UNDERSTANDING THE ROOT CAUSES OF COMMUNAL CLASHES INADO-ODO/OTA, OGUN STATE, NIGERIA.

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Keywords

Communal conflict, Conflict Management, Kingship tussle, Land grabbing, Traditional.

Abstract

Research Problem: *Ado-Odo/Ota, Nigeria, faced recurring intergroup violence. This study investigates the root causes of these conflicts to inform effective peace-building strategies. The persistent violence in Ado-Odo/Ota necessitates a thorough examination of its underlying causes to devise targeted solutions.*
Methods: *A mixed-method approach was used, combining surveys, interviews, and discussions. 400 questionnaires were distributed across 9 towns with local assistance. The mixed-method strategy allowed for both quantitative and qualitative insights. Surveys quantitatively assessed widespread perceptions, while interviews and discussions provided in-depth, qualitative understanding.*
Results: *Key factors driving violence include land grabbing, kingship rivalries, and unequal education access. These issues fuel ethnic tensions and clashes. Land conflicts, power struggles, and educational inequality emerged as significant contributors to the region's instability and ethnic strife.*
Conclusion: *Addressing land grabbing, kingship disputes, and educational disparities is essential for lasting peace in the region. Cultural and structural aspects must be considered in conflict resolution. A holistic approach addressing these factors is critical for sustainable peace, as they intertwine cultural, social, and economic elements.*
Key Contribution to Knowledge: *This study enhances understanding of communal conflict causes in Nigeria, emphasizing a multifaceted approach to peacebuilding. This research fills knowledge gaps by highlighting the interconnectedness of these issues in Nigerian communal conflicts.*

Recommendations: *Strengthen local conflict resolution, foster cross-ethnic dialogue, and improve education to tackle the identified issues and promote harmony. Implementing these suggestions can mitigate tensions, foster cooperation, and ultimately lead to a more harmonious community.*

Introduction

Communal violence is a complex phenomenon with far-reaching consequences. According to a study by the International Crisis Group (2019), over 10,000 Nigerians lost their lives between 2011 and 2018 due to communal conflicts. Similarly, a report by International Centre for Investigative Reporting (2022) revealed that the South-West region of Nigeria experienced a surge of violence in 2022. Despite efforts by state government to curb these conflicts, their prevalence highlights the need for more effective strategies.

In Ado-Odo/Ota LGA of Ogun State, factors such as land grabbing, kingship disputers, cultural and religious differences, and linguistic barriers have been identified as triggers for communal conflicts (Elukpo, 2018). These factors often stem from historical grievances, economic pressures, or political tensions (Nnoli, 1981). For instance, in 2017, the Ado-Odo/Ota LGA witnessed a violent clash over land dispute between two neighboring communities that resulted in at least five deaths and several injuries (Adegbite, 2017).

The role of traditional councils in managing conflicts has been widely acknowledged in Nigeria (Adedeji, 2012; Chinda&Oladejo, 2017). These councils, which typically comprise local chiefs, elders, and other respected community leaders, utilize traditional conflict resolution techniques and social capital to manage disputes and promote peace (Oyeyinka, 1998). However, there is limited research on the effectiveness of traditional councils in managing communal conflicts in Ado-Odo/Ota LGA.

This study seeks to bridge this gap in knowledge by investigating the root causes of communal conflicts in Ado-Odo/Ota LGA, with a particular focus on the role and effectiveness of traditional councils in managing these conflicts. Unlike previous studies, this research adopts a nuanced approach by examining the interplay between historical, social-cultural, and political factors that uniquely shape communal clashes in Ado-Odo/Ota LGA. By focusing on the dynamics of traditional councils and their role in conflict mitigation, this study offers fresh insights into effective, context-specific strategies for managing communal conflicts.

Research Problem

The study seeks to address the persistent communal clashes in Ado-Odo/Ota LGA, which remain inadequately understood despite their detrimental impact. The existing literature lacks a comprehensive analysis of the root causes and the efficacy of traditional councils in resolving these conflicts.

Research Objectives

This research aims to achieve the following objectives:

i. To uncover the underlying factors contributing to communal clashes in Ado-Odo/Ota LGA.

ii. To evaluate the roles and strategies employed by traditional councils in managing communal conflicts.

Conceptual Review

Communal conflict

Several researchers have identified various factors contributing to communal conflicts in Nigeria, including land grabbing, cultural, religious, and linguistic differences, and lack of education and awareness (Hassan 2023; Mbaku& Oyibo 2022; Oluwale 2021; Aning 2021; Berman et al., 2018). However, the relative importance of these factors varies between studies and may depend on local contexts. Hassan (2023) emphasizes the role of land grabbing in communal conflicts, highlighting the importance of resolving disputes over land ownership and management. In contrast, Mbaku and Oyibo (2022) focus more on the interplay between cultural differences and political factors, arguing that conflicts are often fueled by competition for power and resources among rival groups. Oluwale (2021) add to this discussion by highlighting the role of education and awareness, suggesting that a lack of understanding and respect for cultural and religious differences can exacerbate tensions. Finally, Aning (2021) argues that the root causes of communal conflicts in Nigeria are complex and multi-faceted, and cannot be attributed to any single factor. He suggests that more comprehensive and integrated approaches to conflict resolution are needed. This paper seeks to build on this previous research by examining the specific factors driving communal conflicts in Ado-Odo/Ota LGA. By exploring the role of land grabbing, cultural differences, and other potential causes in this context.

Historical background of Ado-Odo/Ota

Akiode (2021) research briefly analyses the history of Ado-Odo, the ancient Awori kingdom's seat. Ado, home to the Oduduwa (OOdua) Temple and Ifa, the Yoruba deity of wisdom, is known for its ancient traditions. These and other factors rendered Ado an unconquered sanctuary of the Western Yoruba district during the fratricidal battles in Yoruba territory, especially in the nineteenth century until the Europeans arrived. The current Ado kingdom is inhabited by AworisYewas of Ishaga, Imasayi, Ibooro, Ketu, Eguns (Ogu), Oyo, Ijebus, Egbas, and non-Yoruba elements like Hausa, Igbo, Ijaw, and others. Nobody knew when the kingdom was created. Thus, Ado likely arose from events during the eleventh century when the Yorubas' passion for survival, status, and adventure drove them from Ile-Ife, their cradle, to move throughout the world in pursuit of new places. Onitako, the original creator of Ado, AsodeOnirunmiEkunJagudu with Ogun Apo deity, OlofinIdada, the forebear of Oba AdegbaEsibi, AsawoOwunAdaludo, Alawe, Aasejo, and Alamuwa (Oba Ora) were prominent emigrants from Ife Oodaye and Ife Ooye

Akiode (2021) dates economic activities in Ado-Odo to the 1960s, when the late Chief Obafemi Awolowo-led Action Group administration in the Western Region acquired large expanse of land for the development of farm settlements and agrarian communities. Cooperative societies and private investors grow cocoa, palm, and other tree crops for commercial purposes. Fishery, cattle, and animal husbandry are used. Ado-Odo's major festivals are tied to Christianity, Islam, and traditional religion. At the ancestral Oduduwa celebration, “OdunAlaje” in Ado, two bulls parade the town, able-bodied men play rope, and soft cane (‘igbo’) lash anyone freely. Trapping wandering birds and dogs is a customary cleansing ritual during this celebration, but owners were informed by the town crier or Itepailus. Festival entertainment includes Igbi-Ora and Gbedu drums. On important occasions, the Oba Ora, Oluwo, Olomu-Ajiga, and women chieftains Alaje and Aragba lead traditional worshippers in dancing.

Land grabbing

The issue of land grabbing has been extensively studied in the literature, with several scholars highlighting its role in exacerbating communal conflicts in Nigeria (Anseuw et al., 2012; Afolayan et al., 2021; Gitau, 2016; Moreni&Salako, 2019; Fayemi &Ogunkola, 2021; Wali et al., 2022; Agbola et al., 2023). Anseuw et al. (2012) argue that land grabbing by commercial interests, such as agribusinesses and real estate developers, can result in dispossession and displacement of local communities, leading to conflicts over land ownership and access to resources.

Afolayan et al. (2021) highlight the role of government policies and practices in facilitating land grabbing, arguing that these can exacerbate tensions between communities and lead to violent clashes. Gitau (2016) suggests that land grabbing is often driven by a complex web of economic, political, and social factors, including foreign direct investment, corruptiuon, and weak land governance. Moreni and Salako (2021), Fayemi and Ogunkola (2021) emphasize the importance of addressing land grabbing as part of broader efforts to promote peace and stability in Nigeria, calling for policies and interventions that protect the rights of local communities and foster more equiptable and sustainable land use practices.

Taken together, these studies provide a complex and nuanced understanding of the role of land grabbing in driving communal conflicts in Nigeria. However, there is a need for further research to explore the specific dynamics and implications of land grabbing in different contexts, such as the Ado-Odo/ Ota LGA. By addressing land grabbing and its related issues, our study aims to contribute to ongoing efforts to understand and address the underlying drivers of communal conflicts in Nigeria with ultimate goal of promoting peace, justice, and sustainable development.

Traditional Authorities

The role of traditional authorities in resolving communal conflicts in Nigeria has been studies by several scholars (Garba et al. 2018; Tonwe&Osemwota, 2013; Saka-Olokungboye et al. 2023; Omole, 2016; Emordi & Osiki, 2018; Babalola, 2017). Garba et al. (2018) emphasize the importance of traditional institutions in mediating conflicts and promoting peace, particularly in rural areas where formal justice systems may be inaccessible or ineffective. They argue that traditional authorities can play a critical role in maintaining social order and resolving disputes through mechanisms such as community-level conflict resolution mechanisms.

Tonwe and Osemwota (2013) highlight the challenges that traditional authorities face in resolving conflicts in contemporary Nigeria, including their limited capacity, the erosion of their legitimacy due to increasing urbanization and modernization, and interference by political actors. Saka-Olokungboye et al. (2023) explore the relationship between traditional authorities and the police in conflict resolution, highlighting the potential for collaboration and synergy between these institutions. Omole (2016) argues that traditional authorities have historically played a vital role in maintaining social order and resolving conflicts in Nigeria, but that their influence has been weakened by factors such as the decline of cultural values, the rise of modernity, and the growing influence of the state.

Overall, the literature on traditional authorities and conflict resolution in Nigeria underscores the complex and multifaceted nature of this issue, and highlights the need for further research and policy interventions to strengthen the capacity of traditional authorities to address communal conflict and promote peace and justice in Nigeria.

Theoretical Framework

First, Tajfel and Turner's (1979) Social Identity Theory proposes that individuals' sense of self is shaped by their membership in social groups, such as ethnic, religious, or political groups. This theory suggests that individuals are motivated to establish a positive social identity and to protect their group's interests, which can lead to conflict with other groups. Second, Bukhari et al.'s (2015) Human Needs Theory posits that individuals have basic psychological needs, such as physical security, respect, recognition, and self-actualization that must be met for them to experience well-being and fulfilment. When these needs are unmet or threatened, individuals may engage in destructive or violent behaviours to protect their interests and maintain their sense of self-worth.

These two theoretical frameworks offer complementary insights into the motivations and drivers of communal conflicts, highlighting the roles of group identity and basic human needs in shaping human behaviour and attitudes. When applied to the context of Ado-Odo/Ota LGA, Tajfel and Turner's Social Identity Theory suggests that conflicts over land ownership and kingship may be motivated by the desire of different groups to assert their identity and protect their resources and status. Meanwhile, Bukhari et al.'s Human Needs Theory indicates that these conflicts may also be driven by unmet needs for physical security, recognition, and self-actualization, as communities struggle to protect their interests and maintain a sense of dignity and respect.

Research Methodology

The sample size was determined using Yamane's (1967) formula:

$$n = \frac{N}{1 + N(e^2)}$$

The Study Area

The research region is Ogun State, a southwestern Nigerian state founded on February 3, 1976, and spreads over an expanse of 16,762 square kilometres. It borders Benin to the west, Ondo State to the east, Oyo to the north, and Lagos to the south.

Population of the study

The study population comprises respondents from the nine towns within the Ado-Odo/Ota Local Government Area of Ogun State: Araromi-Alade, Ado-Odo, Agbara, Igbesa, Iju-Ota, Itele, KookoEbiye, Owode, and Sango Ota. These individuals have resided in the area for decades, have encountered various internal conflicts, and have agreed to participate in the survey and Focus Group Discussion, which are integral components of the study. Additionally, stakeholders involved in the management of internal disputes, who have resided or conducted business in the Local Government Area and have agreed to partake in the study, will be included in the crucial Informant Interview segment. This encompasses community development associations, landlords, religious and traditional leaders, council heads, youth leaders, security agencies, and others engaged in the management of internal tensions. The Local Government Area was selected for the study because of its history of persistent internal conflict.

Sampled Population

In determining the sample size therefore, the formula as given in Yamane (1967) was adopted at 5% confidence level

Where N = 527,242 (population), e = 0.05 (margin of error).

$$n = \frac{527,242}{1 + 527,242(0.0025)} = 400$$

This yields a sample size of approximately 400 respondents at a 95% confidence level and ±5% margin error.

In addition to descriptive statistics, inferential statistics (e.g., chi-square tests) will be applied to examine the significance of associations between respondents' demographic characteristics and their perceptions of traditional council effectiveness.

The sample size is 400. This sample of 400 respondents shall henceforth be divided equally into nine (9) districts as outlined in this study

Therefore, sample size (n) = 400 = 44.44. Approximately 44 respondents per district.

Sampling Technique

Simple random sampling, along with purposive sampling approaches, was employed to disseminate the questionnaires among individuals in the nine towns of the local government area, encompassing both long-term residents and newcomers to the study area. Forty-four copies of the questionnaire were disseminated in each town of the local government region to guarantee equitable representation of all towns in the study. Purposive sampling was utilized to pick interviewees for the Key Informant Interviews, In-depth Interviews, and Focus Group Discussions, as these individuals possess an understanding of the research issues and objectives and may significantly contribute to the study. The interviewees will comprise key stakeholders, including the council of chiefs, district head, elders, religious leaders, Community Development Association (CDA), women, youth leaders, and students.

DATA ANALYSIS AND RESULT

Table 1: Profile of the Respondents' Demographic Data

Variables	Frequency	Percentage (%)
Gender		
Male	205	53.4
Female	179	46.6
Total	**384**	**100.0**
Age (years)		
18 – 24	75	19.5
25 – 35	161	41.9
36 – 50	117	30.5
51 – 60	21	5.5
60+	10	2.6
Total	**384**	**100**
Marital Status		
Single	184	47.9%
Married	183	47.7%
Divorced	12	3.1%
Widow/Widower	5	1.3%
Total	**384**	**100**
Education Status		
No formal Education	8	2.1%
Primary Education	17	4.4%
Secondary Education	124	32.3%
Tertiary Education	235	61.2%
Total	**384**	**100.0**

Source: Field Survey, 2024

Table 1 above provide a comprehensive overview of the demographic characteristics of the 384 respondents involved in the study on communal conflict management in Ado-Odo/Ota Local Government Area. The demographic dimensions captured include gender, age, marital status, and educational qualifications, each offering meaningful insights into the human capital and socio-cultural dynamics influencing conflict resolution efforts in the community.

The gender composition demonstrates a near parity, with males (53.4%) slightly outnumbering females (46.6%). This finding challenges the traditional assumption that conflict management is a male-dominated arena and suggests that women play a significant role in communal conflict resolution mechanisms. The age distribution is heavily skewed towards younger and middle-aged adults, with those aged 25-35 forming the largest group (41.9%) and those aged 36-50 representing 30.5%. The dominance of these younger and middle-aged groups highlights their critical role in shaping and influencing local conflict management policies.

The marital status of the respondents reveals a slight majority of single individuals (47.7%), closely followed by married respondents (47.7%). Divorced and widow/widower individuals constitute relatively small portions of the sample, at 3.1% and 1.3%, respectively. The educational attainment of the respondents is noteworthy, with a strong majority of 6.1% holding tertiary education degree and 32.3% having completed secondary education. The marginal representation of respondents with only primary education (4.4%) or no formal education (2.1%) suggests that the sample is composed largely of individuals with significant educational qualifications.

Identification of factors of communal conflicts in the Ado-Odo/Ota

To address the research objective, the following table summarizes the key findings related to the factors of communal conflict in the Ado-Odo/Ota LGA based on the questionnaire data.

Table 2: ***Frequency Distribution Table of Respondents' Responses on Factors of Communal Conflicts in the Ado Odo/Ota LGA***

S/N	STATEMENTS	SA (%)	A (%)	UN (%)	D (%)	SD (%)	MEAN	STD	DECISION
1	Land grabbing by land owners and their agents (Omonile) is a major communal conflict in the Ado-Odo/Ota LGA	185 (48.2)	99 (25.8)	15 (3.9)	22 (5.7)	63 (16.4)	3.84	1.485	High Perception
2	Kingship tussles are a major factor in communal conflicts in the Ado-Odo/Ota LGA	152 (39.6)	114 (29.7)	19 (4.9)	38 (9.9)	61 (15.9)	3.67	1.473	Low perception
3	Cultural, religious, or linguistic factors contribute to communal conflicts in the Ado-Odo/Ota LGA	30 (7.8)	236 (61.5)	19 (4.9)	39 (10.2)	60 (15.6)	3.36	1.237	Low perception
4	One of the natures of communal conflict is lack of education and awareness in the Ado-Odo/Ota LGA	163 (42.4)	152 (39.6)	16 (4.2)	22 (5.7)	31 (8.1)	4.03	1.194	High Perception
5	The ineffectiveness of existing policies and law in addressing land grabbing causes communal conflicts	161 (41.9)	154 (40.1)	21 (5.5)	20 (5.2)	28 (7.3)	4.04	1.158	High perception

Source: Field Survey, September, 2025

Weighted Average=18.94/5 =3.79

The survey findings demonstrate that land grabbing is a prominent communal conflict factor in Ado-Odo/Ota LGA, with 48.2% of respondents strongly agreeing, and 25.8% agreeing (Standard Deviation: 1.485, very high). Kingship tussles are also considered as significant contributor to conflicts, with 39.6% strongly agreeing, and 29.7% agreeing (Standard Deviation: 1.473, very high). This perceived importance suggests the need for qualitative investigation in areas experiencing leadership succession disputes. While less emphasized, cultural, religious, and linguistic factors were recognized as significant, with 61.5% agreeing (Standard Deviation: 1.237, high). The variation in responses may indicate varying levels of impact among minority groups or individuals from mixed communities, emphasizing the importance of inter-group relations and cultural tolerance.

The lack of education and awareness was recognized as a substantial contributor to communal conflicts, with 42.4% strong agreeing and 39.6% agreeing (Standard Deviation: 1.159, high). This disparity suggests a need to examine both awareness and implementation gaps in existing policy frameworks. Lastly, the ineffectiveness of policies and laws in addressing land grabbing was recognized by 40% of respondents strongly agreeing, and nearly an equal percentage agreeing (Standard Deviation: 1.158, high). This perceived failure highlights the importance of evaluating existing legal structures and enforcement mechanisms to address land grabbing more effectively.

Table 3: ***Frequency Distribution Table of Respondents' Responses on Traditional Council Roles in Ado Odo/Ota LGA***

S/N	STATEMENTS	SA (%)	A (%)	UN (%)	D (%)	SD (%)	MEAN	STD	DECISION
6	The Traditional council are effective in resolving communal conflicts in the LGA	139 (36.)	128 (33.3)	29 (7.6)	24 (6.3)	64 (16.7)	3.66	1.442	High perception
7	The traditional council play an important role in fostering community building and social cohesion	135 (35.2)	116 (30.2)	17 (4.4)	71 (18.5)	45 (11.7)	3.59	1.423	Low perception
8	The Traditional council contribute to education and training in the LGA	110 (28.6)	101 (26.3)	57 (14.8)	45 (11.7)	71 (18.5)	3.35	1.466	Low perception
9	The Traditional council play pivotal role in resolving kingship tussle	126 (32.8)	146 (38.0)	25 (6.5)	54 (14.1)	33 (8.6)	3.72	1.287	High Perception
10	The Traditional council maintain peace and harmony among herder-farmers in the community	160 (41.7)	86 (22.4)	46 (12.0)	42 (10.9)	50 (13.0)	3.69	1.433	High perception

Source: Field Survey, September, 2025

Weighted Average=18.01/5 =3.60

Table 3 indicates that Traditional Councils are generally perceived as effective in communal conflict resolution. 3.62% strongly agreed and 33.3% agreed that Traditional Councils are in this role (Standard Deviation: 1.442, very high), suggesting that views on effectiveness vary significantly across communities and individuals. When considering the role Traditional Councils in fostering community building and social cohesion, the findings show 35.2% strongly, 30.2% agreeing (Standard Deviation: 1.423, very high), and a substantial number who remain undecided. This suggests that while some respondents perceive Traditional Councils as having a positive impact, there is significant variation in opinion, potentially due to varied experiences with community integration efforts. The effectiveness of Traditional Councils in education and training is less clear, with only 28.6% strongly agreeing, 26.3% agreeing (Standard Deviation: 1.466, very high), and 14.8% undecided. A substantial number disagreed, indicating that education initiatives may be either limited in scope, poorly communicated, or absent in certain areas.

Regarding the role of Traditional Councils in resolving kingship tussles, 32.8% strongly

agreed and 38% agreed (Standard Deviation: 1.287, high). The high variation suggests that some respondents may have experienced conflicting outcomes in succession disputes, potentially calling into question the neutrality of Traditional Councils. Finally, Traditional Councils are perceived as effective in maintaining peace and harmony among herder-farmers, with 41.7% strongly agreeing and 22.4% agreeing (Standard Deviation: 1.433, very high). This positive perception, while strong, is offset by significant variation in opinion, likely due to varying geographical exposures to herder-farmers conflicts and the effectiveness of conflict mediation efforts across districts.

Table 4: ***Frequency Distribution Table of Respondents' Responses to Traditional Council Strategy Effectiveness***

S/N	STATEMENTS	SA (%)	A (%)	UN (%)	D (%)	SD (%)	MEAN	STD	DECISION
11	The traditional councils' communal conflict management is effective in Ado-Odo/Ota LGA	145 (37.8)	75 (19.5)	29 (7.6)	75 (19.5)	70 (18.2)	3.42	1.561	High perception
12	The presence of traditional council helps to create atmosphere of peace and harmony in the community	118 (30.7)	164 (42.7)	8 (2.1)	39 (10.2)	55 (14.3)	3.65	1.381	High perception
13	The traditional council understand the needs and concerns of the people when resolving conflicts in the LGA	113 (29.4)	139 (36.2)	16 (4.2)	44 (11.5)	72 (18.8)	3.46	1.482	High perception
14	The traditional councils take too long to resolve communal conflict	104 (27.1)	48 (12.5)	25 (6.5)	93 (24.2)	114 (29.7)	2.83	1.617	Low perception
15	The traditional council decisions on land grabbing matter are binding?	86 (22.4)	137 (35.7)	51 (13.3)	48 (12.5)	62 (16.1)	3.36	1.379	High perception

Source: Field Survey, September, 2025

Weighted Average =16.72/5 = 3.34

The frequency distributions and mean score presented in Table 4 reveal a generally positive perception of Traditional Councils in Ado-Odo/Ota LGA with respect to community leadership and peacekeeping. However, very high variation in responses indicates varying ecperiences and opinions across localities. The high standard deviation of 1.617 in the "Take too long to resolve conflicts' category demonstrates a wide range of opinions about the efficiency of conflict resolution processes. Similarly, significant disagreement in perceptions of council decisions on land grabbing (mean = 3.36, SD = 1.379) indicates variability in enforcement and legitimacy of these decisions across communities. On the other hand, the mean scores for the traditional councils' efforts in managing communal conflicts (mean = 3.42), fostering peace (mean = 3.65), and understanding community needs (mean = 3.46) reflect positive perceptions, although the high standard deviations (range:

1.379-1.617) suggest considerable variation in experiences and opinions among respondents. Overall, while traditional councils enjoy a level of trust and recognition, the high variability in responses indicates the need for enhanced communication and improved procedural efficiency, with a focus on reducing delays and ensuring greater consistency in decision-making and enforcement across different communities.

Conclusion

In conclusion, this study has identified several key factors driving communal conflicts in the Ado-Odo/Ota LGA. These factors include land grabbing, kingship tussles, cultural, religious, and linguistic differences, and lack of education and awareness. These issues often arise from deep-seated grievances and tensions within communities, and can escalate into violent conflict if not address. The findings also highlight the importance of traditional councils in resolving these conflicts and promoting peace within communities. While traditional councils have been effective in mediating conflicts and promoting dialogue between different groups, their effectiveness is limited by factors such as political interference, and a lack of resources.

These findings underscore the need for comprehensive and sustained efforts to address the root causes of communal conflicts, including improving access to education, promoting intercultural dialogue and understanding, and strengthening the capacity of traditional councils to resolve conflict effectively. Moreover, this study suggests that there is a need for greater coordination and cooperation between traditional councils, government agencies, civil society organizations, and the media in addressing communal conflicts. By working together, these stakeholders can develop more effective and sustainable strategies for preventing and resolving conflicts and promoting peace and security within communities.

Overall, this study has contributed to our understanding of the factors driving communal conflicts in Ado-Odo/Ota LGA and the role of traditional councils in resolving these conflicts. It provides a foundation for further research and policy interventions to promote peace and stability within communities.

Recommendations

Based on these findings, the following recommendations can be made:

1. Traditional Councils should prioritize the prompt resolution of land grabbing disputes and adopt transparent and consistent decision-making processes to maintain public trust and minimize the risk of conflict escalation.
2. To mitigate conflicts arising from kingship tussles, Traditional Councils should promote community involvement in succession processes, conduct robust background checks on potential leaders, and enforce strict adherence to established customs and norms.
3. To reduce tension related to cultural, religious, and linguistic differences, Traditional Councils should implement community awareness campaigns, organize inter-group dialogue forums, and establish clear policies to promote tolerance, respect, and understanding.
4. Education and awareness initiatives should be expanded to ensure all community members are informed about the negative impact of communal conflicts, and how Traditional Councils can help resolve them.

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