



ABSTRACT

In spite of conflict management strategies adopted by Ndieze and Umuada in Ngwa clan to manage conflicts such as land disputes, inheritance and inter-family quarrels in Ngwa clan are still grossly understudied. Even when the variables were examined, they were not linked to security of people in Ngwa clan. The study examined the conflict management strategies of the Ndieze and Umuada in Ngwa Clan and its relevance security in Abia State, Nigeria. The study was anchored on

IMPACT OF TRADITIONAL CONFLICT MANAGEMENT STRATEGIES OF NDIEZE AND UMUADA ON SECURITY IN NGWA CLAN IN ABIA STATE, NIGERIA

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Introduction

Security is ever-evolving and has changed from one developmental era to the next. The defense of the state and its territory against assaults, particularly from outside parties, was the main goal of security prior to World War II. But security has evolved since the end of the Cold War, focusing on defending the state and its citizens from assault. Threats to security have also evolved from purely state actors to include poverty, hunger, marginalization, deprivation, discrimination, resource scarcity, unemployment, and climate change, all of which have the potential to incite conflict at various societal levels (Adeleke, 2021).

The Constitution of the Federal Republic of Nigeria (1999) (as amended) stated that the primary responsibility of the government is the welfare and security of the people, but the governments at all levels in Nigeria have been largely unable to ensure that the welfare of the people and their security is adequately protected. This shows that protection of the individuals as well as rural communities should be part and



the structural-functional theory in order to understand the Ndieze and Umuada as structures of Ngwa clan and how their functions whether manifest or latent affect security in the clan. The population of the study was 1,911,900 comprising of population of Ndieze, Umuada and residents of Isiala Ngwa North, Isiala Ngwa South, Osisioma Ngwa, Aba North, Aba South, Obingwa and Ugwunagbo, which are Ngwa settlements. The sample size is 400 determined using Taro Yamane formula. Data were collected using 5-Point Likert Questionnaire and interview guide. While data from questionnaire were analysed using frequency distribution, mean and percentages, data from interview were analysed using thematic content analysis. Finding from the study showed that there is significant relationship between conflict management strategies of the Ndieze and Umuada and relevance for security in Ngwa clan. It was recommended that due to the significant relationship between conflict management strategies of the Ndieze and Umuada and relevance for security in Ngwa clan, conflict management strategies such as banishment, naming and shaming of individuals that committed offence, payment of fines, ex-communication, among others should be largely used by Ndieze and Umuada in ensuring the protection of lives and properties in Ngwa clan. This is because if the individuals who committed crimes are not named and shamed or punished, the level of disputes in the clan would increase with its attendant adverse impact on security in the clan.

Keywords: Conflict, Management, Conflict Management, Conflict Management Strategy, Security

parcel of what security should cover in the country, but the government, over the years, have mainly devoted its time to managing conflicts in rural areas in the country by deployment of security forces to shoot or arrest offenders. Nonetheless, the foregoing has not mitigated the resurgence of conflicts in many parts of the country.

The introduction of the law courts, which came to pronounce judgments rather than resolve conflicts according to the Nigerian administration of justice, of course, in this legal system, the police took up cases that were formerly handled through traditional amicable settlements, with emphasis on reconciliation and the restoration of social harmony, rather than on punishment of the conflicting parties. The countless recourse to litigations and court processes for conflict resolution ironically escalated issues. Court processes by their very nature, are not only complex but were completely strange to the local people still struggling to understand the intricacies of court process and the operations of several alien institutions foisted on them. Litigations also consumed too much time to treat cases and required huge sums of money to engage the services of counsels and lawyers.



Nevertheless, the traditional mechanisms of conflict management were largely effective and respected, and decisions that arose from there were binding on all parties.

Despite the foregoing, different traditional conflict management strategies employed by Ndieze and Umuada in Ngwa clan to manage conflicts such as land disputes, inheritance and inter-family quarrels in Ngwa clan are still grossly understudied. Even when the foregoing variables were examined, they were not linked to enhancing security of people in Ngwa clan. Therefore, this paper examines the impact of traditional conflicts management strategies of Ndieze and Umuada on security in Ngwa clan in Abia State.

Conceptual Review

Traditional conflict management strategies and security are reviewed in this paper. The idea here is to situate the concepts within the contexts of the paper.

Traditional Conflict Management Strategies

Many academics have characterized conflict in a variety of ways. Bercovitch (2014) argues that conflict is unavoidable in human civilization due to its potential link to power dynamics, role differentiation, function division, and the allocation of limited resources. The Bercovitch defines conflict as a circumstance in which the objectives of two or more parties are conflicting. Because it emphasized how conflicts between parties are fueled by the incompatibility of the aims or interests of various parties, Bercovitch concept of conflict is essential to this paper. However, the foregoing did not cover the issue of conflict management or the nature of conflicts, which are essential in this paper.

Conflict, according to Udezo (2016), is a fight or contest between two or more groups that want to achieve opposite demands, beliefs, ideas, values, and goals. Both violent and non-violent conflicts are possible. Conflict happens in cycles and is dynamic. In addition to being damaging, conflicts may also cause a civilization to advance from one stage of development to another. Though the definition of conflict by Udezo covers dynamism associated with conflicts, it did not extend to conflicts management.

Jeong (2015) investigated the genesis of war and traced it back to the dawn of humanity. Jeong asserts that conflict has always existed in human history and identifies civil wars and interstate conflicts as examples of this due to the high degree of violence they are known for. Conflicts can be non-violent, yet they can nevertheless result in people losing their lives and property. Conflict for scarce resources and the defense of deeply held beliefs are typically linked to nonviolence. According to Jeong, in order to manage conflicts, it is essential to define conflict in a way that takes into account the cause of dissatisfaction. The extent to which the reasons, nature, and dynamics of a conflict are understood will impact how well it may be managed. In view of the foregoing, conflict



management strategies is defined in this paper as the various means and tool adopted in settling or resolving disputes that are local in nature by Ndieze and Umuada in Ngwa clan in order to ensure the preservation of lives and properties of the people.

Security

Eme & Onyishi (2014) view security from an idealist standpoint because of the dynamic nature of the concept and the inherent dynamism in its definition. Individual, food, health, financial, financial, communal, economic, political, environmental, and all other aspects of security are all included in the realist perspective on security. Eme & Onyishi claim that everything that poses a threat to people's quality of life is a security concern, but they also note that a state may violate people's human rights in the name of security. The foregoing is vital to this paper given that it suggests the relevance of traditional conflicts resolution mechanism of Ndieze and Umuada.

According to Ewetan & Urhe (2014), who emphasized the idealist perspective on security, security is the defense of a nation's political, economic, social, cultural, military, and other essential interests against both internal and foreign threats. This further demonstrates that security is a comprehensive idea that includes defending a state's and its citizens' important interests against both internal and foreign threats.

According to Ngwube (2016), who examined the idea of security from both realist and idealist viewpoints, security is the ability of a state to advance and serve the fundamental needs and interests of its people as well as its own. Protecting the state and its citizens against risks pertaining to politics, the economy, society, the environment, and other areas is the rationale behind this. Ngwube noted that the protection of a state's sovereignty and the safety of its citizens are the main goals of security. Though the foregoing covers protection of individuals and communities which are needed in this study, but it did not show the meaning of security provided by Ndieze and Umuada. Therefore, security, in this paper, means the use of oath-taking, fines, banishment, ex-communication, among others strategies to protect lives and properties of people by Ndieze and Umuada in Ngwa clan.

Empirical Review

Arisukwu et. al. (2021) investigated the perception of domestic violence among rural women in Kuje. The study investigated rural women's perceptions, experiences, and awareness of domestic abuse in Kuje, Nigeria. Using a basic random selection approach and stratified sampling, 130 respondents in total were chosen. Thirteen women and Kuje market leaders were interviewed in-depth. Findings showed that 67.7% of the respondents were Christians, 56.2% were married, 26.9% had non-formal education, and



43.8% of the respondents were in the 30-year-old and older age range. 43.8% of respondents connected domestic violence to early marriage, while 97.7% of respondents were aware of domestic abuse. The respondents' perceptions of what constitutes domestic abuse and their educational attainment are significantly correlated. Qualitative research showed that expectations and treatment of women in rural Nigeria were influenced by family and culture. The study came to the conclusion that domestic violence had a detrimental impact on women and girls, and it suggested that the media, families, communities, and religious leaders step up their efforts to combat it. To empower the people and lessen family poverty, the government should step up its efforts to provide free and compulsory education. Nevertheless, findings of the study did not show how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan, which is one of the objectives of this study.

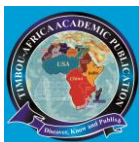
Nwangwu et. al. (2021) examined how women in Nigeria use their intelligence-gathering skills to prevent/counter violent extremism (P/CVE) within the analytical framework of postcolonial feminist theory. Data for the study were collected from secondary sources and analysed using content analysis. Findings from the study showed that violent extremism poses to international peace and security has intensified calls for greater participation of women in the development and execution of peace and security policies in Africa, despite the fact that P/CVE is generally seen as an androcentric endeavor. Following the introduction of United Nations Security Council Resolution (UNSCR) 1325, which focuses on Women, Peace, and Security (WPS), this demand acquired support and acknowledgment on a global scale in 2000. The resolution recognizes that women are disproportionately affected by violent conflict and that achieving lasting global peace and security depends on gender equality and women's empowerment. However, the majority of Euro-American and other international frameworks against the victimization of women prefer to give African women's contributions to P/CVE an epiphenomenological attention. The role of women in gathering intelligence for P/CVE has not gotten the necessary attention in the literature, despite the fact that scholarly discussions concentrate more on the victim-vanguard narratives of women in connection to terrorism and insurgency. The role of African women, who possess extensive knowledge of their homes, families, and communities, as a vital resource for obtaining actionable intelligence essential for successful P/CVE is seldom taken into consideration by the universalizing stance and impact of most global frameworks against women victimization. Nonetheless, the findings of the study did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan.

Ajeli (2019) carried out a historical assessment of the place of Umuada Igbo in peace and conflict resolution in Ogwuaniocha. The purpose of this study is the need to dispel the



myth that women in Nigerian peace and conflict resolution efforts are unimportant. In order to determine Umuada's participation in Ogwuaniocha conflict resolution, this study uses the historical analysis technique. Findings from the study showed that one of Nigeria's most well-organized, harmonious, and well-equipped women's organizations is the Umuada Igbo in Igboland. Their efforts as farmers, public servants, and human welfare managers, both individually and collectively, are essential to homes, communities, and the country's capacity to address the difficulties of conflict that are occasionally brought on by poverty, misrule, and male dominance and intimidation. It should be mentioned that because of the male notion that women's roles are restricted to the house, women in Nigeria in particular and Africa in general have been marginalized in terms of promoting peace, managing conflicts, and engaging in politics. Like women's organizations from other countries, the Umuada Igbo have experienced the same fate, but this does not stop them from working together to help their communities resolve conflicts and promote peace. They are now a powerful influence in the country's political, economic, religious, and social spheres thanks to their historic and contemporary contributions. In order for women to contribute to peacebuilding and conflict management, it is strongly advised that they be granted equal chances in both elected and appointed roles. This would support the preservation of enduring harmony and peace among Nigeria's many communities. However, the findings of the study did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan, which is the focus of this study.

Ogbu (2020) examined the understanding of the conflict management and transformation mechanism in Igbo traditional business model. The study used a conceptual approach to investigate the effectiveness of the conflict transformation mechanisms in the "Igbo Traditional Business School" (I-TBS) in light of new issues in business settings in Africa and globally in the twenty-first century. Findings from the study makes the case that I-TBS may contribute to the continent's economic development via the lens of the Conflict Transformation Theory, but it must be ready to handle "new" conflicts and demands that come from both inside and outside of its ecosystem. The necessity for backward integration and the resuscitation of traditional corporate management techniques as facilitators in the global struggle for economic supremacy are becoming more and more apparent as Africa tries to catch up to the rest of the world on the sociocultural, political, and economic fronts. Regretfully, the systematic disparagement and representation of traditional African institutions and knowledge systems as inferior to those of the West was a major effect of colonial control. Despite widespread academic challenges to the poor portrayal of the African worldview, adoption and perception adjustments have been sluggish. The "Igbo Apprenticeship System" (IAS),



which is regarded as the biggest platform for business incubators in the world today, is a testament to the ingenuity and tenacity of native African business models and the necessity of expanding their influence as a calculated move toward the continent's economic independence. However, IAS's approach to conflict management is a key component of its success story that is rarely discussed in the literature that is now available. It makes sense that business is inherently competitive and prone to conflict. Without using western techniques or procedures, the Igbos seem to have effectively handled a variety of disputes related to their traditional business paradigm. Nonetheless, the findings of the study did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan.

Obasi & Nnamani (2023) examined the role of Igbo women in peacebuilding during the Nigerian civil war of 1969 to 1970. The study explored the responsibilities that Igbo women played throughout the conflict and how their work contributed to the era of peace and optimism both during and after it. Data for the study were collected from historical sources and qualitatively analysed. Findings showed that given the destruction of that era, Igbo women today would detest any conflict in Nigeria. It was concluded that Igbo women are innovative peacemakers by using the conflict transformation theory to this story. In addition to being the victims of the conflict, Igbo women faced difficulties in their duties as leaders of their numerous households and as mediators in relationships within and across communities. In the face of uncertainty, the women started peace-building initiatives both individually and collectively. Through their notable activities, the women's range of interventions to stop the conflict expanded into the fields of foreign relations, business, health, and food security, improving and promoting human security and fostering a constructive peace in the country. Though the study by Obasi and Nnamani covered the role of women in conflict management, did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan.

Egbe & Ikem (2024) explored the role of Umuada Igbo Nigeria and in diaspora in empowering Igo communities. With reference to Umuada Igbo Nigeria and the Diaspora, this study aims to clarify the role of women in Igbo land development and how Igbo women organizations use the traditional Umuada culture as motivation to engage in community development initiatives. Data for the study were collected from secondary sources and analysed using qualitative analysis. The Umuada are sometimes described as the Igbo culture's formidable daughters. They were among the most strong, well-organized, and tranquil women's clubs in Igbo villages in pre-colonial Nigeria. Because they played a significant role in community development, peacebuilding, and conflict resolution, they were highly respected and admired by both men and women. The power of women in their communities was systematically suppressed and destroyed with the



arrival of colonialism in Africa, especially in Nigeria. In Igbo country, the colonial institution had the greatest impact on the Umuada. Since many Igbo females moved from their towns to the city and, for some, outside of Nigeria after the country's independence, the Umuada tradition was essentially extinct. Igbo women, however, still yearned for the oneness that had bound them together and inspired them to participate in the advancement and development of their communities, regardless of where they were. Through voluntary, non-governmental groups, such as Umuada Igbo Nigeria and in Diaspora, this resulted in the resuscitation of the Umuada spirit among Igbo women. Nonetheless, the findings of the study did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan.

Ojo-Ebenezer (2023) examined the role of traditional institutions in conflict resolution among Okija people. Finding traditional conflict-resolution institutions for Okija peace processes among the Okija population in the Ihiala local government region of Anambra state was the study's particular goal. Four community leaders or chiefs were chosen from each of the four communities that surrounded the research site using the purposeful sampling approach, giving a total sample size of 16 for the investigation. The leaders were chosen because of their familiarity with Okija's customary institutions and processes for resolving disputes. In-depth interviews, a qualitative method, were employed in the study to collect primary data. According to the study, the Ezi (the family), Okpara (elders), Umunna (men born into a clan), Umuada (women born into a clan), or Ndilnyom (married women), Amala (the council of elders), Traditional Religious Approach (OgwugwuAkpu, OgwugwuMiri, Urashi, Akpunama, Osuajana), Secret societies, or the Masquerades were among the traditional institutions for resolving conflicts. Because these traditional institutions are more accessible to people at the grassroots level than the formal institutions for conflict resolution in the modern era, this research suggested that they be included more in the process of resolving disputes amongst people. Nonetheless, the findings of the study did not cover how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan.

Theoretical Framework: Structural-Functional Theory

The major exponents of the structural-functional theory are Emile Durkheim, Herbert Spencer, Talcott Parsons, and Robert Merton. The theory claims that the study of the social world can be done objectively (Adeleke, 2021). Herbert Spencer perceives the society as an organism with diverse parts that work together to ensure proper functioning of the society as a whole. Essentially, Spencer perceived the society as a complex system with parts that work together to promote solidarity and stability of the society.



Okereke (2023) compared human body and the society and found out that structural functionalism works like the human system or the society. The way each part of the body work together in harmony with other parts, each part of the society works together in harmony with other parts of the society with a view to achieving stability. The theory explains why the society functions the way it does by placing emphasis on the relationships among diverse societal institutions the society is composed of such as: educational, religious, legal and government institutions. Structural functional theory has a long history in the biological and social sciences. The theory perceives the political and social units in holistic and natural terms.

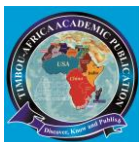
The theory is associated with crucial concepts, namely: social structures, social functions, manifest functions and latent functions. Social structures include the family, the community, organisations, educational institutions, among others. Every social structure performs crucial functions for the survival of the society. The structural-functional theorists argue that the social practices play fundamental roles aimed at maintaining the entire system. Thus, every function is crucial to the survival of the whole system (Olorundanre-Ayeni, 2021).

The theory views the society from macro-level perspective focusing on social setting as well as structure that give shape to events in the society as a whole. The theory perceives the social and physical world in terms of norms, patterns, customs, and traditions that work in an interrelated manner for the progress and stability of the society. Functionalists contend that for the society to survive, certain functions must be performed by the different segments of the society (Ngomba, 2016). In view of the foregoing, changes occur in any political system when the structures are not able to cope with the problems or challenges facing it without additional structural differentiation. Success at meeting up with the challenges leads to political development.

Structural-Functionalist theory is relevant to this paper because it explains the role of different structures in in Ngwa clan, especially Ndieze and Umuada work for security of the area through the use of traditional conflict management strategies. The theory recognizes the fact that individuals in different organisations such as Ndieze and Umuada, can work together with other organisations such as families, communities, age-groups, Ozo title holders, Di Okpara, amongst other structures, in Ngwa to achieve security. When any of the structures is not functioning well, there is bound to be challenges in Ngwa clan and such challenges affect the security of other structures of the clan.

Research Methodology

The paper adopted a mixed research method involving survey and historical research designs. Survey research design involved data collection using 5-Point Likert

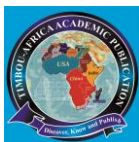


Questionnaire and in-depth interview from targeted population of 1,911,900 comprising of population of Ndieze, Umuada and residents of Isiala Ngwa North, Isiala Ngwa South, Osioma Ngwa, Aba North, Aba South, Obingwa and Ugwunagbo, which are Ngwa settlements. Questionnaires were administered to sample size is 400 respondents, determined using Taro Yamane formula, while in-depth interview involved interview of 14 community leaders from the communities with deep knowledge on issues under study. Data from questionnaire were analysed using frequency distribution, mean and percentages, while data from interview were analysed using thematic content analysis.

Results and Discussions

Table 1: Responses on How Traditional Conflict Management Strategies of Ndieze and Umuada affected Security in Ngwa clan, Abia State-Nigeria can be Strengthened for enhanced Security

Item	SA	A	UD	D	SD	FX	N		Rank
	1	2	3	4	5				
Naming and shaming of individuals that committed crimes by Ndieze and Umuada enhanced security in Ngwa clan	111	97	18	69	79	1030	385	2.75	2 nd
Imposition of fines on crimes committed by Ndieze and Umuada reduces land disputes in Ngwa clan	57	83	31	109	94	1222	385	3.26	1 st
Banishment of those found guilty of crimes by Ndieze and Umuada reduces inter-family disputes in Ngwa clan	114	187	7	55	11	784	385	2.09	6 th
Oath-taking imposed on suspected offenders by Ndieze and Umuada helps in effective security management in Ngwa clan	101	137	12	94	30	937	385	2.50	5 th
Naming and shaming of individuals is effective in	95	124	6	82	67	1024	385	2.73	3 rd



settling inheritance disputes in Ngwa clan									
Banishment of those found guilty of crimes by Ndieze and Umuada reduces intra family disputes in Ngwa clan	79	128	28	107	32	1007	385	2.69	4 th

Source: Field survey (October, 2023)

From Table 1, data on how traditional conflict management strategies of Ndieze and Umuada in Ngwa clan effected security in Ngwa clan showed that imposition of fines on crimes committed by Ndieze and Umuada reduces land disputes in Ngwa clan with a weighted ($\bar{x}=3.26$). This is followed by naming and shaming of individuals that committed crimes by Ndieze and Umuada enhanced security in Ngwa clan ($\bar{x}=2.75$), banishment of those found guilty of crimes by Ndieze and Umuada reduces inter-family disputes in Ngwa clan ($\bar{x}=2.73$), banishment of those found guilty of crimes by Ndieze and Umuada reduces intra family disputes in Ngwa clan was ranked 4th with a ($\bar{x}=2.69$). Also, oath-taking imposed on suspected offenders by Ndieze and Umuada helps in effective security management in Ngwa clan ($\bar{x}=2.50$) came 5th accordingly. Banishment of those found guilty of crimes by Ndieze and Umuada reduces inter-family disputes in Ngwa clan came 6th with ($\bar{x}=2.09$). Therefore, evidence from the responses shows that people of Ngwa clan prefer taking their conflict issues to the traditional institutions of Ndieze and Umuada to enhance security in the clan as confirmed by the ranking on Table 1.

In the course of an in-depth interview (IDI), there was a total and overall consensus among the interviewees that people of Ngwa clan prefer taking their conflict issues to traditional institutions of Ndieze and Umuada which has stronger implications for security management in the clan. The traditional conflict management strategies in the Ngwa clan, Abia State-Nigeria, are effective and have proven to be useful in community security management in Ngwa clan. This position was restated and recapped by a participant (Village Head of Nenu Autonomous Community of Obingwa Local Government Area) that:

Nowadays, the people of Ngwa clan love taking their issues to the traditional institutions of Ndieze and Umuada for solution. This has impacted positively on the traditional conflict management strategies. This resulted in the increasing patronage of the Ndieze and Umuada as conflict management strategies. People have gained confident in the Ndieze and Umuada and are not largely looking for alternative to manage their conflicts. However, the traditional institution/stools



should be revived and empowered to ensure that traditional-based issues can be better managed (IDI/Male/55years/Nenu Autonomous Community).

Findings on how traditional conflict management strategies of Ndieze and Umuada in Ngwa clan effected security in Ngwa clan showed that imposition of fines on crimes committed by Ndieze and Umuada reduces land disputes, while naming and shaming of individuals that committed crimes by Ndieze and Umuada enhanced security in Ngwa clan. Also, banishment of those found guilty of crimes by Ndieze and Umuada reduces inter-family disputes in Ngwa clan, while banishment of those found guilty of crimes by Ndieze and Umuada reduces intra family disputes in Ngwa clan. Oath-taking imposed on suspected offenders by Ndieze and Umuada helps in effective security management in Ngwa clan. However, the findings of this study are slightly different from the findings of previous studies by Nwangwu et. al. (2021), and Egbe & Ikem (2024), among others that did not focus on the objectives of this study, but they reinforce the findings of this study. Therefore, findings showed that there is significant relationship between traditional conflict management strategies of Ndieze and Umuada and security in Ngwa clan.

Conclusion and Recommendations

This paper examined conflict management strategies of Ndieze and Umuada focusing on its impact on security in Ngwa clan. The paper investigated how the traditional conflict management strategies of Ndieze and Umuada affected security in Ngwa clan. Findings showed that there is significant relationship between traditional conflict management strategies of Ndieze and Umuada and security in Ngwa clan. Therefore, it is concluded that unless conflict management strategies of Ndieze and Umuada intituted, mitigating security challenges that are local in nature and requires local solutions, would continue to be a mirage.

Recommendations

Based on the findings and conclusion of the paper, the following recommendations are made:

- i. given that there is significant relationship between traditional conflict management strategies of Ndieze and Umuada and security in Ngwa clan, traditional conflict management strategies such as oath-taking, and banishment of those that committed heinous crimes in Ngwa clan should be largely adopted in managing intra and inter family disputes in Ngwa clan. This would go a long way in ensuring that security is maintained in the clan; and



- ii. Given that there is significant relationship between traditional conflict management strategies of Ndieze and Umuada and enhancing security in Ngwa clan; efforts should be made by Ndieze and Umuada to institutionalize their conflicts management strategies in Abia State. This would require sending a bill aimed at institutionalizing traditional strategies for conflict management by Ndieze and Umuada in Ngwa clan through the Member, representing Ngwa in Abia State House of Assembly for consideration and passage into law. When the bill is passed into law, it is expected that the level of security challenges in Ngwa clan would drastically reduce.

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