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TRADO-POLITICAL INSTITUTIONS AND COLONIALISM IN HAMLAND OF SOUTHERN KADUNA: PERSPECTIVES ON SOCIETAL PEACEBUILDING

Elisha Mallam Duchi [1] & **Felix Onyela** [2]

Department of Peace Studies and Conflict Resolution, Faculty of Social Sciences, National Open University of Nigeria, Abuja [1 & 2]

Corresponding Email: elishamallam@gmail.com [1]

Abstract

The advent of colonial rule and the implementation of the indirect rule system altered the indigenous political structure through the establishment of *Kpop Kpaar*, which diminished the political, religious and judicial authority of *Kpop Ku* and *Shetiri* in social regulation. Also, dearth of literatures about these trado-political institutions continues to obscure their significance and effectiveness in maintaining, sustaining and building peace in Hamland. The study therefore examined the relevance of trado-political institutions with comparative analysis of Western and African systems in building sustainable peace; impact of Westernization in Hamland; and cultural and environmental imperatives of trado-political institutions. The study employed a qualitative research design based on a systematic review of secondary sources, including scholarly publications, books, official reports, and archival records. The analysis is anchored on functionalist theory, which emphasizes the importance of institutions in sustaining social order, stability, and cohesion. Findings indicated that colonial and post-colonial governance arrangements significantly transformed Hamland's traditional political system, resulting in the decline of indigenous mechanisms for historical peacebuilding, communal values and collective solidarity. Nevertheless, the study found that *Ku* and *Shetiri* institutions continued to serve important functions in conflict resolution, cultural preservation, environmental management, restorative justice, and community reconciliation. The paper contended that lasting peace in Hamland and other African societies cannot be achieved through exclusive reliance on imported political and judicial frameworks. The study concludes that the revitalization, adaptation, and constructive

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integration of indigenous institutions are indispensable for effective peacebuilding, conflict prevention, and the preservation of cultural heritage in contemporary African societies. The study suggested the integration and transformation of autochthonous system in conformity with modernization for effective and sustainable peacebuilding in Hamland.

Keywords: Hamland, Trado-Political Institutions, *Ku*, *Shetiri*, Peacebuilding, Southern Kaduna.

Introduction

Prior to the advent of colonialism, and Abrahamic religions of Judaism, Christianity and Islam: African societies experienced intra-relative peace, security and less acts of criminality. This was due to the fear of punitive/restorative justice system, provided by the African trado-political, religious and cultural institutions that enhanced enforcement of laws and policing of the autochthonous societies (Amaechi-Ani *et al,* 2020). African states in its pristine form embodied in its traditional institutions both the religious, judicial and political powers. This enhanced peaceful and harmonious relations within the society. In Hamland of Southern Kaduna, the trado-political institutions comprise *Ku* and *Shetiri* (*Shatir*) for maintenance of political and social order, within the society (Duchi *et al*, 2023; John, 2017). *Ku* and *Shatir* institutions are headed by *Kpop Ku* (King of the Masquerades) and *Shengy Shetiri* (Leader of Women Cult or Womenfolk). *Kpop Ku* possessed political, judicial and religious powers. These powers were central to the maintenance of justice, customs, traditions, and values of the socio-political and cultural order. The advent of Colonialism relegated these institutions with the introduction of *Kpop Kpaar* (Hausa Chief). Though *Shatir* still exist, their powers in enforcing environmental peace and harmony faced persistent danger of systematic elimination. The political and judicial powers were excised from the *Kpop Ku* as King of the Masquerades*,* leaving it with just religious powers. Resulting from this, the *Kpop Ku* now acts as Chief Priest (Duchi *et al*, 2023; John, 2017).

Before the arrival of foreign and domestic colonizers, *Kpop Ku* was the sovereign. Introduction of *Kpyop Kpaar* (Hausa Chieftaincy System) as indirect rule system's instrument resulted in relinquishing the political powers of *Kpop Ku*. Enforcement of political and social order; and performance of religious rituals to appease the gods when in conflict with societal order, was the prerogative of *Kpop Ku* (Y. Gama, Personal Communication, 17th September, 2024). John (2017) conception of *Kpop Ku* as Chief Priest resonates with its modern functions; but the ancient practice. *Kpop Ku*, in its pristine form, embodied politico-religious and judicial powers. The holder of the stool was empowered ancestrally, to perform functions in line with its powers. This was to maintained political and social control of the traditions and customs of the people of Hamland in Southern Kaduna, Nigeria (Duchi *et al*, 2023). *Kpop Ku* powers enabled him to function as a Sovereign, to achieve peace and harmony through enforcement of obedience to societal norms and values. The sovereignty of Africa, cultural imperatives and practices were neutralized by the imposition of absolute political rule. The efficacy of trado-political institutions in establishing effective foundations for peacebuilding became immobilized. Foreign driven norms and values, centered on the power of external norms rather than the meanings and values of autochthonous environments, pollute local peacebuilding efforts (Onuoha, 2023). He added that, most prominent voices in peacebuilding environment within Africa are transplanted ideas and knowledge developed from elsewhere.

Curtis (2012) stated that, African peacebuilding spaces had been altered through discourse and practice that played out differently in diverse locales, thus making the trajectories messy and multifaceted. Peacebuilding process cannot be extricated from

people's cultural imperatives. Peacebuilding in Africa is as old as conflict, and the autochthone mechanism had significant success in maintaining order and peaceful coexistence among groups. Shaka Zulu, a state-builder amassed about 40,000 standing armies comprised males and females. They served between late thirties and twenties thereafter transitioned to civilian life through marriage, by leaving their regiment and establishing their homestead (Curtis, 2012). Shaka, the Zulu Chief, was a sovereign who embodied enormous powers that enhanced decision-making in line with Zulu Kingdom's cultures. Zaum (2012) reinforcement of Boutrous-Ghali's notion of peacebuilding through identification of and support for structures that gives strength to and solidify peace, which prevent relapse to violence either physical or structural, gains potency with the notion of institutional reforms and respects for human rights. Traditional political institutions were majorly considered not in tune with modern norms. However, cultural practices that support and built peace, remained indelible in the sand of time. Trado-political institutions of Hamland had built peace into the fabric of its societies, through diverse approaches in its pristine nature. Alteration and reworking of these interventional approaches, ignoring cultural intelligence, often neutralized its efficacy (Curtis, 2012; Guo, 2025).

Duchi (2025) asserted that, changing the cultural dynamics that eliminate relapse into violence requires cultural intelligence which implied ability for reconnecting broken relationship between and among people with diverse perspectives. This is for proper understanding of people's peculiar ways of living (Guo, 2025). Transformation of conflicting relationship requires strict adherence to context of the societal cultures; but boardroom analysis of the situation. Factors for conflict and transition to violence are peculiar to its environment. Most analysis focused on end product of violence, while ignoring the process that shaped people's cultures and traditions. Maitama (2025) believed that conflict management is shaped by cultural norms and values. The individuals and groups involve prefer confrontation, harmony-seeking avoidance, collaboration, competition, accommodation, compromise among others. Whichever approaches adopted to explain dispute within a locale, had to conform to the cultural intelligence of the autochthonous people, that established institutions to resolve, transform, manage, prevent and reconcile adversarial relationships (Duchi, 2025). Conflicts in pre- and post-colonial Africa had undergone genetic mutation. Its problem-solving approaches reflect a foreign induced vaccination-type intervention. Africa had its peculiar problems accompanied with its distinctive solutions. However, colonialism changed the conflict dynamics to suit its pervasive socio-political domination. This entails building unequal playing field for the nation's elite to leverage and reproduce power relations for domination and control (Gadkari, 2022). Pre- and post-colonial Africa was driven by communalism and individualism, respectively (Duchi *et al*, 2024). Gadkari (2022) stated that, identity reconstruction, in which dominant liberal and neoliberal actors adopted the persona of contemporary peace builders intervening to resolve purely postcolonial problems. Unfortunately, the planted problems had mutated within the context of the environment. Boardroom diagnosis and prescription have failed to treat the ailment except homegrown solutions provided by *Ku* and *Shetiri* trado-political institutions.

Cultures and perceptions shapes conflict whether dispute or dilemma. While dispute determinants could be applicable to various context within its 2:1 this implied two people fighting over one thing. However, dilemma may face cultural complexities within 1:2 definitions, which implied a person faced with the challenge of choosing one from among important needs (Gbemisola & Durojaye, n.d). Dispute adversarial relationship is a function

of two actors scrambling for a thing of value. The analysis of dilemma could be contextual. If a man is faced with the choice of marrying a woman who is good in bed and beautiful, and the one who is good in the kitchen. Meanwhile, another man loves beautiful women replete with sexual excitement, and a foody personality. In a polygamy society, men could marry all these women, but the monogamy society. Therefore, the cultures of societies are central determinants of conflict neutralization; but the court.

Statement of the Problem

Enforcement of societal norms and values are a function of existing political, religious and judicial institutions. Application of Westernized institutional theories and practices on indigenous conflict continually inhibit sustainable peacebuilding when existing trado-political institution are either relegated or neutralized. Colonialism's adoption of indirect system and its consequent perpetuation by colonially privileged ethnic groups enforced the neutralization drive. These include subjugation of indigenous traditional institutions under majority group's systems. Accompanying this is the issue of foreign religion, with the perception that, trado-political institution's practices were barbaric. Convergence of Western and African cultural practices establishes a destructive conflict relation whereby, dominant cultures superimposed itself on the less dominant ones. Utilization of Westernized ideas in understanding African conflicts in their natural context and phases, constitute a misnomer. Differing context, phases and cultures requires it analysis and interpretation from its own viewpoint. An imported concept to address indigenous conflict relationship often creates the crisis of wrong diagnosis and prescription for an ailment. This establishes an endless treatment without cure. Firstly, Westernized trado-colonial political system neutralized the efficacy of African traditional political system in addressing its peculiar conflict relation. This approach was further worsen by indigenous colonial system, like the *Kpyop Kpaar*. This undermined and relegates Hamland's traditional political system. An effort toward learning other people's cultures only makes the learner playing second fiddle. The reason has always been "if it is not you, it can never be like you". Conscious efforts towards peacebuilding from people's ways of lives, is often confronted with challenge of structural foundations build from outside. Assessment of environmental dispute relation, which lacks proper understanding of the context and phases often creates self-delusional crisis. Most experts in conflict studies often ignored the factor of environmental and cultural imperatives in drawing conclusions about a given conflict.

Objectives of the Study

The study sought to examine:

i. The relevance of trado-political institutions in the 21st century
ii. Western and African trado-political system in sustainable peacebuilding
iii. Impact of Westernized systems in Hamland
iv. Cultural and environmental imperatives of trado-political institutions

Methodology

This study adopted systematic review of secondary data for critical analysis. These data were sourced from Web of Science, Scopus, ProQuest Social Sciences, PsycINFO (APA), Science Direct, and Social Science Research Network. The scope comprises review of related literatures on the topic from global, regional, and national levels. Secondary data from scholars with strong visibility from global, regional and national within the above concepts were consulted. This adds value to the quality of current discussions and arguments within the field of investigation. The study underwent systematic collection, analysis, and synthesis

of data in line with the research objectives. These include journal publications, government archives, and reports to response to the research objectives. Data outside these parameters were excluded.

Literature Review

Trado-Political Institutions: Trado-political institutions in the 21st century like indigenous Chiefdoms within Hamland of Southern Kaduna and surrounding traditional councils and the customary systems of justice delivery continue to experience transformation. The Hamland trado-political system witnessed the evolvement from Kpyop *Ku* to *Kpyop kpaar* political system. There was transition from *Kpop Ku*, and now Kpop Kpaar, who operates under the state apparatus as instrument for peacebuilding. The functions of being the custodian of community's cultures and traditions placed these institutions as pivotal tool for reconciling differences, removing causes for and managing disputes for the reason of changing destructive adversarial relationships peacefully. Traditional political institutions played significant influence in managing their subjects' discontents, and build bridges across other communities and security forces to maintain law and order (Bawa, 2025). However, the institutions of *Kpop Ku* in its pristine form, embodied both political, religious and judicial powers. It was a typical definition of sovereign. Institutions of *Kpop Ku* supported by *Shetiri* were responsible for enforcing community's norms, values and mores. These help build peace when citizens were in conformity with societal rules and regulation: the foundation for sustainable and functional law and order. The process of transmitting obedience to traditions and societal norms becomes a culture that defines individual characteristics within these communities. Possession of political, religious, and judicial authority or all of it constitute absolute authority that *Kpop Ku* had in pre-colonial Hamland. This was akin to the notion of divine right of King; but the Caliphate and Theocratic systems (Ogbunkwu, n.d; Singh & Raj, 2026).

The importance of trado-political institutions in modern states and nation building is hinged on its ability to maintain people cultures and traditions. Culture encapsulates all aspects of human activities; include music, technology, and poetry, among others. Trado-political institutions served as reminder through folktales of people ways of life from golden ages to modern generations. In modern Hamland of Southern Kaduna, *Ku* and *Shatir* (*Shetiri*) institutions holds cultural weight in managing local disputes like land and marital matters, and enforcing communal morality among others (Duchi *et al,* 2024). Ihunko (2025) pointed out that, *Ekpe* had function for centuries as a governance system, religious organization, and a cultural preservation mechanism. *Ku* and *Ekpe* performed same functions except for political and judicial powers in modern system. *Ekpe* meaning Leopard is akin to the Hamland description of all its sons and daughters of (Leopard) meaning *Wey* and *Tir Nanggwang*. *Ku* and *Shetiri* members and historical enthusiast had kept the oral history across generations. While political and judicial powers had become exorcised, religious functions became sustained. This had become the instrument for cultural preservation for centuries, during political colonization and now economic imperialism. *Ku* and *Shetiri*, alongside *Ekpe* trado-political institutions had help safeguard the autochthonous knowledge across generations.

Wey and *Tir Nanggwang* is a common refrain among Ham people. It reminds members of their shared history with the Leopard: A brave and strong member of the Cat family. This animal's symbol traditionally reflects the Ham people. Onasanya (2025), stated that across the continent of Africa generally, and Nigeria in particular, animal carvings hold

meanings that extend beyond mere decoration. They serve as markers for power, spirituality and identity. Ham people are traditionally and spiritually identified with the Leopard till date. This is exemplified with the decoration of the traditional stool of Kpop Ham. Power, spirituality and identity are a function of perception. Believe in the trado-political system to cleanse and rain curse on the society, had sustained its relevance over the years. The centrality of *Ku* and *Shetiri* in maintaining land disputes and environmental peace respectively cannot be ignored. *Ekpe* fraternity, *Ku* and *Shetiri* cult have been used to manage, resolve and transform conflict, and enforced decisions for peacebuilding. The need for a sovereign authority that ensure adherent to societal rules and regulations, maintain peace and security in particular, and development across all facet of human endeavor, led to adoption of trado-political institutions (Eke *et al,* 2023). These had maintained societal harmony before colonialism replaces *Kpop Ku* with Kpop Kpaar, under the indirect rule system. And today, the current systems could not address societal peacebuilding challenges until recourse to trado-political systems of *Ku* and *Shetiri*.

Trado-Political Systems

The inability of the Westernized system to addressed conflicting issues indigenous to most African societies requires a fusion of both systems to build sustainable peace. A fusion of state-centered, rights and rule of law based with autochthonous consensus, restorative, and community based approach, a prerequisite for a constructive foundation for lasting peace (Oluyemi & Akinwunmi, 2025). Fatile *et al* (2013) point out the need for traditional rulership and modern-state institution meeting. An integration of both sides compliments the weaknesses, and strengthens each system to build peace for community's development. Europeans incorporation of its monarchy into modern political system helps in the maintenance of its diverse cultures and languages across generations. The British had sustained its trado-political institutions across centuries. Britain recognizes the king as sovereign, even though it has other kingdoms summed up as United Kingdom. The operation of constitutional monarchy had become sustained, maintaining British cultural traditions for centuries. The role of the British monarch had not become relegated. It has become strengthen to continue its role as the custodian of British culture and traditions across generations. While this is so in other climes, the Nigerian political system directly neutralizes the powers of its traditional institutions through external and internal colonialism (Musa *et al,* 2024). The wisdom of *Ku* and *Shetiri* in managing customary issues within communities had become grossly underutilized. These institutions played significant roles in building and sustaining peace from ancient times to the modern days. They midwifed the societal transition and transformations. They helped to maintain and promote cultural traditions that sustained law and order, peace and progress. The modern states structures are standing on the foundation of peacebuilding structures laid by the autochthonous societies (Fatile *et al,* 2013). Customs and traditions of communities have been maintained and transmitted from across generations.

Hamland's trado-political institutions were central to maintaining environmental peace, from ancient times till date. The practice of respecting norms and values regulating access to sacred places, established the practice of environmental conservation. Deforestation is generally restricted across certain forests and areas in Hamland's society of Southern Kaduna. *Ku* active participation in *Kha Ku* (Oath taking) was important in settling land and other family disputes among conflicting parties. During the process of oath taking to reflect innocence, the guilty parties are made to face the consequences of their actions, proportional to their offences. However, guilty parties' in adversarial relationships today are

comfortable going to court than *Kha Ku* in *Yeer* (Oath taking in Shrine). While the Court system requires presentation of facts, *Kha Ku* demands nothing other than the truth. The foundation of administration of criminal justice in traditional settings, stands on the grounds of truth other than facts, which requires evidence that might not be substantiated (Duchi *et al,* 2023). Technologies, music, arts, language, creativity among others, are all elements of culture. These give people their identity. People's ways of living is an essential determinant on how the society functions. However, the functioning of a given society is a product of their ways of lives reflected in their norms, rules, and values. Trado-political institutions like *Ku*, *Sheitiri* and *Ekpe*, are key to enforcing these cultural values and traditions, which are largely responsible for the evolution of societies from ancient to modern era (Ihunko, 2025). These rules govern human interactions, regulate disputes and prevent conflict transformation into violence. Hamland's confederates culturally functions communally but now. Community's discipline and child's development are essential features of its lifestyle. All insecurities are considered sacrilegious by the community. And it is the community's responsibility to eliminate health, food, educational insecurities (Duchi *et al,* 2024).

The ability for *Ku* and *Shetiri* to sustain peace building lies in the recognition of the informal roles these institutions continue to play in enforcing communal rules and regulations. From the perspective of environmental peace, *Shatir* continue to dissuade deforestation, thereby promotes forest conservation. Meanwhile, *Ku* remained relevant in the aspect of holding people accountable for their actions, and therefore promotes been truthful. At the center of building sustainable peace is the intersection of justice and mercy, love and truth within the context of *peace confluence* (Duchi, 2025 cited Agbu and Anike-Nweze, 2006). *Peace Confluence* entails building sustainable peace through the integration and fusion of love, justice, mercy and truth. *Ku* and *Shatir* employ *fain* (fine), within the context of restorative justice system but punishment. It main consideration is to bring back a recalcitrant member of the community, who is operating outside the context of acceptable standard and expected behaviour. Peace confluence function in this aspect by showing love and mercy for someone who had gone astray, while fining the recalcitrant member who admitted wrongdoing through justice and mercy. In contemporary societies, replete with conflict at both structural and physical state, both the court and alternative dispute system had not been able to address all. The trado-political systems relevance become apt in the face of dearth of ability to fix culturally related conflict (Duchi *et al,* 2023). In traditional Ham societies, communalism takes precedence over individualism. Brothers often sacrifice their comfort to protect the integrity of each other and to prevent conflict at home. They often provide food to homes without the knowledge of their wives. This is to avoid hunger and disrespect from among women. They practically managed family conflict and enforced peace within their communities. Similarly, deviance was not welcome in the society. Any child, whose actions are not in conformity with the societal acceptable code of conduct, would be made to face the community's disciplinary procedures. Children from families which constitute the society, becomes members of the society. Ham people believed that, a child's bad behaviour could have significant destructive impact on other children. It is therefore the duty of all to bring every child to acceptable behaviour (Duch *et al,* 2025).

Westernized Systems in Hamland

Western political, judicial and religious systems continue to neutralize the powers of traditional political institutions in Hamland. Prior to the colonial era, *Ku* embodied political, judicial and religious powers in the administration of justice, enforcement and transformation of rules, and performance of religious rituals. The latter in particular was

considered idol worship. Converts into Christianity discarded all the effectiveness of *fain* in controlling deviance within communities. Trado-political institutions have held the society effectively, until the advent of Westernization. It held firmly communal strand of unity, peace and progress by inculcating the virtue of community and humanity in the hearts of its citizens across generations. Folktales were the principal instrument for communicating community's values and norms (Duchi *et al,* 2023). Like all human societies, family units constitute the foundations for how human communities are built. The prerequisite for sustainable peace evolved from the family. The culture of peaceful interactions and behaviours from home to school start from the family unit. Each society has its peculiar way of life distinct from other that had sustained it for centuries. Most unwritten communal cultures are transmitted across generations through folktales from families within homes. These are further sent to the general societies which form the base for which such a society behaves. Societal behaviours become a culture: their peculiar way of life. Western and Hamland's cultures interact during colonialism and now. The former superimposed itself on the latter. The clash between Western and Hamland's trado-political systems engineered a distortion in the cultural disposition of the autochthonous people in their original form. The emphasis on majoritarian democracy, civic rights and duties, geographic borders and the intrusion of globalization in all facets of human endeavors, had created convergence and divergence of opinions. While *Ku* and *Shatir* enforced community's rules to achieve peace and security through the adoption of religious means, Western civilization perceived these institutions as idolatry. The effectiveness of the two systems when put to test revealed that, Westernization neutralizes the efficacy of trado-political systems; and equally failed to address certain culturally related conflict (Musa *et al,* 2024, p.172).

The court system could not address cases of incest, intrusion into conserved forest areas, and adherence to peculiar societal values. Resolving incest requires transforming the relational aspects of the people in context, through the process called *har yari*. Managing violation of societal rules like non-intrusion into forest reserve areas entails the application of *fain.* Sustained deforestation in most rural communities in Hamland today, is a function of neutralization of the powers of these institutions (Duchi *et al,* 2023). They no longer have the power to regulate certain deviant behaviours not captured by the Western legal systems. The culture and civilization of Western system became the instruments of colonial domination based on the information from explorers, missionaries, and the merchants (Uyiosael, 2025). These became the central elements for political control of all that had to do with local system in Hamland particularly, and most African societies generally. Africans were taken off their known political, religious, cultural, and traditional environment; and into unknown territories. They have been struggling to survive in the new system without success and brain washed to believe a reversal to the old system as retrogression. Arab-Islamic and European-Christian values and lifestyles had become assimilated and to a large extent, indigenized in African societies (Arowolo, 2010, para.18). The Arabic cultural heritage of turban through internal colonialism had become mode of dressing for *Kpyop Kpaar* traditional institutions. Government had gazette Kpop Kpaar, and the world recognized it as Hamland traditional institution instead of *Kpop Ku* the original King for autochthonous confederate communities (B. Dogo, Personal Communication, 3rd February, 2026). While the colonial search for indirect rule administrative instrument was on, efforts were not made to unite all confederates under a harmonious federal system with one *Kpop Ku* at the helm of affairs. The Hausanization of Hamlands system destructively changed it from its pristine

nature to the current state for administrative purposes. The practice was more like taking sea animals with swimming skills to survive on land.

Cultural and Environmental Imperatives

Culture is said to be a way of life. And its core elements include language, music, arts, and technology. Each environment has its peculiar cultural traditions that shaped their reasoning in particular, and critical thinking generally. Domestication and the practice of Western democratic political system for centuries before supplanting African political systems, established a political injury that African societies had continue to find solution without hope in sight. Description of democracy as the ultimate form of governance is questionable based on the fact that, China operates a different system, and has become the second world biggest economy. Transplantation of Western-styled political system into African political environment is akin to moving aquatic animals to survive terrestrially. From ancient times, African societies had advanced civilizations (Onyejekwe, 2024). Ancient Egypt and Songhai empires were global powers, rich in knowledge, technology among other civilizations. They were never democratic but developed and control global trade for thousands of years. Democracy which originated from ancient Greek city state was an aftermath. Each society has its unique characteristics pertinent to its very existence. The Chinese are typical example of society outside the Western-styled democracy that had advanced beyond the advocacy of democratic system as the global ultimate. At the heart of developmental drive is the human person, from an environment with their cultural traditions that shaped their worldview (Feelnubia, 2025).

Establishment of trado-political institutions is based on native laws and customs, which constitute the social, political and cultural arrangements. Alien laws and cultures from different environments faced survival, efficiency and effectiveness difficulty. The environment provides the information that form peoples worldviews. Lack of effective understanding of the intrigues of a given locale proof tough for people outside that area. The challenges of societal development are largely based on the inability of foreign systems survival in unknown territories. Modern African political systems and its institutions suffer from dearth of connection with the reality of its well established customs and traditions, which had sustained it before the arrival of the Europeans and Arabs systems (Opasina, 2016). People's tradition and custom in their environment define them. Neupert-Wentz and Muller-Crepon (2023) stated that British colonies were governed with more reliance on pre-colonial institutions. However, these were only instruments for indirect system of tax collections and resource exploitation; but governance. More dominant pre-colonial political system gain patronage, and therefore become a subsidiary colonial administrative mechanism. Though *Kpyop Kpaar*, an African traditional ruler-ship system supplanted Kpyop *Ku*, a system indigenous to Ham's confederates (J. *Ku*re, personal communication, 4th June, 2026). Today, *Kpyop Kpaar* turban is at variance with the original costumes of the *Kpyop Ku*.

The way of life, believe and behavioural systems of people in an environment is always a central determinant to the formation of their rule and value systems that govern their interactions. Societal cultural traditions and what they hold as sacred constitute the prerequisite for the enactment of laws and social rules that regulate human relations. The norms within societies control behaviours, which enhances management, resolution, prevention and transformation of conflict to build peace. People within an environment make meaning of the world around them based on the information they access through their beliefs and way of life (Bedew, 2024). Intrusion of dominant system both foreign and local reduces the effectiveness of the local systems in keeping with norms that maintains

social, political and judicial order that hold Ham societies for centuries prior to colonialism. Each environment has family values, norms and cultural system that is foundational upon which societies are built. Bedew (2024) stated that, family is the primary institution responsible for raising and socializing children, instilling cultural beliefs and maintaining social order. Also, education and religious institutions plays vital roles in transforming cultural attitude, which guides human behaviour during inter-relationship. While political institutions help in terms establishment of laws for societal organization and effective governance. The key determinant of the functions of trado-political systems is the family shaped by an environment..

Theoretical Framework

Functionalist Theory: The functions of societies are replete with several elements performing specific roles assigned in order to achieve balance. This implies the precondition for the attainment of societal's social, political, economic and cultural order. *Kpop Ku* and *Shengy Shatir* performed functions that maintained societal norms and values across generations. These trado-political institutions ensure the maintenance of social order through the enforcement of cultural values (Hurst, 2022; Khan *et al,* 2023). Hurst (2022) asserted distributary functions of societies and in this case, *Ku* and *Shatir* institutions to bring about societal balance. This is geared towards achieving equilibrium in the functioning of all components working together to achieve order. Hurst (2022) division of societies into hierarchies aligned with Hamland's social systems of *Zhu* (Family), *Haar* (Clan) and *Khyep* (Community). Social norms and values were enforced through these hierarchies to maintain social, political and legal order.

Findings

The study established the following findings:

i. The *Ku* and *Shetiri* institutions served as the principal pillars of governance in pre-colonial Hamland, exercising authority not only in religious affairs but also in political administration, judicial processes, and social regulation.
ii. Colonial rule significantly undermined indigenous governance systems. The implementation of the indirect rule policy and the emergence of *Kpop Kpaar* restructured the traditional political order and diminished the authority previously vested in *Kpop Ku*.
iii. Despite the transformative effects of colonialism, traditional institutions have remained resilient and continue to occupy an important place within Ham society.
iv. Members of the community still depend on *Ku* and *Shetiri* institutions for dispute settlement, oath-taking procedures, environmental protection, and the safeguarding of cultural norms and traditions.
v. The study found that formal Western judicial mechanisms are often inadequate in addressing disputes that are deeply embedded in local cultural and customary practices. Issues such as incest, violations of sacred lands, and breaches of customary obligations are more effectively handled through indigenous conflict resolution processes grounded in local beliefs and values.
vi. Sustainable peacebuilding is more likely to be achieved when it is rooted in the cultural realities of the people. Indigenous institutions enjoy greater legitimacy, trust, and acceptance among local populations than externally imposed governance and conflict-resolution frameworks.

Conclusion

The study believes that constructive transformation of Hamland's trado-political system would enhances social, political and cultural order. Westernization and Hausanization of trado-political institutions in Hamland greatly neutralizes the efficacy of *Ku* and *Shetiri*. These institutions had been central to maintaining political, social, cultural and environmental order. These alien systems diminishes the significance, powers and effectiveness of the indigenous Hamland's system responsible for holding the bond of communal unity, respect for societal norms prior to the coming of the foreign systems. The research asserted that, irrespective of the efforts towards neutralization, relegation and destructive transformative effects of traditional institutions by the colonialist, these trado-political institutions have remained resilient and continue to occupy an important place within Ham society. Members of the community still depend on *Ku* and *Shetiri* institutions for dispute settlement, oath-taking procedures, environmental protection, and the safeguarding of cultural norms and traditions. The investigation pointed out that formal Western judicial mechanisms are often inadequate in addressing disputes that are deeply embedded in local cultural and customary practices. Issues such as incest, violations of sacred lands, and breaches of customary obligations are more effectively handled through indigenous conflict resolution processes grounded in local beliefs and values.

The study concluded that building sustainable peace, requires effective utilization of peacebuilding approaches such as conflict management, conflict resolution, conflict prevention, conflict termination, conflict transformation and reconciliation that are sensitive to the cultures and traditions of the a given environment. This entails adoption of the adaptable environmental peacebuilding mechanisms; but alien system. Indigenous institutions enjoy greater legitimacy, trust, and acceptance among local populations than externally imposed governance and conflict-resolution frameworks. The inquiry added that building sustainable peace requires the fusion of transformed trado-political and Westernize systems, taking cognizance of cultural sensitivities to avert environmental immiscibility in terms of values and norms. Neutralization of the effectiveness of indigenous trado-political institutions had established social disequilibrium. Hamland in particular and Africa in general, continue to lag behind imbibing alien cultures, thereby playing second fiddle. Copying Western political and cultural system in practices for centuries, constitute a political injury to Hamland and African system in a globalize world.

Recommendations

The study suggested:

i. The integration of autochthonous trado-political systems to address societal ills not captured by the Western political system
ii. The transformation of the trado-political institution to conform with modernization. This will enhance peacebuilding without compromising its originality due to its resilience over the years.
iii. The utilization of trado-political systems of oath-taking, ritual cleansing, among others to address deep local cultural conflict not covered by Western systems.
iv. Paying attention environmental peacebuilding mechanisms that have cultural sensitivities to local customs and norms. The fact is, the local system still enjoy greater legitimacy, trust, and acceptance among local populations, and

v. Fusion of local and foreign system where necessary to compliment the weaknesses of each system instead of supplanting and imposition.

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