



Centre for Democracy & Development
Centre pour la démocratie et le développement

DRAFT REPORT

Report of Training of *Hakimai* and *Ardo* on Peacebuilding & Conflict Resolution in Kaduna State

Under the Project of:

Strengthening the Delivery of Peace and Security (SDPS) Project

Organized by

Centre for Democracy and Development, Abuja

in Partnership with

**Centre for Peace Studies
Usmanu Danfodiyo University, Sokoto**

Held at:

Asaa Pyramid Hotel Kaduna

16th and 17th June 2022

Background

Kaduna State's unfortunate history of violent conflict has been driven by religious and ethnic conflicts and long predates the recent spate of rural violence and banditry that has engulfed in North-western region of the country. Incidents have often stemmed from indigene-settler, farmer-herder and Muslim-Christian conflicts. This history has sadly been amplified by the media and political commentators, which has only led to more kidnapping, attacks on rural communities and killings by bandits in the region.

Because of these different fault lines, armed banditry in the state has often been misinterpreted in different ways when compared to other frontline states with lesser history of ethnic and religious violence. Every violent incident, whether a kidnapping or a killing, is unique but is always seen through the lens of religious conflict – which only serves to inflame the situation and ignore how complex the situation really is. Given their unique position as custodians of culture and history, as well as leaders in the community charged with maintaining peace, traditional leaders in Kaduna State – the *Hakimai* and *Ardo* – are at the centre of such issues as either victims or peacekeepers.

The important role that these traditional authorities play in maintain peace and social cohesion cannot be overstated. Because they lead their communities directly, they are often in touch with grassroots issues and engage with the masses and have often had experience dealing with conflict resolution in their territories. This means that they are key stakeholders in ensuring the success of any public policy-focused social programme and its expected implementation. The failure to effectively leverage these traditional conflict resolution and peacebuilding architectures in the state is partly responsible for the escalation of this violent conflict in Kaduna State.

In order to correct this error, and in line with its mandate, the Centre of Democracy and Development (CDD), in partnership with the Centre for Peace Studies at Usmanu Danfodiyo University, Sokoto, organised a two-day capacity building training for selected *Hakimai* and *Ardo* in Kaduna State on peacebuilding and conflict resolution under its *Strengthening the Delivery of Peace and Security (SDPS) Project*.

Justification and Objectives

The background provides apt justification for this training session. Within the parameters and contours of armed banditry and kidnapping, violent ideological groups, such as Boko Haram, ISWAP and Ansaru, are exploiting existing religious, ethnic and indigene-settler tensions to infiltrate Kaduna State.

The Abuja-Kaduna train attack and numbers of passengers currently under captivity is a case in point. This growing trend is existentially why this training is being anchored by the CDD. The situation requires more urgent and

effective proactive measures. And, the best point to start is from the *Hakimai* and *Ardo*, who are the custodian of peace and conflict resolution. *The main objective is therefore, to build the capacity of traditional leaders (see concept note) to strengthen their knowledge and expertise to understanding the challenging dynamics, trends, dimensions and complexities of all types of conflicts in Kaduna State and to contribute meaningfully towards peace building and resolution using all necessary traditional and religious mechanisms as differentiated in various communities and religious domains.*

The key essence of this training is to provide a platform where the capacity of traditional leaders can be improved by strengthening their traditional methods of conflict resolution in order to serve as agents of peace and conflict resolution in their respective areas and societies in Kaduna State. This is based on the premise that traditional leaders are in a better pivotal position to counter negative narratives by the media and individuals that could instigate and inflame violent conflict. This is even more necessary because, without correcting ethnic and religious profiling, the conflict in volatile Kaduna state would continue to linger and spread at an unprecedented speed.

The Opening

The activities for Day 1 commenced at about 10.01am and was jointly facilitated by Prof SYB Kura and Dr Murtala A. Rufa'i with support from Dr Muftau O. Olarinde. Following an opening prayer and general introduction of participants, as well as an overview of the training programme, Mr Samuel

Aruwam, the Kaduna State Commissioner for Internal Security and Home Affairs, provided in-depth and exhaustive opening remarks about the conflict situation in Kaduna. Apart from appreciating the CDD for anchoring the training programme, he reiterated the importance of the training/dialogue towards curbing the violent armed conflict. He emphasised that the training was timely considering the *new* dimensions the armed conflict has already taken – terrorist groups, such as Boko Haram, ISWAP and Ansaru, are now establishing formidable partnerships with armed bandits which has led to Kaduna state becoming a victim of their increasingly nefarious activities. He reiterated, for example, that the recent Abuja-Kaduna train attack was a demonstration of the collaboration amongst various gangs of criminals (Cattle Rustlers, Bandits, Bok-Haram and the ISWAP). Thus, the only option is for the government to quickly control this situation. He stressed that the ability to put an end to armed conflict in Kaduna state lies with traditional leaders. He therefore requested the assistance and commitment of District Heads (*Hakimi* and *Ardo*) in this respect. In closing, he acknowledged the role the CDD has been playing towards curbing conflict and restoring peace in Kaduna state and its acceptance to sponsor this programme despite the short notice. Following these opening remarks, the Director-General of the Kaduna State Department of Chieftaincy and Local Government Affairs also emphasised the role of the *Hakimai* and *Ardo* in peacebuilding and conflict resolution. The DG finally appreciated the huge support the District Heads have been given to his office towards addressing conflicts in Kaduna.

Training and Facilitations

Two Modular Training Presentations were made during the programme. The first was led by Dr Murtala Rufa'i, while the second by Dr Abdullahi Gambo. During the interactive training, Dr Rufai's discussion highlighted the problems and dynamics of conflict in Kaduna and Northwest generally. Again, he affirmed the existence of collaboration between criminal gangs like cattle rustlers, the Bandits, Boko-Haram, ISWAP and Ansaru groups. He noted that this disheartening situation was due to the government's neglect of the role of District Heads in rural community development and peacebuilding. The dynamics of the conflict suggest that it has gone beyond labelling, finger-pointing and tribal accusations as everyone is involved – therefore no particular tribe could be accused of perpetrating the conflict or could be exonerated from the acts. He remarked that the root causes of the conflict are injustice and bad governance. He said the acts of banditry and kidnapping involved all tribes and even foreigners. For example, it was observed that those involved in the Abuja-Kaduna train attack were people of different ethnic backgrounds. As a result, he called all participants to wake-up from their slumber, or else the flame of the armed conflicts would spare no one.

The second Modular Training Presentation was led by Dr Abdullahi Gambo on Religion, Fake News and the Role of Traditional Rulers in Peacebuilding. The discussion was streamlined along the main qualities of a leader/peacebuilding actor, who must accept his errors and quickly respond to them. He articulated the importance of leaders/participants knowing their followers and the nature of their relationship with their followers. He noted that today, in many communities in the Kaduna, there is a general loss of trust between the traditional leaders and their followers. In order to address

this problem, efforts should be more geared towards identifying the root causes of the problem, rather than solely trying to find solutions – since problems could easily resurface. In conclusion, he identified steps involve in addressing the problem of armed conflict, including ways to deal with problems caused by the manipulation of religions and fake news. He used a conflict analysis framework to demonstrate that the correct order was to first identify problems, then analysing the issues, before recognising approaches to be adopted and then lastly, taking action. He stated that in building the framework of conflict resolution participants should avoid the distraction of classifying issues by religion, ethnicity and basing it on fake news.

Further to the above, based on the facilitation and discussion, participants noted that fake news was often circulated without sources being verified. In a charge to the traditional leaders, he stressed the maxim that “leaders are not born, but made”. He added that they were responsible for different categories of people – those who like them, and support their efforts, and those that do not. Participants were led to identify synonyms to conflict in Hausa language as: *rigima*, *kalubale*, *rikichi*, *tashin-hankali*, etc. Based on this, participants were asked whether conflict is good or bad. It was agreed that conflict has both positive and negative effects. Thus, non-violent conflict has its benefits, but once escalated into “*tashin-hankali*” (violent conflict), then the effects become be negative. The discussion concluded with traditional leaders (District Heads) role-playing scenarios requiring conflict resolution through interaction based on syndicate groups and experience sharing.

The Dialogue and Experience

Participants were divided into syndicate groups to discuss, share their experiences and provide recommendations. Each group made impressive presentations of their experiences that led to series of questions and open dialogue. The following are a summary of experiences shared by the participants.

- i. Armed bandits largely live and conduct their criminal activities in the forest. Government is aware of this trend but seems nonchalant to address it. Various tradition leaders have reported this to government and security agents.
- ii. Traditional leaders have been removed from the process of police recruitment. Thus, most *Hakimai* and *Ardo* are not aware of the officers in their jurisdiction. At this junction, *Hakimai* Gora had to be excused because he learnt that his wife had been kidnapped.
- iii. Lack of collaboration and synergy among Community Based Organisations (CBOs) in peacebuilding and conflict resolution.
- iv. There was no delineation of functions and activities of the *Hakimai* and *Ardo*. In fact, the government is currently working off an Executive Order developed without the input from District Heads.
- v. Traditional leaders have generally failed in their roles of profiling people living within their domains and are not adhering to their cultural ethos as a basis for their leadership roles, peacebuilding and conflict resolution.
- vi. Lack of a codified law guiding the activities of District Heads (*Hakimai* and *Ardo*) in their various communities (and even if it exists, they are not aware). This is a huge gap in the operation and

- activities of traditional leaders in peacebuilding and conflict resolution in Kaduna State.
- vii. Government seems to be somewhat oblivious of and/or refused to appreciate the roles of the *Hakimai* and work with them in addressing the problems of armed banditry and kidnapping.
 - viii. Evident existence of injustice and denial of people's rights in various communities by the traditional leaders and Government.
 - ix. Sources of Conflict: the main sources and escalators of conflict are predominantly from weak leadership and prolonged injustice, as well as weak internal conflict management framework due to the inexperience of some District Heads who assumed their roles by inheritance and without any experience about leadership.
 - x. Major Challenges in Conflict analysis: the major challenge is the formation of Development Associations and other Community Based Associations in Kaduna State, which has weakened the power of District Heads. The activity of *Miyyetti Allah* was cited as a debilitating prime example, in which its members abrogated judicial responsibilities in the rural areas. The member of the organisation acknowledged the jurisdiction of their bosses more than the constituted authority of the District Heads. Another perspective to this problem was that the District Heads themselves accorded power to some of these Development Associations by giving them power to adjudicate on some social conflict cases.

Highlights of Policy & Training Issues

The following are highlights of policy issues generated from the training for further capacity building engagements.

- i. One of the major challenges at the community level in Kaduna State is a lack of respect for the office of traditional rulers by various security agencies. There is little, or no, collaboration in the intelligence sharing between the security agencies and the *Hakimai and Ardo*. This is even more aggravated by the fact that security officials accord more respect to political office holders more than the *Hakimai and Ardo*, and some go as far as failing to recognise the role of traditional ruler in their communities. Consequently, all efforts to address the conflict are always futile from the start.
- ii. Another major challenge is that conflict and civil matters are better resolved by traditional rulers using traditional conflict management. But few judges agree to consult traditional rulers once cases are brought to court. This problem appears to be more poignant with the *Shari'a* Court than modern Magistrates.
- iii. Communication gap between various agencies of Government and the District Heads.
- iv. *Hakimai and Ardo* are not consulted when community police officials are recruited, despite the fact that they are better informed about the altitude and profile of every member of their communities.
- v. *Hakimai and Ardo*, and in general traditional rulers, have been detached from appointment of political issues and the selection of political office holders have been carried out without input from the traditional rulers. As such, the political leaders have no respect for

the traditional rulers. This makes the *Hakimi* and *Ardo* irrelevant in their domains.

- vi. The Kaduna State Government has not done enough to empower traditional rulers to engage conflict resolution.
- vii. Community laws that guide the activities of the traditional rulers have become out-dated.
- viii. There is a lack of security vote (funding) required for running the day-to-day conflict resolutions and peacebuilding activities of traditional leaders.

Recommendations

To overcome these challenges, the following policy points were suggested in order to strengthen the governance system, building the capacity of the traditional rulers (District Heads) and ensure effective functioning especially in areas of peacebuilding and conflict resolution:

- i. An interactive training session should be organised for heads of various security Agencies and the District Heads on conflict resolution and peace building. This will provide an opportunity for both groups to understand their roles, limitations and areas of collaboration and synergy for better achievements. It will also help of deal with the issues of distrust, while instead helping to build transparency and mutual respect in the discharge of their security responsibilities.
- ii. The modern court system, especially in multi-religious communities such as Kaduna state, obstructs the efficacy of traditional peacebuilding and conflict resolutions mechanism and strategies. To

manage this problem and to further empower traditional leaders to discharge their role and improve the efficacy of decisions, traditional rulers should be incorporated into the justice and resolution structure.

- iii. The *Hakimai* and *Ardo* should be duly involved in the process of local police recruitment to avoid employing criminals and bag eggs among the people.
- iv. There should be a community act/law that will guide the activities of *Ardo* and *Hakimai*. The current Executive Order and other laws governing the operations of traditional leaders must be accordingly harmonised and gazetted.
- v. Capacity trainings to improve the knowledge of *Hakimai* and *Ardo* regarding their duties and functions should be regularly provided.
- vi. *Miyetti Allah* has grown too big to overshadow and usurp the traditional role of *Hakimai* and *Ardo*. In this regard, perhaps as a pilot and a quasi-experiment, the *Miyetti Allah* organisation should be reformed and its duties overhauled, clearly designated and limited to avoid unnecessary overlap, confusion and conflict. Kaduna State should set an example.
- vii. To curb the escalation of armed violent conflict and achieve sustainable peace in Kaduna state, the *Hakimai* and *Ardo* should be at the centre of any conflict resolution efforts. To support this assertion, reference was made to the success achieved in Polio Vaccination in Nigeria. It was argued that the programme failed to achieve a

significant coverage until when the District Heads were involved in community sensitisation mobilisation.

Conclusion

“An appeal was made by the Honourable Commissioner Internal Security and Home Affairs, Mr Samuel Aruwan to CDD to assist in organizing/sponsoring a dialogue meeting between the District Heads in Kaduna state and the Heads of various security agencies.”

The above request by the Honourable Commissioner of Internal Security and Home Affairs sums up the huge success of the training programme for District Heads and *Ardo* in Kaduna State. The training programme has indeed achieved its set objectives. The participants were enthusiastic, receptive, motivated, concerned, responsive, open-minded and responsible. Gaps were highlighted which evidently continued to obstruct the contributions of District Heads and *Ardo* in peacebuilding and conflict resolution. Further training, especially in key areas highlighted above should be periodically provided. This would not only enhance and strengthen their role in the enterprise of conflict resolution and peacebuilding, but will ensure efficient collaboration and synergy between District Heads and *Ardo* on one hand and all relevant security agencies and stakeholders/actors of community peace on the other. CDD should, therefore, as a matter of expediency respond to the appealing request by the Honourable Commissioner of Internal Security and Home Affairs, Kaduna State.

Appendix

Analysis of Training Evaluation Survey

Pre-training and post-training surveys were conducted to evaluate gaps in participants' knowledge, the effectiveness of the training and to ascertain whether the content of training met the expectations of participants. The pre-training evaluation focuses on rating the previous knowledge of the participants about conflict the dynamics, fake news, role of traditional leaders in peace building and the aspect(s) of conflict resolution and peace building that interest them most. All responses were rated on a five points scale, with exception of areas of conflict resolution.

Pre-Training

The Pre-training survey indicates that out of 36 participants that participated in the survey, 44.4% of the participants had a good knowledge of conflict dynamics, 27.7% had a very good understanding of conflict dynamics, 22.3% had an average understanding while 5.6% has poor understanding. In relation to fake news, 36.1% had an average knowledge of fake news while 11.1% had a good knowledge of fake news. However, a significant number of participants admitted that their understanding or knowledge of fake news is poor (27%) and very poor (19.4%) respectively. A majority of the participants claimed to have very good (41.7%) or good (52.5%) knowledge of the roles of traditional leaders in peacebuilding. Only 5.6% of the total participants admitted that they had an average understanding of the roles of traditional leaders in peace building. On the aspects of conflict resolution and peacebuilding would interest them most, 50% of the respondents had more of an interest in understanding conflict dynamics, while 47.4% indicated that understanding the roles of traditional leaders would interest them most. Only

2.6% chose fake news as the aspect they would want to understand. Participants expected to learn how they can help in curbing armed conflicts and improve the level of participation by Districts Heads in peace building interested.

Post-Training

The post-training survey indicates that after the training, the percentage of participants with a very good understanding of conflicts dynamics increased from 27.7% to 29.6%, while those with an average level of understanding increased from 22.3% to 37.3% and none with poor level of understanding (an improved from 5.6% recorded during compares the pre-training survey). The analysis of respondent's knowledge about fake news equally indicates at least 28.5% of the respondents that attempted the survey now have a good knowledge of fake news compare to 16.5% of respondents during the pre-training. On the roles of traditional leaders, the number of participants with 'very good' knowledge increased from 35.7% pre-training to 41.7% post training. Only 5.6% still claimed to have average knowledge of roles of traditional leaders in peace building compares to 28.57% during the pre-training survey. 65.4% of respondents stated that the role of traditional leaders in peace building interested them the most, with a further 89.3% stating that it was an aspect of conflict training they are now confident in working on. Overall, it can be concluded that the training has really improved the understanding of the participants about conflict resolution and peace building.



Please mark the correct box below

Introduction

- This questionnaire was designed to assess your participation regarding this consultative engagement.
- This is not a “test” and you will not be “graded” on your performance. Please complete all questions on your own and to the best of your ability.

Name/Phone Optional:

.....

1. Following the training, could you please rate your knowledge again on this:

a. Conflict Dynamics

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

b. Fake News

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

c. Role of Traditional leaders in Peacebuilding

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

2. Which one of the sections do you think is of important to you?

<input type="checkbox"/> Conflict Dynamics	<input type="checkbox"/> Fake News	<input type="checkbox"/> Role of Traditional leaders in Peacebuilding
--	------------------------------------	---

3. Which one of the introduce modules do you think you can work effectively with?

<input type="checkbox"/> Conflict Dynamics	<input type="checkbox"/> Fake News	<input type="checkbox"/> Role of Traditional leaders in Peacebuilding
--	------------------------------------	---

5. Was your expectation meet? Yes No

If Yes, could you please explain:

.....

6. In your opinion, how can we improve on the Dialogue



.....
.....
.....

7. Any other comment?

Please mark the correct box below

Introduction

- This questionnaire was designed to assess your participation regarding this consultative engagement.
- This is not a “test” and you will not be “graded” on your performance. Please complete all questions on your own and to the best of your ability.

Name/Phone Optional:

.....

4. Kindly rate your knowledge on this:

a. Conflict Dynamics

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

b. Fake News

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

c. Role of Traditional leaders in Peacebuilding

<input type="checkbox"/> Very Good	<input type="checkbox"/> Good	<input type="checkbox"/> Average	<input type="checkbox"/> Poor	<input type="checkbox"/> Very Poor
------------------------------------	-------------------------------	----------------------------------	-------------------------------	------------------------------------

5. Which one of the sections will you be of interest to you?

<input type="checkbox"/> Conflict Dynamics	<input type="checkbox"/> Fake News	<input type="checkbox"/> Role of Traditional leaders in Peacebuilding
--	------------------------------------	---

3. What is your expectation of the Dialogue could you please explain:

.....

4. Any other comment?

.....

