Traditional Justice System as an Alternative Measure in Curbing Insecurity in Emohua Local Government Area of Rivers State

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Abstract

This study examined traditional justice system as an alternative measure in curbing insecurity in Emohua Local Government Area of Rivers State. A descriptive survey design was adopted for the study. The population of the comprised 2,238 community leaders and members. This comprises 38 traditional leaders and chiefs and 2200 members of community-based organizations in Emohua Local Government Area of Rivers State. The sample size of the study was 338 respondents which comprises 38 traditional leaders and chiefs and 300 members of community-based organizations in the study area. The Taro Yamane formula was used to determine the sample size of the members of community-based organization while the entire population of 38 leaders were studied as census without sampling. The proportionate stratified random sampling technique was used to select the sample of the study. The instrument used for data collection was a structured questionnaire titled "Traditional Justice System as an Alternative Measure for Curbing Insecurity Questionnaire". The questionnaire was validated by three experts. The reliability of the instrument was determined using Cronbach Alpha. Reliability indexes of 0.78, 0.86, 0.88 and 0.82 were obtained for the four clusters of the instrument. The research questions were analyzed with mean and standard deviation statistics. The findings of the study revealed among others that retribution as a traditional justice measure ensures perpetrators of crimes are summoned before community deities, community members collectively expose hideouts of kidnappers, banish perpetrators of crimes, impose fines on families of criminals and collectively fish out criminals in order to curb insecurity in Emohua LGA of Rivers State. Based on the findings of the study, it was recommended among others that traditional leaders and chiefs should mobilize their community members to collectively agree on going back to traditional retributive justice system. This way, they can curb insecurity in their communities rather than waiting for security personnel which seem not to be achieving the desired result.

Keywords: Traditional Justice, Insecurity, Retribution, Mediation, Reconciliation, Alternative Measure

Introduction

Security is one of the major factors that determine the level of development in a nation. There can hardly be any meaningful development in a nation, state or community where there is insecurity. Insecurity obstructs the socio-economic growth of a state in various ways: threats to physical security, the absence of safe living environments, dangers that prevent people from achieving sustainable livelihoods and the impact upon health and education services (Safeworld in Taylor, Nzeneri & Adekola, 2020). Unfortunately, insecurity has become a global issue in recent times. Governments all over the world are grappling with increasing

crime rate, gangster activities, violent killings and most recently terrorism etc. For example, following the coordinated terrorist attack on the United States on September 11, 2001 which led to massive death and destruction of properties worth millions of dollars, there has been an emergence of different violent extremist groups around the world. Prominent among them are Al Qaeda and the Islamic State (IS) which have left immeasurable destruction along their paths (Taylor, Nzeneri & Adekola, 2020)

The case is not different in Nigeria as successive governments have had to deal with the incessant attacks of the boko haram sect in North East Nigeria. This has left immeasurable damage of properties, loss of lives and homeland. The south-south region like other regions have had their fair share of insecurity. Particularly, Emohua Local Government Area of Rivers State Nigeria where there has been repeated incidences of kidnapping, armed robbery attacks, cult related violence and so on.

Insecurity is simply a situation of no protection for lives and properties. Several factors have been attributed to it depending on the country and state where it is experienced. In line with this Olabanji and Ese (2014) conceptualized insecurity to be a product of several factors such as; ethno-religious conflicts political based violence, pervasive materials inequalities and unfairness, unemployment/poverty, organized violent groups, weak security system and porous borders. In the same vein, Okwelle and Amaechi (2017) described insecurity as a state of being prone to danger or a situation whereby an individual is open to an attack that can cause harm, danger and injury, loss of lives or destruction of properties. Adekola and Enyiche (2017) stated that insecurity is created when there is conflict or crisis in a community. However, Amaewhule and Fyneface (2022) added that insecurity can also take the form of cult violence, communal conflict, kidnapping, electoral violence and armed robbery.

Insecurity affects the whole existence of man. It is one of the greatest challenges that can befall any society, nation and community. It brings the country, state or community where it is experienced to a halt. It leads to shutting down of businesses, destruction of properties both individual and government owned and possible relocation for safety purposes (Adeleke in Ndubusi-Okolo & Anigbuogu, 2019).

In Nigeria, Ikechukwu and Agbo (2016) opined that the increasing unprecedented cases of insecurity is as a result of the activities of Fulani herdsmen, Boko-Haram insurgencies, incessant killings in the south-east by unknown gunmen, kidnapping, assassinations among others. Specifically in Emohua Local Government Area of Rivers State, insecurity has become a permanent feature for describing this area as in recent times the cases of insecurity has increased. For example, on the 8th of May 2021 it was reported that gunmen killed five

policemen and two civilians at the Rumuji community police station and burnt down security vehicles.

Similarly, on the 12th of April 2022, the Olajigide in Punch Newspaper reported the killing of the commander of the disbanded Emohua vigilante. In a related development, on the 28th of April 2019, Ejiro in the Nigerian Tribune also reported that a driver along the Emohua road axis was shot, killed and 8 passengers whisked away. This is different from the report of Amnesty International (2022) on the 9th of January 2022 that there were cult related killings in Emohua LGA. Most recently, Amadi in the Punch Newspaper reported the killing of a driver in Rumuakunde community of Emohua LGA on the 17th of October, 2022.

The list is almost endless as the local government area has been on the news for the wrong reasons for the last couple of years. This spate of insecurity has crippled business activities in the area, discouraged investors from coming in, made indigenes desert their communities and eventually slowed down the pace of development in the area (Ngwama, 2012).

In trying to deal with the issue of insecurity, the government at state and local government level have increase the presence of security personnel (Police, army etc) in the area. When crimes and criminality persisted, the local governments in partnership with other stakeholders in the area set up the Emohua Security Planning and Advisory Committee (ESPAC) to help curb cases of insecurity. This was later changed to Emohua Vigilante Service (EMOVIS) by the Local Government Chairman who said that the security service outfit would work in partnership with the Nigerian police and other security agencies in the state. Since, the former ESPAC popularly known as OSPAC had failed in their responsibilities.

It is worthy of note, however, that in spite of all these efforts, there are still recorded cases of insecurity in Emohua LGA. For example, just recently, on the 17th of April 2023, Eze in This Day Newspaper reported that the Army invaded the Rundele community, burning down houses and making arrest following an attack on their men deployed to the community and neighbouring communities. This led to residents fleeing the community for safety. Similarly, on the 23rd of April, 2023, the Guardian Newspaper reported that some gunmen kidnapped Mrs Gloria Izon, the Federal Commissioner representing Bayelsa State at the National Population Commission alongside her driver. Also, on the 13th of May, 2023, Daily Post reported that gunmen shot and killed police officers deployed around the Emohua axis of the East West road. Similarly, on the 31st of May, 2023, cultists invaded and whisked away some members of the community and on the 5th of June 2023, Daily post reported that gunmen shot and kidnapped Government house staff. These are a few of similar incidences reported weekly concerning Emohua LGA of Rivers State.

This underscores the need for a change in approach towards curbing insecurity in this area. This change could be in the form of going back to traditional justice system which has been used in the olden days to maintain more peaceful and saner societies.

Traditional justice system are all those mechanisms that African people or communities have applied in managing disputes/conflicts since time in memorial and which have been passed on from one generation to another (Siango'Ombe, 2018).

Taylor (2019) noted that traditional justice systems have been in practice in various African communities for centuries and can be considered as an alternative measure in curbing insecurity. These systems incorporate indigenous customs, norms, and values to resolve disputes within the community. One key advantage of traditional justice systems is their focus on restorative justice rather than punitive measures. These systems prioritize healing, reconciliation, and community involvement rather than solely focusing on punishment. This approach can help address the underlying causes of insecurity and promote harmony within the community. Traditional justice systems also emphasize community participation and decision-making. Disputes are often resolved through dialogue, mediation, and consensus-building, involving various community members, including elders and respected individuals. This collective involvement fosters a sense of ownership and responsibility among community members, leading to more sustainable resolutions. Traditional justice system can involve measures such as mediation, reconciliation and retribution.

Mediation in the traditional justice system is a process of resolving disputes or conflicts between parties through the assistance of a neutral third party, known as a mediator. The mediator facilitates communication and negotiation between the parties in order to help them reach a mutually satisfactory agreement. This approach emphasizes dialogue, understanding, and finding common ground, rather than relying solely on the judgment or decision of a judge or jury. Mediation can be effective in resolving various types of conflicts, such as family disputes, neighborhood disagreements, or even criminal offenses in some cases. By promoting active participation and collaboration, mediation allows parties to have a greater sense of ownership and control over the resolution process. Ultimately, the goal of mediation is to foster peaceful and cooperative solutions while preserving relationships and promoting a sense of justice for all parties involved (AI, 2023).

Furthermore, in traditional justice systems, reconciliation is an important aspect that focuses on repairing relationships and restoring harmony within a community after a crime or conflict has occurred. It is an alternative approach to addressing wrongdoing that emphasizes healing, forgiveness, and restoring social bonds. Reconciliation seeks to bring together the offender,

the victim, and the community to actively participate in a dialogue or mediation process. During the reconciliation process, both the victim and offender have the opportunity to express their perspectives, needs, and feelings. The aim is to foster empathy, understanding, and ultimately, finding a mutually acceptable resolution. This may involve apologies, restitution, community service, or other forms of reparative actions that aim to address the harm caused and prevent future conflicts (Taylor, 2019).

In traditional justice systems, retribution refers to the concept of punishment or penalty imposed on an individual who has committed a crime or wrongdoing. It is based on the belief that the offender deserves to suffer in proportion to the severity of their actions. Retribution aims to achieve a sense of justice and fairness by imposing a punishment that is deemed fitting for the offense committed. This could include incarceration, fines, or other forms of punishment prescribed by the legal system. The underlying principle is that the punishment should serve as a deterrent to discourage others from engaging in similar behavior.

Hunter in Heman (2022) asserted that traditional justice system have been considered using some elements such as community-based, grassroots, customary, non-formal, informal, indigenous and non-state justice system in managing disputes /conflicts. It uses its culture, beliefs and value system as a mechanism of alternative dispute resolution and plays the role of compensation, retribution, mediation, dialogue, restoration and truth-telling. However, these elements have worked differently in various existing cultures within their locality particularly in resolving issues of insecurity and conflict among the people. For instance the age-long crisis between K-Dere and B-Dere communities in Gokana Local Government Area of Rivers State is one where the traditional justice system played a vital role in bringing peace to its residents. These communities are well-endowed with oil and gas deposits with oil pipelines crossing everywhere in the communities. These neighbouring communities had been at loggerheads with themselves for several decades because of disputes over a parcel of land. Several lives were lost and properties worth hundreds of millions of naira destroyed and in most cases social and economic life (schools, farmlands etc) of the affected communities seriously hampered. The crisis lingered for so long because of the use of conventional method of arbitration through the courts as a way of redressing the matter which did not yield the desired result. Worried by the unresolved crises, the community leaders opted for the traditional means of bringing peace to the communities. This was done through oath-taking which was done by all the key actors, heads and representatives of both communities who sworn to maintain peace and desist from acts of violence in the communities or face the wrath

of the gods and ancestors. The ritual was elaborate and all-inclusive and all the parties kept to their vows till date (Obenade & Chuku 2020).

In October 29, 1998, Ogbogoro community in Obio-Akpor Local Government Area had internal conflict resulting to bloodletting in which more than five persons were killed. It took the efforts of the traditional ruler of Kingdom (Akpor) Late Eze Badumeru O.O. Oriebe to minimize the violence. He quickly sent a palm front to the community. This signifies peace and by tradition it was mandatory to obey such traditional signal, because failure to do so attracts severe penalties, by the gods and goddess of the land. It was believed that these gods would release their wrath and this can manifest in various ways, such as diseases, plaque, barrenness which can go from one generation to another, death, low/poor harvest, natural disaster like heavy wind, thunder resulting to loss of life etc. It was an effective way of checking violence in the society, the efficacy of this mechanism lies on the unarguable evidences of what happened to people who disobeyed the chiefs and the gods. Criminals were also aware of this fact and hence, do not continue with their violence or misdeed when once their matter has gotten to this extent (Obenade & Chuku 2020).

Another example was found in Ajayi (2018) when he examined the traditional methods of security maintenance in llogbo-Ekiti (a yoruba community) and found that the community maintained the security of lives and properties by enforcing norms through the imposition of sanctions ranging from ridicule, ostracism, excommunication and death depending on the offence, conducting a ritual to enforce protection and security for members of the community.

Furthermore, in Afikpo (Igbo) society, if one is killed in the course of a robbery, it is viewed as a crime against the community as a whole. The circumstance of the act will determine the community's response. If the offender is a repeat offender or perceived as dangerous and a major threat to life and property in the community, he or she could attract the community harshest response. One that could result into capital punishment where the offender is buried alive, with an Iroko tree planted to mark the grave to act as a general deterrent to others. Before such sentences can be carried out the matrilineal relatives of the offender have to sanction it. And in some cases and in cases the offenders are excommunicated (expelled) from the community. Also other punishment can be meted to the respective offenders in the case of theft which include death penalty in very extreme cases, ostracism, banishment, restitution, fine, compensation, forfeiture, seizure of valuable properties and caricature. In Oratta, a thief is to return the stolen goods to the owner but the thief was also made to pay a fine to the community and endure public disgrace. This included forcing the thief to climb a

palm tree where all members of the community would him or her. The Ohafia and Ibibio people painted the thief's face black and paraded him or her through the community. The thief was sometimes forced to dance to song sung by the children and women of the community. (Igbo indigenous Justice System, 2018).

Since the traditional justice system have been proved effective right from time in memorial, this study examined the traditional justice system as an alternative measure in curbing insecurity in Emohua Local Government Area of Rivers State.

Statement of the Problem

One of the challenges successive government in Nigeria have grappled with over the years is insecurity. Governments have the responsibility to ensure that their citizens have an enabling environment to carry out their daily activities without fear. This in turn contributes to the development of the country, Nigeria.

Unfortunately, the situation is not very different in Rivers State as there have been reported cases of security challenges such as kidnappings, ritual killings, communal clashes, armed robbery, cult clashes, oil bunker etc. The continued and incessant cases of insecurity such as kidnappings within and along the Emohua road, abductions, armed robbery, cult clashes as observed in Ogbakiri, Rumuepke and Umodioka communities, assassinations among others have made Emohua Local Government Area to be on the news daily and the highlight for every discuss regarding security.

Media reports are awash with the number of properties lost, lives lost regularly as a result of these cases of insecurity, which has led to the closing down of business activities and relocation of members of the community for fear of their lives. More recently is the shoot and kidnap of a Rivers State Government has staff on the 5th of June the daily post reported that gunmen shoot and kidnap Rivers State Government House staff and 13th June the daily post reported that Gunmen kidnap occupants of private vehicle in Emohua in June 2023. Government at state and local levels have made frantic efforts to deal with the issue of insecurity. They have increased security presence in this area and set up local vigilante outfits in a bid to reduce the spate crime and criminality. In spite of these efforts, these crimes have persist in the LGA. The question then is would the adoption of traditional justice system as an alternative measure help in curbing insecurity in Emohua Local Government Area of Rivers State? Providing answer to this question, therefore, is the problem of this study.

Purpose of the Study

The purpose of the study was to examine traditional justice system as an alternative measure in curbing insecurity in Emohua Local Government Area of Rivers State. Specifically the study sought to:

1. Find out the extent to which mediation as a traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State
2. Determine the extent to which reconciliation as a traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State
3. Ascertain the extent to which retribution as a traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State.

Research Questions

The following research questions guided the study.

1. To what extent does mediation as traditional justice measure curb insecurity in Emohua Local Government Area of Rivers State?
2. To what extent does reconciliation as traditional justice measure curb insecurity in Emohua Local Government Area of Rivers State?
3. To what extent does retribution as a traditional justice measure curb insecurity in Emohua Local Government Area of Rivers State?

Methods

A descriptive survey design was adopted for the study. The population of the study comprised 2,238 community leaders and members. This comprises 38 traditional leaders and chiefs and 2200 members of community-based organizations in Emohua Local Government Area of Rivers State. The sample size of the study was 338 respondents which comprises 38 traditional leaders and chiefs and 300 members of community-based organizations in the study area. The Taro Yamane formula was used to determine the sample size of the members of community-based organizations while the entire population of 38 leaders were studied as census without sampling. The proportionate stratified random sampling technique was used to select 10% of the population of each CBO to arrive at the sample size for members of CBOs. The instrument used for data collection was a structured questionnaire titled "Traditional Justice System as an Alternative Measure for Curbing Insecurity Questionnaire". The questionnaire was structured on a summated four point rating scale of Very High Extent (VHE)-4, High Extent (HE)-3, Low Extent(LE)-2 and Very Low Extent(VLE)-1. The questionnaire was validated by three experts. The reliability of the instrument was determined using Cronbach Alpha. Reliability indexes of 0.78, 0.86, 0.88 and 0.82 were obtained for the

four clusters of the instrument. The research questions were analyzed with mean and standard deviation statistics. Decision rule for the research questions were based on the classification of level of extent as shown below:

Classification	**Value Range**
Very High Extent (VHE) = 4	3.50 – 4.00
High Extent (HE) = 3	2.50 – 3.49
Low Extent (LE) = 2	1.50 – 2.49
Very Low Extent (VLE) = 1	1.00 – 1.49

Results

Research Question 1: To what extent does mediation as traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State?

Table 1: Mean Responses on Extent to Which Mediation as a Traditional Justice System Curbs Insecurity

S/N	**Items**	**Mean $\bar{X}$**	**SD**	**Remark**
1	Having community leaders mediate between warring cult groups can expose the root causes of the conflict and possible healing of parties involved.	2.80	0.88	High Extent
2	Mediation makes perpetrators of crimes appreciate the effect of their activities on individuals and communities which creates empathy to stop such crimes.	2.55	0.91	High Extent
3	Having a traditional priest engage perpetrators of crimes in oath-taking would stop the spate of kidnapping in your area.	2.66	0.76	High Extent
4	Traditional leaders engaging criminal gang leaders in talks with representatives of government would help reach an agreement for peace.	2.53	0.61	High Extent
	Grand Mean	**2.64**		**High Extent**

The analysed data on Table 1 revealed that majority of the respondents agreed with all the items in the table. Item one with the statement “Having community leaders mediate between warring cult groups can expose the root causes of the conflict and possible healing of parties involved” had mean score of 2.80. Item 2 with statement item “Mediation makes perpetrators of crimes appreciate the effect of their activities on individuals and communities which creates empathy to stop such crimes” had mean score of 2.55. Also, item 3 with statement

item “Having a traditional priest engage perpetrators of crimes in oath-taking would stop the spate of kidnapping in your area” had mean score of 2.66 while the last item 4 which says “Traditional leaders engaging criminal gang leaders in talks with representatives of government would help reach an agreement for peace” had mean score of 2.53. The mean scores of all these items fall within high extent implying that majority of the respondents agreed with the items. With a grand mean of 2.61, the answer to research question on is that mediation as traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State to a high extent.

Research Question 2: To what extent does reconciliation as a traditional justice measure curb insecurity in Emohua Local Government Area of Rivers State?

Table 2: Mean Responses on Extent to which Reconciliation as a Traditional Justice Measure Curbs Insecurity.

S/N	Items	Mean $\bar{X}$	SD	Remark
5	Community leaders reconciling political opponents in communities can bring forgiveness and rebuild trust that would cause supporters of these opposing sides to stop criminality.	2.91	0.77	High Extent
6	If traditional leaders engage the heads of cult groups in their communities, they can express their grievances and decide to maintain peace in the interest of their communities.	2.66	0.67	High Extent
7	Local government chairmen engaging perpetrators of crimes to willingly surrender their arms and get vocational skills rather than being arrested can reduce crime.	2.79	0.87	High Extent
8.	Engaging family members of perpetrators of crimes in communities in a reconciliation process can curb crimes in your community.	2.50	0.71	High Extent
	Grand Mean	**2.72**		**High Extent**

The analysed data in table 2 revealed that majority of the respondents agreed with items 5-8 in the table. Item 5 on “community leaders reconciling political opponents in communities can bring forgiveness and rebuild trust that would cause supporters of these opposing sides to stop criminality’’ had mean score of 2.91. Item 6 on “If traditional leaders engage the heads of cult groups in their communities, they can express their grievances and decide to maintain peace in the interest of their communities” had mean score of 2.66. Item 7 on “Local

government chairmen engaging perpetrators of crimes to willingly surrender their arms and get vocational skills rather than being arrested can reduce crime" had mean score of 2.79 while item 8 on "Engaging family members of perpetrators of crimes in communities in a reconciliation process can curb crimes in your community" had mean score of 2.50. With grand mean score of 2.72, the answer to research question two is that reconciliation as a traditional justice measure curb insecurity in Emohua Local Government Area of Rivers State to a high extent.

Research Question 3: To what extent does retribution as a traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State?

Table 3: Mean Responses on the Extent Retribution as a Traditional Justice Measure Curb Insecurity.

S/N	Items	Mean $\bar{X}$	SD	Remark
9	Summoning perpetrators of crimes before community deity helps to reduce crimes in your community.	3.01	0.78	High Extent
10	Community members collectively deciding to expose hideouts of kidnappers and criminals in communities would reduce rate of crimes in your community.	2.78	0.67	High Extent
11	Banishment of the perpetrators of crimes and their family from communities for life would help in reducing crimes in your community.	2.84	0.81	High Extent
12	Imposition of fines families where cultist emanate from would ensure parents and families actively prevent their children from engaging in such acts.	2.76	0.82	High Extent
13	Individual communities gathering their youths together to collectively protect their communities and fish out criminal elements would end crimes in your community.	2.66	0.76	High Extent
	Grand Mean	**2.81**		**High Extent**

The analysed data in table 3 revealed that majority of the respondents agreed with items all the items in the table. Item 9 on "Summoning perpetrators of crimes before community deity helps to reduce crimes in your community" had mean score of 3.01. Item 10 on "Community members collectively deciding to expose hideouts of kidnappers and criminals in communities would reduce rate of crimes in your community" had mean score of 2.78. Furthermore, Item 11 on "Banishment of the perpetrators of crimes and their family from communities for life would help in reducing crimes in your community" had mean score of 2.84. Item 12 on "Imposition of fines families where cultist emanate from would ensure parents and families actively prevent their children from engaging in such acts" had mean

score of 2.76 while item 13 on "Individual communities gathering their youths together to collectively protect their communities and fish out criminal elements would end crimes in your community" had mean score of 2.66. The mean scores of all the items fall under high extent implying majority of the respondents agreed with the items. With grand mean score of 2.81, therefore, the answer to research question three is that retribution as a traditional justice measure curbs insecurity in Emohua Local Government Area of Rivers State to a high extent.

Discussion of Findings

The findings of the study for research question one revealed that mediation as traditional justice measure curbs insecurity by engaging warring factions to identify the root causes of conflict, making them appreciate the impact of their activities on citizens, making parties take traditional oaths to stop crimes and engaging gang leaders in fruitful dialogues to end crimes. This finding is in line with the findings of Heman (2022) which revealed that the use of mediation by community leaders and other stakeholders in Bakana town of Degema LGA of Rivers State ensured the persisted traditional leadership crisis in the community was resolved. The findings of the study for research question two revealed that reconciliation as a traditional justice measure brings forgiveness and rebuild trust among community members, makes people express their grievances and choose lasting peace, makes perpetrators of crimes surrender their arms and engages family members in peace building process which ensures a crime free community. This finding is in line with the findings of Obenade and Chuku (2020) who reported that the age-long crisis between K-Dere and B-Dere communities in Gokana Local Government Area of Rivers State is one where the traditional justice system played a vital role in bringing peace to its residents. These communities are well-endowed with oil and gas deposits with oil pipelines crossing everywhere in the communities. These neighbouring communities had been at loggerheads with themselves for several decades because of disputes over a parcel of land. Several lives were lost and properties worth hundreds of millions of naira destroyed and in most cases social and economic life (schools, farmlands etc) of the affected communities seriously hampered. The crisis lingered for so long because of the use of conventional method of arbitration through the courts as a way of redressing the matter which did not yield the desired result. Worried by the unresolved crises, the community leaders opted for the traditional means of bringing peace to the communities. This was done through oath-taking which was done by all the key actors, heads and representatives of both communities who sworn to maintain peace and desist from acts of

violence in the communities or face the wrath of the gods and ancestors. The ritual was elaborate and all-inclusive and all the parties kept to their vows till date.

The findings of the study for research question three revealed that retribution as a traditional justice measure ensures perpetrators of crimes are summoned before community deities, community members collectively expose hideouts of kidnappers, banish perpetrators of crimes, impose fines on families of criminals and collectively fish out criminals in order to curb insecurity in Emohua LGA of Rivers State. This finding is in line with the findings of Amadi (2017) who reported that in October 29, 1998, Ogbogoro community in Obio-Akpor Local Government Area had internal conflict resulting to bloodletting in which more than five persons were killed. It took the efforts of the traditional ruler of Kingdom (Akpor) Late Eze Badumeru O.O. Oriebe to minimize the violence. He quickly sent a palm front to the community. This signifies peace and by tradition it was mandatory to obey such traditional signal, because failure to do so attracts severe penalties, by the gods and goddess of the land.

Conclusion

Based on the findings of the study it was concluded that traditional justice measures that curbs insecurity include mediation, reconciliation and retribution. The adoption of these measures ensures that perpetrators of crimes are engaged in a dialogue with community leaders and other stakeholders standing as mediators to find the solution to lasting peace. Where perpetrators are adamant, traditional retributive measures such as banishment, summonsing to deities and collective fishing out of criminal elements can be adopted to curb the spate of insecurity in Emouha Local Government Area of Rivers State.

Recommendations

Based on the findings of the study, the following recommendations were made:

1. Traditional leaders should mediate between known criminal and cult leaders hiding in their communities to engage in a peace building process.
2. Local Government chairmen should set up reconciliation committees made up of community leaders and members in each community in their LGAs. These should consistently engage political opponents, heads of cult groups and other perpetrators of crimes in communities in a reconciliation process as this would help to reduce crimes.
3. Traditional leaders and chiefs should mobilize their community members to collectively agree on going back to traditional retributive justice system. This way, they can curb insecurity in their communities rather than waiting for security personnel which seem not to be achieving the desired result.

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