

POLITICIZATION OF TRADITIONAL THRONE AND ESCALATION OF INSECURITY IN NIGERIA

OMINI UBI UBI (Ph.D)
DEPARTMENT OF PUBLIC ADMINISTRATION
FACULTY OF MANAGEMENT SCIENCES
UNIVERSITY OF CALABAR
ORCID :0009-0000-7746-4215
ubiomini55@gmail.com

&

JASON EMEKA UMAHI
DEPARTMENT OF PUBLIC ADMINISTRATION,
FACULTY OF MANAGEMENT SCIENCES
UNIVERSITY OF CALABAR
CROSS RIVER STATE, NIGERIA
Jason.e.umahi@gmail.com
+2348094216484

Abstract

This article tend to address the current trend that has to do with the politicization of the ascendancy of traditional throne in Nigeria which is part of the current security challenge the country is facing. The article gives a clear motive behind politicians having interest in deciding who ascend traditional throne in their communities and beyond. The trend has always faced stiff resistance leading to bloody crises. The history of the Nigerian traditional rulers who were politically dethroned was stated. The article made salient recommendations to end the infiltration of the traditional administrative system in Nigeria

KEY WORDS: Traditional Throne, Insecurity, Politicization and Dethronement

1.1 Introduction

After the protracted military regimes occasioned by military coups and counter coups that affected the economy of Nigeria and gave Nigeria a dented image internationally. Democracy returned to Nigeria in 1999 with former President Olusegun Obasanjo as the president then. Following the returned of democracy in Nigeria and its consistency, in 2024, Nigeria for the first time experience uninterrupted democracy for twenty-five years.

Democracy is supposed to be a blessing and not a curse considering the fact that it is the government where the consent of the people are taken before major decisions are taken. Unfortunately, the reverse is the case as it relates to some public policy decisions taken by government. Harold (1936) define politics as who get what, when and how. In Nigeria the political system is characterized with a winner takes it all and make political opponents faced difficulty including determining who becomes traditional ruler in various communities in Nigeria. Whereas traditional rulers have the traditional mandate to maintain neutrality on matters that concerns politics. Politics has brought more pains in Nigeria than the required development in line with the way it is practiced in developed countries. The Nigerian political system is administered by Nigerian politicians who disregard court orders, influenced court judgement and breached the rule of law with impunity. This is the reason why traditional rulers are now targets of dethronement as long as it is the wishes of the politicians in power. A common man with elementary knowledge of law can tell how a particular legal battle can end, but more often than not the reverse is the case due to the influence of politicians on judicial decisions. Judicial decision is an instrument of public policy, thus public policy is a response to societal issues in order for such issues to be addressed using the tools of policy making processes.

Traditional rulers play key role for the stabilization of the society, their contributions can assist in the fight against insecurity. According to Oshita et al (2019) posit that in recent times, Nigeria has been hit by multiple security challenges such as violent crimes and conflict. Amidst this growing state of insecurity, there have been series of consistent calls for the inclusion of traditional rulers in the Nigerian constitution, especially in security management of their domains (Muhammmad, 2019; Ewepu, 2020; Tabiowo, 2021). In January, 2022, for example former President Muhammadu Buhari remarked that, “the role of traditional rulers must not be undermined, because in their domain or jurisdictions they know who is who, even by families, not to even mention individuals”. Therefore, there is the need to revert to that system to have effective security in the localities (Vanguard, 2022). According to Freedom and Chukwuemeka (2023) explained that, traditional rulers are enduring feature of Nigeria’s political evolution. Thus, it is incumbent for the stabilization of traditional rulers’ throne and whatever can promote peace should be enhanced.

Nigeria is currently being confronted with serious security challenges in all the geo-political zones of the country. In the South-East, members of Indigenous People of Biafra (IPOB) are agitating for self-rule using violent methods. The South-South is experiencing high level of oil theft, kidnapping ritual killings, cultism and armed robbery. The entire Northern Nigeria is not spared with religious crises, banditry, kidnapping and frequent clashes, between farmers and herders. The destabilization of traditional rulers’ throne due to politics can trigger security challenge since people will respond using violent means. Numerous studies have shown that economic hardship, unemployment, poverty trigger young people to go into crime and caused security challenges. The destabilization of traditional stool can pose more threat and security challenges as it can polarize the people and caused them to respond violently and add to the already insecurity in the country.

This article was to address the issues responsible for the politicization of traditional throne and the escalation of insecurity in Nigeria. The politicization of traditional throne has become a social problem that the government and the people of Nigeria must rise up with all alacrity to resolve before the insecurity get out of control. Traditional thrones are divine considering the fact that whoever occupies the throne is the custodian of culture and the holder of norms handed over to the occupier of the throne from the ancestors. Thus, the throne need to be respected and maintain with the highest level of stability, though if traditional rulers maintain the highest level of dignity, impartiality and neutrality on political matters, it would be difficult for politicians to penetrate the throne and caused destabilization. The Kano Emirate council is a clear case whereby till the point of this article, nobody can tell who is the real Emir of Kano, the immediate past and present governors of Kano state now used the throne and palace of the Emir of Kano to settle political battle. This is unfortunate knowing fully well that the Kano Emirate Council was a notable figure in the pre, and post colonial eras. Similarly, the case is not different in the southern part of the country where state governors want traditional rulers to openly show support and loyalty to them and the political party in power, else their certificate of recognition would be revoked. Twilight to the 2023 governorship election in Cross River State, the former governor of Cross River State, His Excellency Ben Ayade illegally suspended the traditional ruler of the Efuts in Calabar South Local Government area for not showing support for the perceived interest of the governor. This act from the governor was seen as an injustice and desecration of the palace of the Efut kingdom. The indigenous people of the Efut expressed their displeasure and vowed to make the state capital, ungovernable since the local government is located in Calabar Metropolis.

For traditional rulers to ascend the throne there are set rituals to perform with high level of traditional ethics that makes them distinct from others in the society. Some stay in solitary confinement for months before they are brought to the public domain. Politicians now take delight to meddle with who ascend the throne. Though traditional rulers may not have backing from the constitution of the Federal Republic of Nigeria, but they have contributed to the growth and development of the country, they have assisted in the fight against insecurity by reporting members of their communities who are into crime to the police for them to be arrested. They have help in the formation of vigilantes to protect the society. They protect the identity of the African society not to washed away by erosion of globalization that is taking toll in African society..According to Etim –James and Omini (2024) globalization has exploited the cultural attires of our beloved African society through exhibitions and tourism attraction, with the excuse that it is for cultural promotion, but in most cases, it is only for the entertainment of tourists. This has led to undermining the

significance of the African attire. It is incumbent on traditional rulers to protect what belong to Africa ruling from their throne. Even the great scholar, Webber (1958) understood the importance of traditional authority when he posit that, creation of new law opposite traditional norm is deemed impossible in principle that the traditional authority is typically embodied in feudalism or patrimonialism in purely patriarchal structure.

Max Webber traditional authority is key in contemporary times in the participation of good governance including crime fighting (Afen, 2024). Violent crime is more common in rural communities because of the failure of the local government system to function. (Omini and OFre, 2021). Bandits and insurgents operate from rural communities, thus local government system to function properly is needed. According to Omini and OFre (2021) it is on record in Nigeria that herdsmen and farmers clash emanated in rural communities in northern Nigeria where local government is helpless to use the government resources to quell bloody crisis before the intervention of state and federal government. This should be a wake up call on politicians and public policy makers to desist with all resentful alacrity from politicizing traditional throne in order not to escalate insecurity in Nigeria.

1.2 The crux of the matter

For the past ten years Nigeria is enmeshed in serious insecurity that has caused the federal government so much funds that would have been invested in human capital or infrastructural development. This funds are wasted in increasing budgetary allocation to fight avoidable insecurity. Already there is clear evidence that unemployment, poverty, religious extremism, peer pressure and poor educational system are enablers of people taken to social vices in the society. Those that were caught as armed robbers and kidnappers claimed to have taken to the inimical act due to unemployment and poverty.

Insecurity has become both social issues and the federal government has placed necessary measures to curb insecurity, unfortunately almost on daily basis, insecurity is taken a new dimension and becoming complex for the government to contend with. To add salt to injury politicians are interested on who become traditional ruler regardless of laid down rules handed over by their ancestors, rather they use their political contacts and influential people in government to influenced the position of traditional rulers. It is no longer news that there are protracted court cases on issue of who is the rightful owner of so many traditional stool. Communities that cannot go to court probably because of the fear of mortgage judgment resort to bloody crisis and communal war. Itim, an autonomous community in Afikpo local government area of Ebonyi State, Nigeria is an example where the position of traditional stool resulted to bloody crisis (Ikenga, 2023). Similar crisis rocked Nwafia a community in Njikoka Local Government Area of Anambra State where two traditional rulers laid claims to the stool (The Nation 2023). In Ugep, Ikpakapit Council Ward of Yakurr Local Government Area of Cross River State, Nigeria was without any clan head for ten years due to two men laying claims to be the clan head of the ward. The crisis was caused by politicians who wanted their interests to mount the stool to be the traditional ruler. In the North, South, East and West, the news is same. The recent politicization of traditional throne in the Kano Emirate Council where the past and present governor jettisoned laid down rules and used the Kano State House of Assembly to installed their interests. At present, there are two Emirs in different palace in Kano waiting for court to deliver judgment on who is the real Emir.

Crisis triggered by the position of traditional rulers has caused serious insecurity that cost lives and properties. It has also caused permanent enmity and unresolved issues among people of same community. Same situation in Abia State. Since the return of democracy in May, 1999, the Abia state government has created and established several autonomous communities. This is one of the states in the South-East zone where the creation of autonomous communities has been seriously abused, as contest who becomes the traditional ruler of such communities has generated discord and communal tension in some places (Emerewa 2002). According to Freedom and Chukwuemeka (2023) the proliferation of autonomous communities and the associated politics of appointing traditional rulers by the state government have, therefore impacted the dynamics of peace and security in some communities. To add to the state of insecurity in these autonomous communities, separatist agitation, communal clashes, land disputes, armed robbery, drug abuse, kidnapping and violence attributed to unknown gunmen, among others, continuing to define the conflict and security landscape of Abia state (Foundation for Partnership Initiative in Niger Delta, 2020).

Politics is supposed to bring massive development rather than insecurity and underdevelopment that cost lives and properties. This article is a call for concern for politicians to focus on giving the people quality representation and dividend of democracy. Traditional rulers have so much to do, therefore being focus is key to the custodian of culture and tradition. According to Grace and Omini (2004) globalization has impacted negatively on the culture and language of the people, mostly the Ekid language of the people of Akwa Ibom State. This is the reason why traditional rulers ought to be focused and not distracted on who become traditional ruler through political influence. It is on this basis this article is being written to find lasting solution to the politicization of traditional throne and escalation of insecurity in Nigeria.

1.3 Insecurity in Nigeria

Insecurity in Nigeria has become a social issue and has attained an international dimension where militias from other countries infiltrate the country to perpetrate crimes and other forms of nefarious activities which hampered growth and development. The insecurity has become so heightened because of poor governance, economic hardship and poverty. According to Nduibisi and Theresa (2019) insecurity is a serious issue that has hampered industrialization and sustainable development in Nigeria and Africa in general. Nigeria which is seen and perceive as the giant of Africa been confronted with unprecedented incidences of insecurity ranging from the activities of farmers and herdsmen clashes, boko haram attacks on people, armed robbery attacks, massive kidnapping, political and religious crises, vandalization of oil facilities, the agitation of the Indigenous People of Biafra (IPOB) and cultism have affected the image of the country (Nduibisi and Theresa, 2019).

Instead of the government to come out with action plan and the require resources to fight insecurity and end this menace, the government is escalating it with the politicization of traditional throne. Many politicians of influence or connected to the president and governor do everything possible to have their interest protected on who become the traditional rulers in their communities. Sometimes politicians from a different state would want to decide who ascend the throne in another community, in the course of imposing traditional ruler on the people so that in election season the traditional ruler will support them, there is usually a stiff response from the people who feel that the tradition handed over to them by their ancestors have been desecrated. Thus, they will find a way of resisting the imposition, no matter who is responsible, this is where insecurity comes in. and sometimes often result to communal crisis capable of claiming lives and properties. Relegating traditional norms in enthroning a traditional ruler speaks really bad of the traditional institution and it is tantamount to relegating merit system. The reason why many young intelligent Africans are massively migrating to Europe and other developed countries is the fact that merit system has been relegated to the background when it comes to job offers and the politicization of appointments, thus not allowing a level playing ground for them to compete on available job offers in Africa (Omini and Umahi,2024) .Any system that is characterize by undue political patronage instead of the laid down norms is bound to face crisis and attract underdevelopment.

There is no geopolitical zone that is spared of insecurity in Nigeria, in the South-East, the people are faced with the sporadic attacks from member of the Indigenous People of Biafra (IPOB). This group have successfully forced the people of South-East to always sit at home every Monday. The governors, politicians and people of influence have tried to put an end to this lawlessness, but are faced with deadly responses from members of the group. According to Chinagorom (2024) the Indigenous People of Biafra enforced a sit at home on 30th May 2024 across the South-Easten states to mark Biafra day which is celebrated annually in the region. This day was different from the usual Monday sit at home. This lawlessness is being carried out in a country where there is a president and security agencies, yet they are unable to quell the breach to the fundamental human right of the people and the constitution of the Federal Republic of Nigeria. In South-East, there are also issues of government facilities being attacked on daily basis. The agitators also attack security personnel. The South-South political region is bedeviled with consistent oil theft occasioned by sabotage. Oil theft has drastically affected the revenue generation of Nigeria and limited the country from meeting its production quota at the international market. For Punch newspaper (2024) reported that Nigeria's oil sector is in urgent need of salvaging considering the drop in oil production from 1.32 million barrels per day in February to 1.23 million barrel per day in March. This is an indication that

output plunged by 91,100bpd. This translates to a loss of N720 billion. kidnapping is another major insecurity in the region, kidnaping has kept the people in perpetual fear since the security agencies cannot find solution to this protracted crime.

The South-West Region is not left out with serious state of insecurity, the spate of insecurity challenge prompted the government of the six states in the region to come together to forge a common front to mitigate the spate of insecurity by establishing Amotekun. Amotekun is a security outfit formed to contend with insecurity in South West. There are still attacks in the region. The Owo Catholic Church massacre in Ondo state where lives were lost cannot be forgotten in a hurry.

North Central in Nigeria is almost becoming the center of insecurity. The frequent clashes between farmers and herders is a social issue, the government of Benue state under the leadership of the former governor, Ortom assented a bill and made it a law to stop the movement of cows by herders within the length and breadth of the state. The law escalated the crisis with communities facing attacks of being wiped out from their indigenous communities. There is ethnic crisis in the region. North West is now the berthing ground for terrorists. There are consistent attacks by terrorists on communities to the point that the people are heavily taxed before they can access their farmland. Kidnapping has become a lucrative business in the region. North east has not been spared by boko haram insurgents, for over a decade the Nigerian military has been confronting this non-state actors. Boko haram members have attacked towns, markets and social institutions, the Chibok attack in Bornu state will linger for many years to come.

With the spate of security challenges in Nigeria, this should be the reason for de-politicization of traditional institutions in order not to escalate insecurity in the country. The judicial processes in addressing traditional institutions illegality must be characterized with the highest level of integrity in order for the people to have confidence in the court.

1.4 History of the politicization and dethronement of some traditional rulers in Nigeria

The politicization of the traditional institution is no longer news, but what is news is the security challenges that followed in enthroning the interest of the few against the interest of the majority and not following the laid down rules and principles in enthroning traditional rulers.

This section of this article gives vivid history of the political dethronement of some traditional rulers in colonial and post colonial era in Nigeria. According to Daily Times (2020) the traditional rulers dethroned in Nigeria were as follows:

Oba of Benin, Ovoranwen Nogbaisi,

Oba Ovoranwen Nogbaisi was deposed by the British government in 1897 under the Vice Consul Phillips Roberts for monopolizing forms of trade which the British government disliked. The Consul then tried to forcefully invade the Oba's palace but the plan was unsuccessful due to the strength of the palace emissaries. The two British messengers sent to the palace were ambushed and killed.

The action was seen as an affront by the military led by Harry Hawson and attracted a cruel consequences of forceful invasion and the heavy destruction of the Benin Empire. The palace of the Oba of Benin was destroyed and artifacts looted. The Oba was dethroned and sentenced to death by hanging. He was however sent to exile in a small town in Calabar, he later died in 1914.

Olu of Warri – Erejuwa 1

Erejuwa 1 was the traditional ruler of the Itsekiri people from 1951 to 1964, he later returned for a second spell between 1966 to 1989. He was a former employee and senior officer with United African Company (UAC) before he became king in 1964 (his first reign), he was however deposed by the then Eastern Political Party, National Convention of Nigeria Citizen (NCNC) because of his perceived support for chief Obafemi Awolowo's Action Group (AG). Meanwhile NCNC was the dominant political party in the entire Eastern Region. Based on the action and support of Erejuwa 1 to Awolowo, he was exiled to a town called Ogbesse. He was reinstated by the military government of David Ejoor in 1968 and reigned till 1989.

Alaafin of Oyo-Oba Adediran Adeyemi II

Oba Adediran Adeyemi II was 84 years old when he was dethroned, his dethronement was occasioned by his political rivalry with Chief Obafemi Awolowo, the then leader of the Western government of Nigeria. The Alaafin pledge his support and allegiance to the opposition party of National Convention of Nigeria citizens (NCNC) led by Chief Nnamdi Azikiwe. The final nail to his dethronement was triggered when he disagreed with the then Action Group Leader, Bode Thomas. Oba Adediran was sent on exile to Lagos

Olowo of Owo – Oba Olateru Olagberi II

Oba Olateru II was the richest and most influential Olowo of Owo town in Ondo state. He ascended the throne of his ancestors in 1941 and reigned till 1966, his travail began when he was perceived to be supporting Chief S. L. Akintola over his ally, Chief Obafemi Awolowo.

Before this political interest, there was a long battle in Owo town and the palace, perhaps because Awolowo's Action Group was founded in the Olowo's Palace. The protracted battle culminated in 1966 after a cold-blooded coup that cost lives and properties, the people of Owo were angered and revolted against the king and sent him on exile for twenty-seven years and Oba Ogunoye was installed as the new Oba.

Following the demise of Oba Ogunoye, the people had to call on the exiled Oba Olateru and reappointed him for the second time as the Olowo of Owo. He was king for five years before he died in 1998.

Emir of Kano – Sir Muhammad Sanusi I

Sir Muhammadu Sanusi I was highly influential in the pre-colonial days of Northern Nigeria. He was Emir of Kano between 1954 and 1963, he was deposed by Alhaji Amadu Bello, a distant cousin after an allegation of financial misappropriation in the emirate.

He was then banished to Azare in 1964 and eventually died in Wudil. His dethronement was politically masterminded as the perceived financial issue was just a mere allegation.

Oba of Lagos

Oba Ibikunle Akintoye reigned twice as Oba of Lagos, his first spell was between 1841 to 1845. He was deposed and sent to Badagry town for advocating against the inhuman slave trade.

He was succeeded by Oba Kosoko who was also deposed for refusing to willfully submit to Lagos colony to the British. To confront the King who was seen as recalcitrant, the British government brought back, Ibikunle Akintoye who had been exile in Egba and Badagry in 1851. Ibikunle second journey to the throne ended in 1853 following his death.

Timi of Ede – Abibu Lagunju

Timi Abibu Lagunju holds the records of being the first Muslim – Yoruba king in history. He reigned from 1855 – 1892 and was deposed and exiled by the British government to Ibadan. He was dethroned for no justifiable reason.

Sultan of Sokoto – Ibrahim Dasuki

Late Sultan Dasuki was dethroned by the military regime of General Sani Abacha in 1996, his dethronement attracted wide attention all over Nigeria. Ibrahim Dasuki's removal was rumored to be related to issues between him and Abacha over the mismanagement of the late Abacha's relative's properties though this allegation remain allegation till date. Sultan Maccido later succeeded him.

Emir of Kano

The Emir of Kano, Muhammadu Sanusi II, one of the Nigeria's most influential Muslim traditional leaders was deposed by the former governor of Kano State, Abdullahi Ganduje. The Emir and the former governor had a frosty relationship due to the fact that the Emir opposed his reelection bid for a second term.

According to British Broadcasting Commission (2020), the government of Kano State maintained that the Emir was dethroned in order to safeguard the sanctity, culture, tradition, religion and prestige of Kano Emirate, accusing the Emir of “total disrespect” of the institutions and the governor’s office. The statement of the state government on why Sanusi II was deposed was rejected by some analysts, rather they maintained their views that the Emir was deposed because he was critical of some inhuman government policies. The stance usually put him at logger head with the political actors in the State (Isah, 2020).

Paramount Ruler of Calabar South Local Government Area, Professor Itam Hogan Itam

In 2022, the former governor of Cross River State, His Excellency Professor Ben Ayade withdrew the certificate of recognition of the Paramount Ruler of Calabar South Local Government Area, Professor, Itam Hogan Itam. The former governor claimed that the monarch had political affiliation with some politicians in the state which made him partisan.

The withdrawal of the certificate caused serious tension in the area by the indigenes of the area who saw the dethronement as disrespect to their tradition. However, the monarch who did not take laws into his hands approached the court for reinstatement, the High Court sitting in Calabar presided by Justice Emmanuel Ayade. In suit No HC/MS/154/2022. The judge ruled that the applicant was not given fair hearing by the panel set up to investigate his alleged presence in a political meeting. Therefore, the judge ruled that the monarch should be reinstated with immediate effect (Calitown News,2022)

Above were few of the traditional rulers who faced political dethronement while serving as traditional rulers. The politicization of the throne has brought the erosion of the traditional value system that uphold the custodian of tradition. Political actors making inroad into the traditional administrative system are capable of destroying the rich history of Nigeria and African culture and tradition. Traditional throne is the identity and heritage of the people, thus the throne must be respected and protected by the laws of the land. A destroyed throne is tantamount to loss of identity and the destruction of the society, the political dethronement of traditional rulers has escalated insecurity in Nigeria. Communities carry arms against themselves when injustice hold sway and infiltration in the installment of traditional institution that is quite avoidable. The government of Nigeria must rise up to the task to end this anomaly by allowing succession to traditional stool follow rules and regulations inherited from ancestors.

Politicization of the traditional throne and insecurity in Nigeria

Traditional institutions were established to properly organize public affairs of the people (Eugene and Uchendu, 2024). The traditional rulers are the real custodian of tradition and culture. In the past and in recent times, politics has desecrated traditional thrones and bring disrepute to traditional administrative system, politics has promoted conflicts in traditional institutions in Nigeria and beyond. Samuel et al (2021) explained that African continent mostly is plagued with all forms of conflicts, ranging from ethnic violence, chieftaincy conflicts, civil wars and interstate conflicts among others. Unlike some West African countries, such as Liberia and Sierra Leone which had witnessed varying degrees of bloody civil wars and other forms of violent conflicts (Sirleaf, 2011) and more recently, Cote D’Voire and Burkina Faso, Ghana is overtly plagued by serious violent chieftaincy and ethic crises (Kendie and Bukari, 2012; Hagan, 2006).

Traditional institutions are cherished heritage of Ghanaians (Brobberry, 2008). Traditional political institution where on the platform of native customs and laws, people with good morals are selected and installed as leaders (Nweke, 2012) in contemporary times, political actors want to influence who ascend the throne using political machineries. For instance the Yandi Traditional institution in Ghana is characterized with protracted outstanding battle on issues of ascendancy to the throne (Samuel et al, 2022). Relating to the ascendancy crisis, Ahorsu and Gebe (2011) wrote that the disagreement relating to the rotational system involving the Nam Skin which is the highest traditional political office of Dagbon, that is between the Andahi and Abudu predates Ghana’s independence. The contention on the issue of ascendancy of the Yandi traditional throne in Ghana in 1969 assumed a violent dimension that led to the death of 23 people from the Andani family (Mahama, 2023).

Politics being played at the traditional throne has escalated insecurity and worsen the already security situation in Nigeria. Though the politicization of traditional institution is not only limited to Nigeria

alone, most of the African countries are not left out in this problem. Politicization of the throne has made many traditional rulers not to speak the truth, but being influenced by the political actors who imposed them on the people. This has also caused gradual cultural erosion and identity of the Nigerian tradition known for respect and value. Failure of traditional institution to maintain and keep custody of tradition is responsible for the failure of the value system among young people in Nigeria. It is quite unfortunate that some traditional rulers cannot condemn the government of the day even with glaring evidence of failure because they are politically attached to the politicians who helped them to ascend the throne who are in government. This does not speak well of the Nigerian traditional system and should be put to a stop in order to restore the glory and value attached to traditional institutions in Nigeria and Africa in general.

Conclusion

This article is based on the political influence that comes with ascension of traditional throne in Nigeria. The article analyzed how the politicization of the throne has worsened the already security situation in Nigeria. The people who are cheated when it comes to matters of tradition often respond violently. This is visible from the literature review where some communities in Nigeria and Ghana engulfed in violent conflict when it was clear that political influence instead of traditional rules was used to installed their traditional rulers. The article help to address the politics of traditional institutions in Nigeria.

Recommendations

The following recommendations were made;

1. Henceforth, the people of Nigeria should protect their culture, heritage and tradition by speaking out loudly when it comes to the manipulation of who ascend the traditional throne. The people should ensure that the laid down rules from their ancestors are followed without any compromise from anybody regardless of their positions in government
2. The government has key role to play in upholding Nigeria's tradition. Any person in government found wanton of dabbling into traditional affairs should be sacked with immediate effect. This would become a caution to others.
3. Traditional rulers must resist themselves from playing partisan politics, they should be neutral at all time

REFERENCES

- Afen, L. (2024). Traditional Administration and Crime Control in Cross River State, Nigeria. Unpublished Master Degree Thesis, in the Department of Public Administration, University of Calabar
- Bristish Broadcasting Commission (2020). Reporting the Dethronement of Emir of Kano.
- Calitoun News (2022). Reporting the Dethronement of Calabar South Paramount Ruler in Cross River State
- Chinogoron, U. (2024). Anxiety as security Agencies Battle IPOB Over Sit-at-home in South-East. May 30th, 2024
- Daily Times (2020). History: List of all dethroned kings in Nigeria and how it happened. 17th September 2020
- Emeruwa, K. (2002) Nigeria: Abia suspends creation of more autonomous communities. This day retrieved from <https://allafrica.com/stories/200203070036.html>
- Etim-James, G., & Omini, U. U. (2024). The Impact of Globalization on Nigerian Culture and Language: A Study of Ekid Language. *Journal of Public Administration, Policy and Governance Research*, 2(2), 22–28. Retrieved from <https://jpapgr.com/index.php/research/article/view/80>
- Eugene, E. N. and Uchendu, J. M. (2024). The politicization of traditional institutions and national security in Nigeria. *Journal of Psychology and Political Science*. Vol. 4 (5)
- Ewepu, G. (2020). Group wants traditional rulers' role specified included in constitution amendment. Vanguard 8th September, 2020

- Foundation for Partnership Initiative in the Niger Delta (2020). Policy brief on peace and security infrastructure in Abia state. Retrieved from <https://pindfoundation.org/policy-brief-on-peaceand-security-infrastructure-in-abia-state/>
- Freedom, C. O. and Chikwuemeka, E. (2023). Politicization of the appointment of traditional rulers and the challenges of conflict and security management in Umuahia, Abia State. Book chapters; Traditional Authority and Security in Contemporary Nigeria.
- Harold, L. (1936). Politics: who get what, when and how. Framework for Political Inquiry
- Ikenga, (2023). Crisis Erupts in Ebonyi Community Over Traditional Stool. Ikeng News Online, 5th June 2023
- Isahq, K. (2020). Dethronement of Emir of Kano. British Broadcasting Commission Reporting
- Muhammad, K. (2019). Traditional institution can solve Nigeria’s insecurity. Lai Muhammad. Daily Post
- Ndubusi – Okolo, P. U. and Theresa, A. (2019). Insecurity in Nigeria: The implications for industrialization and sustainable development. *International Journal of Research in Business Studies and Management*. Vol. (6) 5, p.p 7-16
- Nwanosike, O. (2023) Crisis Rocks Anambra Community as two Monarchs fight over traditional stool. The National Newspaper, September, 22nd 2023.
- Omini, U. U. and Ofre, R. A. (2021). Local Government System and the Escalation of Insecurity in Nigeria. *International Journal of Public Administration and Management Research*. Vol. (6) Pg. 44-50
- Omini, U. U. & Umahi, J. E. (2024). Relegation of Merit System and Politicization of Appointments: Escalation of Young African Migration to Europe. *Journal of Public Administration, Policy and Governance Research*, 2(3), 160–168. Retrieved from <https://jpapgr.com/index.php/research/article/view/127>
- Oshita, O. O., Alumona, I. M. & Onwoha, F. C. (Eds) (2019). Internal Security Management in Nigeria; Perspective, Challenges and Lesson. Singapore; Palgrave Macmillian.
- Punch Newspaper (2024). Oil Theft Still Pose Grave Risk to Nigeria. 16th April 2024
- Samuel, M. Halidu, M. and Hamza, M. (2022). Beyond Arms Investment: Interrogating the Silent Drives of Protracted Chieftaincy Conflict in Ghana. *African Journal of Political Science and International Relations*.
- Tabiowo, E. (2021). How Gaps in Constitution Fester Insecurity – Lawan Premium Time
- Ubi, U. O and Nnana, O. O. (2023). Human capital Development Among Nigeria Youths and Gender Issues: A Critical Assessment. *Journal of Public Administration, policy and Governance Research* Vol. 1 (4) 10-19
- Vanguard (2022). Insecurity; Uproar as Buhari Says State Police Not an Option
- Webber, M. (1958). Three types of legislative rule. Berkeley Publications in Society and Institution 4 (1), 1-11. Translated by Hans Greth