.

Primary Sources

According to Francis (1976:288), primary data are those data obtained for the solution of the specific problem at hand. It is also the data that is obtained directly from persons or subjects. This source of

data is very useful because the data arising therefrom are usually target-tailored. Since certain kinds of information can be obtained only by direct contact with the persons who possess the desired information, this source of data is indispensable to any original research. Therefore, the primary source of data for this study employs using key informant interviews (KII) and Focus Group discussions (FGD) as the main sources of data gathering.

Key Informant Interviews (KII) and Focus Group Discussion (FGD)

KII and FGDs were used to conduct and identified the Practice of the Bolon Traditional Justice System in the Demsa Local Government Area. Those interviewed were people who were familiar with the subject matter under investigation. The interviewees' assisted in providing data on their personal experiences. Major custodians of the Bolon justice system in the conflict resolution process were also interacted with and they offered very insightful data on the issue being investigated. These interviews stimulated discussions on how the "interviewee frames and understands issues and they also assisted in explaining events, patterns, and forms of behaviour" (Seidman 2005: 314).

In all, forty KIIs were held with the selected interviewees, which are presented below

: **Table 1: Distribution of Respondents KIII and Focus Group Discussion.**

What is the role of the Bolon Traditional Justice system in Conflict Resolution in Demsa Local Government of Adamawa State?

S/N	Stake holder	Interviews	Responses	Sample
1	Custodian of the Bolon justice system	Do the Bolon Traditional Justice System effective in conflict resolution in Demsa	Yes, it negotiates, mediates, compensates, and meted out punishment to	5

Source: Field Survey 2022

			anyone found wanting	
2	Representatives of Community Leader	Do you agree Bolon JTS plays a vital role in conflict resolution in your community	Yes, we inherit it from our ancestors and has been used in settling a dispute	5
3	Religious leaders	Why do you think that Bolon TJS is used for conflict resolution instead of church and mosques	Is a belief that most of the community prefers, despite preaching the word of God to them	5
4	Community Members	Does Bolon TJS solve a major conflict in your community	Yes, because once you are taken to Bolon the truth must be said, and it fast in dispensing justice	5
5	Officials of non-governmental organisations	What is your role in Bata Kingdom on the traditional justice system	We have been creating awareness to enable the use of the formal justice system.	5
6	Women leaders	Do you women also report disputes between your husband to Bolon	No, women are not allowed to enter the Shirin	5

7	Ethnic Representative	5 Do, other ethnic groups go to Bolon TJS	Yes, most of the districts in Demsa LG do take complaints to Bolon	5
8	Government Official	Have you provided any formal justice system like the police station, or customary court to replace this practice	Yes, within the local government headquarters and outpost to every development area	5
	Total			40

Table 2 the following responses found that the KII and FGD Bata Kingdom why do communities prefer Bolon TJS use Bolon traditional justice system in conflict resolution;

S/N	Stakeholders	Interview	Responses	Sample
1	Community Members	Why do you prefer Bolon TJS to a formal Justice System	Is very fast in dispensing justice and less expensive with immediate result	20
2	Ethnic group	Are you satisfied with the judgement outcome of Bolon TJS	We see the system compelled people to speak the truth, and justice has been given without partiality.	20
3	Total			40

Source Field Survey 2022

Table 3 KIII and FGD Distribution of Response. What is the impact of Bolon TJS on Conflict Resolution in Demsa Local Government of Adamawa State?

S/N	Stakeholders	Interviews	Responses	Sample
1	Community Members	Are you aware that Bolon TJS has a negative impact like death, and breaking of Relationships?	Yes, that is why we prefer going there to seek truth and justice. However, once someone tries to cheat you don't need to relate with such a person in any way.	20
2	Ethnic Group	Despite this tradition is not within your ethnicity and being fully aware of the impact why do you decide to settle your dispute there?	Because we are fully certain justice will be given with fairness and equity	20
	Total			40

Survey: Field Survey 2022

DISCUSSION OF FINDINGS

The paper examines that the Bolon Traditional Justice System plays a vital role in conflict resolution in Bata Kingdom of Demsa Local Government of Adamawa than the formal justice system like the police and court because of the truth-telling, fast in dispensing justice, and less expensive. However, despite that this practice has a negative impact that can lead to the death of culprits and the inheritance of his property without the immediate family is been prefer to the formal justice

system. In this premise, the researcher interviewed 5 each out of 18 districts which sum up 180 interviewees who agree that the Bolon TJS plays a vital role in conflict resolution in the Bata kingdom despite its impact.

CONCLUSION AND RECOMMENDATION

This study identified despite the formal justice system Bolon TJS plays a vital role in conflict resolution in Bata Kingdom of Demsa Local Government of Adamawa State. Consequently, this practice is preferred due to their belief and culture that it provides speedy dispensation of justice through truth-telling, compensation, and punishment of the offender. Though this comes with repercussions and implications that led to a dead and broken relationship. Furtherance to this government and the religious leader should intensify more awareness to enable the indigenous to accept a formal justice system that can foster peace and create a sustainable environment where social interaction can be strengthened through formal education.

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