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TRADITIONAL GOVERNANCE SYSTEM AND THE CONTROL OF INSURGENCY IN BADE EMIRATE, YOBE STATE

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Abstract:

Insecurity has remained one of the daunting problems in human organizations since time immemorial. Human beings are in constant search for security to ensure self-sustenance and societal development. The traditional governance system plays an important role in the formation, growth, and development of society. These roles such as maintenance of peace, provision of leadership roles, proprietary to culture and custom of the people and above all ensuring the transitions of the values of the society from one generation to another. In Yobe State the threat of insecurity posed by the rise of the Boko Haram insurgency could be traced to governance issues where governance is defined as the way and manner, including all the institutional arrangements through which a country pursue its internal policies and external relations with 'development' at its core. Therefore, given the character of the traditional institutions in Yobe state and Bade emirate in particular in uniting the community to ensure proper security of lives and property. This paper thus intends to interrogate the security challenges in contemporary Bade emirate with emphasis on the role of the traditional governance system in promoting security. The paper adopted the primary and secondary method of data collection anchored on the Mass Society theory. The major findings of the paper reveals that insecurity in Yobe state and Nigeria, in general, can no longer be interrogated from the militarists' perspective alone, but rather a re-thinking on the traditional governance system to check the persistence of the violations of the traditional political, economic and social relations among citizens that breeds suspicion and distrusts. The paper recommends amongst other things that, the government should as a matter of urgency put in place, policies, and programs that will strengthen the traditional institutions throughout the country so that they can perform their traditional roles as custodians of the values of the society.

Keywords:

Insecurity; Traditional Governance; Governance System

Introduction

Governance in its generic form simply refers to the process through which the administration of a family, units, clans, societies, and countries is carried out and which provides continuities in the growth and development of the society at large. A system of governance or governance system refers to all the institutions in a coordinated form integrated sectoral linkages between and among governmental institutions in carrying out the administration of the society. The governance system in this research study is a complex interwoven relationship between the emirate and its subsidiaries which imbibe in the populace a belief of protective custody of their lives and properties by the traditional rulers and their institutions. Apart from being the custodians of the lives and properties of the ruled, traditional governance system plays a crucial role in the formation, growth, and development of the modern state. These roles such as maintenance of peace, provision of leadership roles, proprietary to culture and custom of the people and above all ensuring the transitions of the values of the society from one generation to another.

Furthermore, since the modern state is plagued with all forms of social vices arising from the uncontrollable population growth, urban bulge, the devastation of the traditional means of productions and relations of productions. Traditional governance system could not occupy a place as central in our modern society as it has occupied many centuries before the emergence of the modern state in Nigeria.

Statement of the Research Problem

- The year 1999 to date remains a landmark in Nigeria's quest for a sustainable political system (democracy) which recognizes the rights of every individual to have a say in the governing system of their country through the provision of adequate democratic principles. And true to its test after four (4) successful elections and transitions from one democratic regime to another, Nigeria is witnessing a new trend in its political system. This new movement was however challenged by the rise of an insurgency group in North-East Nigeria called the AhlissunnahWa Jihad popularly known as Boko Haram.
- Boko Haram insurgency which started with the initial bombings of some police stations in kano in 2011 was a response to the government's inability to respond to the group's demand for the release of their members in various police cells in kano. Though the group's activities outdated the kano bombings as earlier many members of the group have been arrested, jailed without trials and sometimes killed around Maiduguri and Kano

However, despite the fact that the Boko Haram insurgency thrive well in Borno and Yobe State, while Gashua is seen as the hometown of the leader of the group - Mal Yusuf Muhammed, the group's insurgency activities received zero tolerance in Bade emirate. It is in this light that despite the numerous writings and research in the areas of terrorism and insurgency in Nigeria, no significant study has been conducted on the roles of the traditional governance system in the control of insurgency in Bade emirate.

Literature Review

Insurgency

The term insurgency has been subjected to flagrant use, sometimes the concept has been used to explain the magnanimous impact of social disorder within a nation or country e.g. agitation for self-determination. Though insurgency is as old as human history in its organization and travails to modernity, while its strategic significance has been sometimes ebbed and shrouded in the ability of one country to take up arms against another country for the purpose of achieving empiricism, but there are enough conveniences and reasons for superpower nations to sponsor dissident voices within a country in order to pave the way for the anointment of new nations within existing nations. Therefore, going by this perspective, the conceptualization of insurgency becomes even more problematic. Thus, according to Steven, M and Raymond (2004) insurgency is a strategy adopted by groups which cannot their political objectives through conventional means or by a quick seizure of power". The activities of insurgents are usually clouded in the use of tactical or strategic instruments not common in conventional warfares, insurgents often use complex terrains like jungles, mountains, urban centers and sometimes their plan is to psychologically free citizens obedience to national government in preference to the cause of their struggles, this, however, is achieved through propaganda and rhetoric.

In related literature, Moore (2017) gave an insight into the need to re-examine our perception of and conceptualization of the word 'insurgency'. Thus looking at the experience in Afghanistan and Iraq, he argued that religious extremism, ethnic intolerance, and socio-economic imbalances are the trio that gave rise to fanatical movements in these countries and thus define insurgency as a term that conjures often widely disparate interpretations suffering at the hands of both experts and pundits. The concept according to him is used interchangeably and imprecisely with such concepts as irregular warfare, unconventional warfare, revolutionary warfare, guerrilla warfare and sometimes even terrorism. This interchangeable use of the concept is however due to the diverse nature and adaptability of the individuals or groups that wage insurgency and the relative traits of the conflicts. He thus defines insurgency as "a protracted violent conflict in which one or more groups seek to overthrow or fundamentally change the political or social order in a state or region through the use of sustained violence, subversion, social disruptions, and political action".

From the above conceptualization of the term insurgency, it could be deduced that insurgency and insurgents seek some common interrelated objectives which among others includes;

- Limiting the ability of the government and enhancing the capability of the insurgent groups in the provision of public services.
- Obtaining the supports of an important segment of the society
- Isolate the government from diplomatic and material supports from the international community and at the same time increasing the relevance of the insurgents in the international system.
- Increasing both domestic and international legitimacy of the insurgent groups to the detriment of the national government
- Reducing and if possible neutralizing government coercive power ie the police and the military prowess while strengthening that of the insurgents.

Lending credence to the above conceptualization of insurgency O'Neill (2002) defines insurgency as "a general overarching concept that refers to a conflict between a government and an out-group or opponent in which the latter uses both political resources and violence to

change, reformulate or uphold the legitimacy of one or more of four key aspects of politics". Therefore, while light arms struggle, street demonstrations, media attacks against constituted authorities are the bane of dissenting or aggrieved voices, modern insurgencies on the other hand from the failure of the states in economic and political spheres and its relevance aggravated by the ravage of globalization.

Terrorism

Etymologically, terrorism comes from the Latin word *terrere*, which means "to frighten" and French words *terrorisme*, which means "state rule by terror". Originally, terrorism has a positive connotation. It was first popularized during the French Revolution to consolidate the new government's power by intimidating counterrevolutionaries, subversives and all other dissidents whom the new regime regarded as 'enemies of the people'. It is an approach adopted to establish order during the transient anarchical period of turmoil and upheaval that followed the uprisings of 1789, as it has followed in the wake of many other revolutions (Hoffman, 1998: 15). This implies that the original meaning of terrorism was the action of the state against the disloyal citizens. Thus, it is a political concept that utmost deserves the attention of political scientists.

In some other line of thought, scholars and historians attributed the origin of terrorism to the teachings of Islam as religious terrorism is argued to be the most alarming and all-encompassing threat today. But available records and facts are at variance with such assertion. In his reaction to the 9/11 attacks, Karen Armstrong in Zalman (2017) clarifies that Muhammad Atta, "the architect of the 9/11 attacks, and the Egyptian hijacker who was driving the first plane, was a near alcoholic and was drinking vodka before he boarded the aircraft". Alcohol, he argues, would be strictly off-limits for a highly observant Muslim. Hence, most of the so-called Muslim terrorists are not orthodox Muslims but rather, they are violent extremists who are clad in religious attires and manipulate religion for their selfish, pecuniary and epicurean motives.

The quest to establish a universal definition of terrorism is entangled in questions of law, history, philosophy, morality, and religion. Many scholars believe that the definitional question is, by nature, a subjective one that eludes large-scale consensus. Indeed, one scholar has opined: "tell me what you think about terrorism, and I tell you who you are." (SudhaSetty 2011: 6-7) The quotation above is meant to emphasize a repugnant fact that terrorism is a word that flouts definition. This is due to, first, its complexity, and second, its elasticity as a concept. Researchers view it from different a perspective which is as a result of their different experiences of it. Its definitions differ according to who defines it; a historian or philosopher, a jurist or moralist, a freedom fighter or religious fundamentalist. While some have witnessed its reality, others have only read or heard about its marauding effects on human, natural and material resources. Is terrorism to be seen as a terroristic act, like the one committed by Crusaders, Boko Haram, Al-Qaeda in the Islamic Maghreb (AQIM)? Could it be an act of terror carried out by kidnappers across the globe; Nigeria's equivalence which is best represented by the notorious Evans? Or the Niger Delta agitators who hold the country to ransom? Or the corrupt effects of the powerful government officials against the vulnerable masses in Nigeria which has arguably exposed them to the life of terror with no end in view? All the aforementioned are terroristic acts that amount to terrorism (Pizam & Fleischer, 2002).

By way of definition, therefore, terrorism is a form of direct violence that most closely integrates one-sided violence against civilians with an asymmetrical violent confrontation against a stronger opponent, be it a state or a group of states (Stepanova 2008). A specialist in

the study of terrorism, Laqueur (1979), rightly admits that a comprehensive definition of terrorism does not exist. Its definition is not likely to be found in the foreseeable future. Be that as it may, he describes terrorism as the illegitimate use of force to achieve a political objective when innocent people are targeted. In the same vein, Walzer (2002) defines it as the deliberate killing of innocent people at random, to spread through a whole population and force the hand of its political leaders. A United Nations, in Geneva Conventions and Security Council Resolution 1566 (2004) defines terrorism as any act “intended to cause death or serious bodily harm to civilians or non-combatants to intimidate a population or compel a government or an international organization to do or abstain from doing any act”. Hoffman (1998: 43) describes the volatility of defining terrorism throughout history and concludes that terrorism in contemporary terms is “the deliberate creation and exploitation of fear through violence or the threat of violence in pursuit of political change”. He further remarks that:

All terrorist acts involve violence or the threat of violence. Terrorism is specifically designed to have far-reaching psychological effects beyond the immediate victim(s) or object of the terrorist attack. It is meant to instil fear within, and thereby intimidate, a wider 'target audience' that might include a rival ethnic or religious group, an entire country, a national government or political party, or public opinion in general. Terrorism is designed to create power where there is none or to consolidate power where it is very little. Through the publicity generated by their violence, terrorists seek to obtain the leverage, influence, and power they otherwise lack to effect political change on either a local or an international scale (Hoffman, 1998: 43-44)

Rider to this is also the definition of terrorism advanced by the Oxford English Dictionary which reflects a tyrannical state behavior. It defines terrorism as the word originally applied to supporters of the Jacobins in the French Revolution, who advocated repression and violence in pursuit of the principles of democracy and equity. In another entry, it defines it as government by intimidation as directed and carried out by the party in power in France during the revolution of 1789-94; the system of 'Terror'. A policy intended to strike with terror those against whom it is adopted; the employment of methods of intimidation; the fact of terrorizing or condition of being terrorized.

In recent times terrorism has assumed a new meaning. Unlike its common understanding that has a positive connotation, today, terrorism means a radical, world-shattering or anti-government activity undertaken by non-state actors to destabilize an established authority to gain some political gains. Nonstate terrorism, as Imobighe (2009) puts it, “refers to those acts of terrorism that are carried out by persons or local groups within the state that are meant to redress domestic grievances. Domestic terrorism has a long history in West Africa. Revolutionary and secessionist groups, marginalized communities struggling for resource control and religious fundamentalists find themselves in this category”. The most recent 8th edition of Oxford Advanced Learner’s Dictionary defines terrorism as the use of violent action to achieve political aims or to force a government to act. This is a shift from its original usage as ‘an act of the state’ to that of groups or individuals. However, central to all these definitions is the fact that terrorism a violent act meant to achieve some political aims. Boko Haram- a group terrorizing North Eastern part of Nigeria- dovetails this categorization (Pufong nd).

Terrorism is an act of terror that is virtually unknown on the geographical terrain called Nigeria. It is a recent unwanted phenomenon that the Nigerians are forced to live with. Extricating one's country, state, community or self from terrorism when caught in its continually expanding cobwebs is ever a daunting task. There is no clear historical baseline for tracing the origin of terrorism across the globe. Nonetheless, one can say, as Amy Zalman simplifies in his account

of terrorism in the pre-modern world, that the history of terrorism is as old as humans' willingness to use violence to affect politics. He further explains that the Sicarii were a first-century Jewish group who murdered enemies and collaborators in their campaign to oust their Roman rulers from Judea. The Hashhashin, whose name gave us the English word 'assassins' were a secretive Islamic sect active in Iran and Syria from the 11th to the 13th century. Though assassins are not, argues Zalman, really terrorists in the modern sense, terrorism is best thought of as a modern phenomenon (Zalman, 2017).

In view of the above, terrorism has become a frightening phenomenon that sets to reverse the successes of modernity and hurl it into the savagery of the pre-history era where every man is against every other man. Or in the words of Hobbes, where life "is solitary, poor, nasty, brutish and short". It is, therefore, the concern of this research to identify the factors and understand the causes of the rise of terrorism in Yobe State with emphasis on Bade Emirate. It also aims at determining the extent to which a traditional governance system can be used to checkmate insurgency in Bade Emirate. Modern terrorists have made some advances in their terroristic acts through the utilization of high-tech weapons with an increasingly alarming rate of casualties unknown in history. This has indeed engrossed the historians and political scientists in studying its origin, causes and how its spreading tentacles can be nipped in the bud. This research endeavors to examine the role of the traditional governance system in Bade Emirate in addressing the menace of terrorism within its area of jurisdiction and influence. In the subsequent subheadings, this research will beam its searchlight to focus on the origin of terrorism, its definitions, its incidence in Nigeria with specific reference to Yobe State, factors that led to its rising profile and the role of traditional governance system (with emphasis on Bade Emirate) in curbing its spreads and preventing it from re-rearing its ugly head on the defenceless masses.

Traditional Governance

Traditional governance is an old system of government in Nigeria that pre-dated the colonial era. It has a very rich heritage. It is very complex and highly sophisticated. Its functions, among others, are maintenance of social cohesion, security, and spirituality of the community. All historical accounts that give a gloomy picture of Nigeria and Africa at large as uncivilized that lack the basic structure of government are flawed. They are Eurocentric bogus claims that are not built on a solid factual foundation; hence unscientific and subjectively sentimental. The portrayal of Africa and its giant (Nigeria) as a continent living in an atavistic age before the coming of the Europeans is false. There is a deluge of both written and oral historical accounts, relics and artifacts to the contrary. It is along this trajectory that this research endeavors to discuss traditional governance in Nigeria with its lens focused on the Bade Emirate in Yobe State.

Traditional governance system, which other writers prefer to call 'traditional government or rule', 'indigenous self-government', 'traditional justice system', is, by way of definition, the indigenous political arrangements whereby leaders with proven track records are appointed and installed in line with the provisions of their native laws and customs (Orji, & Olali, in Nweke, 2012: 206). It implies therefore that they are the custodians of customs and traditions. Also, they have been acknowledged as maintainers of peace in times of conflicts and crises through the instrumentality of traditions of the indigenous people. There are circumstances in traditional practices where traditional rulers are installed not based on any good track records but because a person or group of persons must be made to be rulers based on inheritance. In view of this. Other scholars have defined traditional ruler as a person who by his ancestral position occupies the throne or stool of an area and who has been appointed to it in accordance with the customs

and traditions of the area and whose throne has been in existence before the advent of the British in Nigeria (Bello-Imam, 1996).

Prior to the coming of the colonialists, a larger swath of the present-day territory called 'Nigeria' is dotted with kingdoms, empires, and emirates/caliphates with developing and flourishing systems of government far away from the European influence. These historical facts are well documented by historians. Yobe State, erstwhile a fraction of the Borno Empire, was created by the military administration of General Ibrahim Badamasi Babangida in 1991. It has 17 local governments with 14 emirate councils. The councils are bright reflections of the relics of traditional institutions within democratic structures of Yobe State. Below is a tabulated list of emirate councils in the State with local governments under their jurisdictions, rulers' designations, and status.

Traditional authorities tend to be community-based, hierarchical and organized and may govern a specific territory either *de jure* or *de facto*, although frequently with some limitations (UNHR, 2016). These limitations are consequent upon the enthronement of democracy as a system of government. Democracy, in principle, does not recognize traditional institutions. However, people do not easily give up some traditional values in climes where tradition is deeply entrenched. Nigeria typically depicts a scenario where these institutions still wield enormous influence against the torrential wave of democracy. This is well documented in Amusa and Ofuafor (2012: 411) who contend that the fact that traditional chieftaincy institution does not enjoy constitutional recognition or responsibilities does not mean that it is not relevant or that it has outlived its importance. What is happening to the traditional chieftaincy institutions in contemporary Nigeria is just a manifestation of our inability to fashion out a suitable political system that will reflect our social, economic and political realities as against the colonial and military imposed political structures of the colonial era and post-independence period respectively. Despite this, traditional chieftaincy institutions and traditional rulers have continued to exercise considerable influence and play an active role in the political administration at all levels of government in Nigeria albeit informally.

Cookey, (2010) defines traditional ruler as the traditional head of an ethnic unit or clan who for the time being the holder of the highest traditional authority whose title is recognized as a traditional ruler's title by the government of the state. Cookey's definition has brought to the fore the symmetry co-existence between the traditional and modern democratic institutions. In most African societies, according to Akinwale (:141) the traditional and modern systems play complementary roles in ensuring peace and social cohesion. In several cases, during the early post-colonial administrations in Africa, traditional rulers formed one of the houses of parliament. The traditionists believed, as Logan explained, that: the institution of traditional leaders and its procedures of governance is not only a simpler form of government, but also a more accessible, better understood, and a more participatory one. It is more accessible because it is closer to the subjects than any other system of government; subjects have more direct access to their leaders because they live in the same village and because any individual can approach the leader and ask him or her to call a meeting. .; decision making is based on consensus, which creates greater harmony and unity; it is transparent and participatory because most people may attend tribal meetings and express their views, directly not through representatives; and lastly, harmony and unity prevail because the interests of the tribal unit, rather than an individual or group of individuals, are pursued and expressed (Logan, 2008: 3).

It should also be stressed that traditional institutions are not facing a crisis, nor is it undergoing struggles for relevance and survival in contemporary Nigerian politics. This is what Amusa

and Ofuafor called a 'fallacy'. It is argued that the reflections crisis of the traditional rulers right from the military era to the present modern democratic Nigeria are personal humiliation, salary cut, salary stoppage, restriction, suspension, banishment, dethronement, and murder (Adesoji, 2010). However, Amusa and Ofuafor (2012: 411), logically explained and categorically stated that:

...all these indices are not unique to traditional institutions alone but are general phenomena affecting all classes of Nigerians in contemporary time. Thus, the position here is that the traditional rulership is not facing any crisis of relevance or survival in contemporary Nigeria. This is because it has always been relevant and has survived a lot of organized efforts to scrap it completely. Traditional chieftaincy institution is very relevant in contemporary Nigeria but what it is clamoring for is constitutional role and recognition (Amusa & Ofuafor, 2012).

Even though traditional institutions are bereft of any recognized constitutional role, their impacts are positively felt in the area of conflict management. However, the government is not doing well in taking advantage of these institutions in its conflict management. There must be a synergy between the two institutions to overcome security challenges that are about to bring the country to its knees. For the integration of the traditional and the modern conflict management strategies in Nigeria, Akinwale identifies three mechanisms: proper identification and elimination of shortcomings in the extant conflict management strategies, resuscitation of useful traditional values that have been jettisoned, and the establishment of a national security policy based on a synergy of the revised traditional and modern strategies. He laments that many traditional institutions with their concomitant beliefs and values have been jettisoned without adequate evaluation. Examples of such institutions include the guilds and the guards, which safeguarded the political economy of traditional societies (:140).

Similarly, Aliyu, Moorthy and Bin Idris (2016: 996) identify traditional institutions as, by far, the most organized body that can render community policing due to their knowledge of the community and understanding of each member's character. From the traditionalist accounts, it is opined that these institutions need proper funding and constitutional recognition to be more effective in internal security management. It is believed that if the aforementioned are put in place, the problems of insurgency and terrorism will be nipped in the bud. It should be understood that Improvised Explosive Devices (IEDS) used by the Boko Haram extremists are prepared within the communities in which terrains are best known to the traditional authorities.

Framework of Analysis

For this study, we would adopt the "Mass Society Theory". The Mass Society Theory is a variant of the Social Movement Theories which are theories often resorted to by social scientists in their attempts to explain specific events in the political system e.g. demonstrations, political participation, and mobilization aimed at bringing about certain changes in the political process.

The mass society theory, therefore, comes to represent an interdisciplinary explanation for collective actions as a result of urbanization the theory also interrogate the roles of the mass media in the manipulation of the society characterized by alienation, amorality, lack of religion and high level of individuality brought about by urbanization and industrialization. The MST emerged at the turn of the 20th century in response to the rise of the media industry and the socio-political changes created by industrialization, urbanization and the fall of established political regimes (Simone, 2011:77). This theory is based on the assumptions that; (1). Modern societies are multi-cultural brought about by industrialization and urbanization which alienated many from their cultural background, (2). Individuals seek the need for group identity and (3).

Individual's goals and motives are conditions for their actions which is in turn dependent on the constraints faced by individuals in their political economy and socio-cultural lives.

Methodology

Since the study is descriptive/ explanatory, the survey method based on the instrument of the questionnaire would be used. Data for the study would be generated through primary and secondary materials. The survey would be carried out using questionnaires. The questionnaire schedule would contain a set of questions that would enable the study to gather relevant data on socio-economic, demographic and other characteristics of the respondents to be used in the final analysis of the data. The responses would be rated using the Likert scale of measurement of Agreed, Strongly Agreed, Disagreed and Strongly Disagreed. This is adequately represented by the tables below.

Study Area

The study area for this research is Bade Emirate which consists of two local government areas i.e Gashua and Jakusko Local Government areas. Jakusko is a Local Government Area in Yobe with headquarters in the town of Jakusko. Jakusko is situated in the west of the area altitude 2°22'09" and N 10°46'23" with a landmass of about 3,941 km² and a population of 229,083 according to the 2006 population census. The traditional language spoken in Jakusko is Bade language.

Bade on the hand is also a Local Government Area in Yobe State, with Its Headquarter in the town of Gashua, Gashua is also the Headquarter of the Bade dynasty with a landmass of 772 km² and according to the 2006 population census, the population of Bade is put at 139,782

Study Population

The target population of the study is Bade emirate which comprises two Local Government Areas as outlined above. The study population would be determined through purposive selection were a total of two hundred (200) individuals were selected and the questionnaires administered to them with the aid of research assistants who administered the questionnaires and retrieved them on the spot. The study, however, was targeted at those who have attained the franchise age of eighteen years and resident in the areas.

Sampling

The sample size was drawn using Taro Yamane's (1967) sample size determination formula thus:

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

Where

n = sample size required

N=No of items in the population

e = allowable error (.5%)

Data Presentation, Discussions and Results

Introduction

This section examined and analyzed the information gathered from the respondents during the field work. A total of four hundred questionnaires were issued to the two (2) local government

areas of Bade and Jakusko which make up the Bade emirate. The data presentation and analysis of this research work was divided into two, which are; (i) analysis and presentation of the personal data of the respondents (Demographic data), and (ii) analysis and presentation of the substantive data or the answers from the questionnaires.

Result and Discussion

Demographic Data	Descriptive Items	Frequency	Percentages
Gender	Male	300	75%
	Female	100	35%
Age	18-35	200	50%
	36-45	140	35%
	46-And above	60	15%
Education	Non formal	100	25%
	Primary	102	25.5%
	Secondary	100	25%
	Diploma/NCE	40	10%
	Degree	30	7.5%
	Masters and above	14	3.5%
Occupation	Civil servant	100	35%
Self-employed		300	75%
Author's Computation			

The above table shows the presentation and analysis of personal data of the respondents. From gender, clearly shows that Male gender formed the majority of our respondents which indicates 75 percent while female is 35 percent. However, the age level of the respondents was categorized into four, but majority of the participants are youths which fall within the age of (18-35) years. However, from education, most of our respondents were primary and secondary certificate holders which formed 25 and 25.5 percent of the sample size respectively.

Furthermore, 35 percent of our respondents which formed 100 out of sample size are civil servants, while 75 percent are self-employed. Which indicate that majority of our respondents are self-employed.

Since the aim of this study is to find out the role of traditional governance system in the control of insurgency in Bade emirate council of Yobe State, the study is carried out to test the following hypothesis:

HO: That the non-existence of Boko Haram activities in Bade emirate have not been influenced by the widespread respect in and the significance of the traditional institution in the lives of the citizens.

HI: That the non-existence of Boko Haram activities in Bade emirate have been influenced by the widespread respect in and the significance of the traditional institution in the lives of the citizens.

As earlier stated, level of significance (α) = 0.05 and with the degree of freedom of 36, the researcher will now refer to the table of sampling distribution Chi-square for 36 df at 0.05 level of significance.

Pearson Chi square	Probability value
(496) = 629.8611	0.000

The critical Chi-square value for 36 df and 0.05 level of significance is 31.41. With the Chi-square calculated and Chi-square tabulated known, we now take the decision rule.

Reject null hypothesis H_0 , if Chi-square calculated is > (greater than) Chi-square table value and accept null hypothesis if otherwise.

Chi-square (X^2) calculated = 629.8611 (Appendix 1)

Chi-square (X^2) tabulated = 31.41

Therefore, we fail to accept the null hypothesis because (X^2) calculated is > (greater than) (X^2) tabulated which is 31.41.

The implication of this result is that H_0 was rejected, which states that the non-existence of Boko Haram activities in Bade emirate have not been influenced by the widespread respect in and the significance of the traditional institution in the lives of the citizens.

In order to ensure that the result from statistical analysis is accurate, we compared the result with our findings from other sources of data collection. Result generated from official documents, personal interview and other materials show that the non-existence of Boko Haram activities in Bade emirate have been influenced by the widespread respect in and the significance of the traditional institution in the lives of the citizens.

Conclusion

By way of conclusion, we can argue that the Traditional governance system is by implications 'traditional justice system' which is, by way of definition, the indigenous political arrangements whereby leaders with proven track records are appointed and installed in line with the provisions of their native laws and customs. This implies that the traditional governance systems are the custodians of customs and traditions of the people and therefore acknowledged as the maintainers of peace in times of conflicts and crises through the instrumentality of traditions of the indigenous people. That there are no Boko Haram activities in bade emirate, most of the respondents though agreed but the interviews conducted indicates that there is some level of Boko Haram activities in some part of bade emirate, but such activities were urgently identified and taken checked by the security agents in collaboration with the emirate and its security unit.

That the traditional Bade emirate system is unique in its structure and contents and given the leadership style of inclusiveness in the governance of the people, it at the same time gives it an edge to monitor the activities of the citizens which in turn has overall effects on the security of the community.

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