

EGELEGE RUMUEME AND RUMURINYA RUMUEME CULTURAL GOUPS AND PEACE BUILDING IN RUMUEME KINGDOM IN OBIO/AKPOR LOCAL GOVERNMENT AREA, RIVERS STATE, NIGERIA

Island Chinedu Dikeogu

Department of Sociology, Rivers State University, Port Harcourt, Nigeria.

dike.chinedu@rsu.edu.nd

ABSTRACT

1. Introduction

Culture is a way people make a living. Human beings are members of social groups with shared and unique sets of culture which involve behaviors, attitudes, language, food, dress, festivals, religion, etc. Culture as the total of knowledge, attitudes, and behaviors shared by and passed on by the members of a specific group. It acts as a blueprint for how a group of people should behave if they want to fit in with the group. It ties us to one group and separates us from other groups and helps us to solve the problems that all humans face. Therefore, the lifestyle of people is the main aspect of culture that differs with geographical locations and every State has its own way of doing things which is almost peculiar to them.

Cultural Development refers to the strategic planning and implementing of strategies to leverage a community's unique cultural assets for the economic and cultural benefit of the community as a whole (Irshad, 2011). The impact of culture in realizing development cannot be overemphasized. The United States of America are said to be where they are today as a result of management and development of their cultural values. For instance the traditional communal spirit that

caused our forefathers to live together as one another's keeper is invaluable today as a tool to combat crime and fostering unity. It also serves as an unconscious check against selfish ambitious individuals who owing to their uncontrolled desire for material and monetary gains plunder the resources of the nation at the expense of the majority (Ivanovic et al, 2009).

The terms peacemaking, peacekeeping and peacebuilding tend to be used broadly, with their meanings defined in terms of the phases of various peace process mechanisms blurring and overlapping in practice. Prior to an armed conflict occurring, peace processes can include the prevention of an intrastate or interstate dispute from escalating into military conflict (Óscar, 2021).

Often referred to as the most revered carnival festival in Nigeria and African as a whole, The Calabar Carnival is celebrated by the Calabars of the southern part of Nigeria. It is one of the most beautifully decorated festivals in Nigeria with lots of costumes and cultural clothes. The festival also involves dancing to traditional African music.

Irikana and Ihuoma (2023) asserted that Eri Nde Riya Eli traditional cultural dance in in Rukpokwu Clan, Rivers State is a purveyor of

social cohesion and peacebuilding and they further revealed that the dance practice transcends age and social affiliations, unifying married women across generations. Amid modern influences, the practice has evolved its dynamics while preserving its cultural essence. Above all, the married women cultural dance known as Eri Nde Riya Eli in the traditional dialect of the Rukpokwu people provides enabling conditions and environment for unity as well as peacebuilding amongst families, communities and hence villages.

Wilfred, (2023) in an unpublished thesis examined how Ominiba fishing festival has contributed to the socio-cultural development among communities in Southern Ijaw Local Government Area in Bayelsa State and revealed that the Ominiba fishing festival promotes social cohesion among communities and participants; it also promotes peace and cultural development.

Egelege cultural group is wrestling group that its membership is limited to only single and married male citizen of rumueme kingdom. They were formed in 1926. They have executives whom are appointed by the elders of the group to serve as chairman, vice chairman etc. The appointments of the executive are done such that each of the three clans that made up Remueme kingdom is well represented. They have membership strength of 720 registered members. They usually organize two annual wrestling competitions among the 27 villages that made up Rumueme kingdom and neighbouring kingdoms to Rumueme kingdom. During the annual wrestling competition people of the various communities in Rumueme pay visit to their friends in the next village in Rumueme and they cook and host them well.

Rumuriya cultural group was formed in 1965. Their membership strength is 845. Its membership is limited to only daughters of rumueme kingdom who married outside the villages and those who have kids in their father house as a single mum. They have various branches of rumurinya meeting namely: Rumurinya rumueme, Rumurinya of each village in rumueme, Rmurinya of various families in each village. They organized annual

programs to educate their members and the entire kingdom on the importance of maintaining peace.

2. Statement of the Problem

The protection of national cultures and cultural edifices from becoming polluted by these migrant and mobile cultures is a task that all countries and cultural organizations need to look at critically. The transient nature of nomadic cultures as a result of the ever changing nature of the human society means that indigenous cultures must be protected from been polluted or going extinct as a result of the resistant nature of imported cultural traditions.

Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritages evolve from man's ingenious activities, preserved and transmitted through oral traditions or in written concrete forms across generations of human societies (Adefuye, 2011).

Irikana and Oguru, (2023) asserts that human beings are intricately linked to their culture, with culture encompassing the complete array of thoughts and actions through which a community shapes and reshapes its identity, commemorates its existence, progresses, and introduces itself to history and the world. Culture not only offers the substance and backdrop for interpersonal connections but also stands as a crucial foundation for human survival and the ongoing presence of a society, steering the behaviours within a specific community.

The diverse cultural expressions of societies span from the realms of music and language to culinary traditions. Amidst these variations, the traditional communities in Nigeria share a common thread in their preference for festivals as pivotal occasions, often marked by celebrity dances. Despite the unique nature of each culture's festivals, all segments of Nigerian society exhibit their distinct festivals accompanied by their own characteristic dance forms.

It is also important to note that here in

Nigeria, without the traditional chiefs and other traditional rulers grassroots democracy will be a daunting task since there is no institution or Government which can seek to successfully implement any idea at the community level without the involvement of traditional rulers. In spite of modernization the importance of the cultural institution to national development cannot be overemphasized. The cultural values and institution also complement Government efforts in serving the cultural and social needs of the country which in turn promote rural development (Jamieson, 2014). During the 2012 African Institute for Economic Development and Planning (IDEP) workshop on Culture and Development held in Accra, one issue that featured extensively is the need for development planners to center development on a philosophy that hinges on indigenous culture. It is important to note to say that culture is central to development; it helps in the transmission of knowledge norms and values of a given people and, therefore, can serve as a good medium to change negative mindsets, about the environment, relationships among others.

Despite the fact that the foregoing studies examined some aspects of aspects of African culture, this study will examine Egelege Rumueme and Rumurinya Rumueme cultural groups and peace building in Rumueme Kingdom in Obio/Akpor local government area, Rivers state, Nigeria. The study will specifically study three cultural groups which are: Egelege Rumueme and Rumurinya Rumueme respectively. Thus, the following research questions are put forth to guide the study.

How does traditional wrestling among the cultural groups bring about unity and peaceful coexistence among inhabitants of Rumueme Kingdom?

In what ways do annual gatherings of Rumurinya Rumueme members promote family stability among the people of Rumueme Kingdom?

What have been the challenges that Egelege Rumueme and Rumurinya Rumueme face in exploiting culture to foster togetherness among the people of Rumueme Kingdom?

How can government of the state key into the

objectives of Egelege Rumueme and Rumurinya Rumueme cultural groups to fostering peace and unity in Rumueme kingdom?

Objectives of the Study

The general objective of this study is to examine how the Egelege Rumueme and Rumurinya Rumueme cultural groups carry out their activities to bring about peace in Rumueme Kingdom in Obio/Akpor local government area, Rivers state. The study will be guided by four specific objectives which are to;

Investigate how traditional wrestling among the cultural groups can bring about unity and peaceful coexistence among inhabitants of Rumueme Kingdom.

Explain the ways annual gatherings of Rumurinya Rumueme members promote family stability among the people of Rumueme Kingdom.

Examine the challenges that Egelege Rumueme and Rumurinya Rumueme face in exploiting culture to foster togetherness among people of Rumueme Kingdom.

Find out how government of the state can key into the objectives of Egelege Rumueme and Rumurinya Rumueme cultural groups to fostering peace and unity in Rumueme kingdom.

3. Theoretical Framework

The study adopted Social Identity Theory. Social Identity Theory, developed by Henri Tajfel and John Turner in the 1970s, explores how individuals derive a sense of identity from their membership in social groups, including ethnic, cultural, and religious groups. The theory suggests that people tend to categorize themselves and others into in-groups (us) and out-groups (them), which can lead to intergroup bias and conflict. Positive distinctiveness is sought by in-group members to enhance their self-esteem, often at the expense of the out-group (Huddy, 2001).

In establishing the interplay of cultural groups and peace building, Social Identity Theory highlights the challenges posed by strong in-group identities that can fuel conflict. Peace building efforts often aim to transform exclusive identities into more inclusive ones

that encompass broader, superordinate identities (e.g., national identity). - For instance, in Nigeria, where ethnic identity often supersedes national identity, peace building strategies may focus on promoting a collective Nigerian identity that transcends ethnic divisions. This approach can reduce intergroup bias and foster a sense of unity. In groups are studied not as monoliths but as complex entities with dissenting voices. Overall, social identity theory remains vibrant and influential, broad-reaching across sociology, anthropology and psychology. The approach is increasingly prominent in understanding responses to stigmatized identities, collective action, political conflicts, and intergroup contact.

4. Methodology

The study adopted ethnographic research design. The population for this study was 1,565, which is the total registered members of Egelege cultural group and Rumuriya cultural group. Egelege cultural group has membership

strength of 720, while registered members of Rumuriya cultural group has membership strength of 845. This was retrieved from the leaders of both cultural groups in 2025.

The sample size of the study is 120 using expert sampling method. This method was considered for the study due to the fact that the study intends to study quintessential respondents like elders, chiefs, family heads among others. The study used purposive sampling to select ten communities for the study. The purposive sampling was used for the study due to the fact that these communities witnessed relative peace more than other communities within the study period. Again, convenient sampling technique was used to reach out to respondents for Key Persons Interviews (elders, chiefs, traditional rulers, group member and women) and Focused Group Discussions consisting of elders, youths, men, men amongst others.

Table 1: Interview respondents and focus group respondents in each community

S/N	Communities Selected	Number of Interviewees	Number of Male Respondents in Focus Group Discussions	Number of Female Respondents in Focus Group Discussions	Number of Youth Respondents in Focus Group Discussions	Total Number of Respondents in Both Focus Group Discussions and Interview Sessions
1	Rumukpakani	2	4	3	3	12
2	Ozo-Azi	2	3	3	3	11
3	Oro-Agbalu	3	3	2	2	10
4	Oro-Akwor	1	4	3	3	11
5	Mgbu-Oro-Azi	3	3	3	4	13
6	Oro-Owo	4	4	3	3	14
7	Rumuchida	2	3	4	3	12
8	Rmuchiolu	3	5	4	2	14
9	Ohani	2	3	3	3	11
10	Erigbam	1	6	3	2	12
	Total					120

Source: Researcher’s Fieldwork, (2025).

The study relied on both primary and secondary data. This research employed qualitative research for the collection of primary data mainly due to the following reasons. First, due to the nature of the research as it involves ethnographic and anthropological

features, qualitative data will be best used for the study. Second, this technique enabled the researcher to have the critical and deeper understanding of the social phenomenon that is often carried out in a natural context. It also enabled the researcher to dig deep into

knowledge and skills used by indigenous conflict resolution institutions. The primary data was also collected through interviews, participant observation and focus group discussions (FGD) from community elders, women, youths, judges, police and traditional rulers. Each focus group discussion had a minimum of 3 participants as outlined by Morgan, (1998).

The study also made use of secondary data. Secondary data is to be sourced from regular and statically reports of the customary courts, and cultural offices and agricultural and rural development offices. Additionally, works of various authors and other published and unpublished documents such as books, articles and journals and internet sources shall be used for this study. Publications of foreign governments or international bodies and their subsidiary organizations, technical and journals, books, magazines and newspapers, reports and other sources of published information will heavily accessed.

The researcher went to the field with four research assistants who were trained on how to organize interview and focus discussion sessions who are also natives of the Rumueme. The researcher utilized thematic analysis in analyzing the qualitative data. The study adopted themes from the research objectives as tools for analysis. The choice of thematic analysis is based on the fact that the study relied purely on interview and focus group discussion responses, hence the generated data was analysed based on themes generated from the objectives of the study.

Data Presentation and Analysis

Research Question 1

How does Traditional Wrestling among the Cultural Groups bring about Unity and Peaceful Coexistence among Inhabitants of Rumueme Kingdom?

Theme 1: Cultural Identity and Shared Heritage

Respondents across all groups—emphasized that traditional wrestling serves as a symbol of shared identity among the people of Rumueme. Chiefs noted that events hosted by the Egelege and Rumuruya groups are rich in cultural display, chants, and folklore that

remind the people of their ancestry and collective history. One respondent stated:

“Whenever we gather for Egelege wrestling, we remember we are one people. The songs, the dress, the style—it all connects us to our roots.”

This theme suggests that cultural wrestling acts as a unifying force that reaffirms the people's common heritage, which in turn fosters peaceful coexistence by reinforcing a sense of belonging.

Theme 2: Conflict Resolution and Social Harmony

A key finding from the interviews is the traditional wrestling platform's role in defusing tensions. Traditional leaders and elders explained that disputes among youth or clans are sometimes settled during wrestling events, often through symbolic victories or public reconciliations. Some respondents narrated:

“We don't only watch matches; we use the event to settle disputes. One of them stated that if two boys or families have a problem, they are made to wrestle and afterwards, they shake hands. The whole community sees it and knows peace has returned.”

This practice helps prevent minor disputes from escalating, embedding conflict resolution mechanisms within cultural traditions.

Theme 3: Youth Engagement and Discipline

Many youth respondents highlighted that involvement in Egelege wrestling kept them away from anti-social behaviors. Through regular practice, mentoring, and group identity, wrestling provides discipline, purpose, and social status. A youth participant stated:

“Being part of wrestling group gives us pride. It makes us focus on fitness and respect. We see ourselves as ambassadors of peace and culture.”

This theme illustrates how traditional wrestling fosters a positive peer culture among youth and instills values of respect, hard work, and brotherhood—thereby contributing to social stability.

Theme 4: Gender Inclusion and Community Participation

Although women do not participate in the wrestling itself, female respondents emphasized their active roles in preparing for festivals, singing support songs, and organizing community gatherings. One woman explained:

“We prepare the food, we sing to cheer our sons and husbands, and we ensure everyone comes together. Wrestling day is not just for men—it’s a family event.”

The inclusive nature of these festivals creates a community-wide involvement that deepens social ties and mutual respect across gender lines, enhancing peaceful coexistence.

Theme 5: Traditional Leadership and Social Control

Chiefs and elders use the platform of traditional wrestling to pass messages of peace, communal cooperation, and youth development. Announcements, prayers, and public recognition of good behavior often accompany wrestling events. One chief remarked:

“The gathering gives us a chance to speak to the people. We preach peace, reward the good, and remind the young of their duties. Wrestling is not just sport—it is governance.”

This theme highlights the role of traditional leadership in using cultural events as tools for moral education and societal control, contributing to long-term peace.

Theme 6: Rituals, Symbols, and Spiritual Significance

Interviewees—emphasized the spiritual dimension of traditional wrestling. Before any wrestling festival, libations are poured, ancestral prayers are offered, and symbolic rites are performed to sanctify the event. These rituals foster a sacred atmosphere of togetherness and protection. A traditional leader commented:

“Egelege is not just entertainment. It is spiritual. We call on our ancestors to bless the people and the land. That brings peace.”

The symbolic connection to ancestral spirits through wrestling events instills reverence, moral order, and collective consciousness, reducing tendencies for conflict and promoting spiritual unity among the people.

Theme 7: Inter-Community Integration and Social Networking

The wrestling competitions often attract participants and spectators from neighboring communities and even distant parts of Rivers State. Chiefs and youth respondents revealed that such interactions

build bridges between families and clans. A youth remarked:

“During wrestling, people come from different parts of Rumueme and even outside. It’s a time we make friends, form alliances, and see ourselves as one family.”

These social linkages broaden the network of communal relationships and reduce suspicion and rivalry. Wrestling thus serves as a social integrator, connecting diverse community members and reducing isolation or disunity among groups.

Theme 8: Preservation of Peace-Time Celebration Culture

Respondents noted that wrestling festivals offer a peaceful alternative to violent forms of youth expression or competition. Respondents highlighted that this avenue channels youthful energy constructively. One elder stated:

“Instead of fighting or cultism, they prepare for wrestling. It is a peaceful competition that makes them proud and useful.”

This theme points to the transformation of aggression into disciplined sporting rivalry under communal norms—thus replacing violence with tradition-based celebration and reducing conflict-prone behavior.

Theme 9: Intergenerational Learning and Respect

Wrestling events act as platforms for passing values from elders to the younger generation. Chiefs and elders serve as referees, mentors, and moral instructors. A chief emphasized:

“We use these gatherings to teach our young ones about respect, loyalty, and humility. They learn by watching and listening.”

This intergenerational dialogue encourages respect for age, authority, and communal WISDOM. Such exchanges help prevent youth restiveness and encourage a culture of deference and cooperation that promotes unity across age groups.

Focus Group Discussion 1: (Ages 40–70)

Participants: Members of Rumurinya Cultural Group

Location: Rumueme Town Hall

This group consisted of some of the earliest members and custodians of the

Rumurinya Cultural Group, which was established in 1965. These women proudly narrated the historical significance of the group as a unifying platform for daughters of Rumueme Kingdom married outside the community, as well as single mothers residing in their father's house. One elderly participant stated:

"When we formed Rumurinya in the 1960s, our goal was to give voice to women like us—those who married out or had children here. We did not want division; we wanted to build peace in our kingdom from wherever we were." We also support wrestling competitions to boost peace and social solidarity.

They emphasized that through branch meetings—from Rumurinya Rumueme to Rumurinya village and family chapters—they maintain close ties and influence social order across the entire kingdom as well as supporting wrestling events. The annual educational programs organized by the group, they noted, have contributed significantly to conflict prevention, mediation, and public moral sensitization. They further explained that their structure helped foster identity, unity, and a sense of belonging among women who might otherwise feel isolated or undervalued and contribute in wrestling events due to its peace.

Research Question 2

In what ways do annual gatherings of Rumurinya Rumueme Members promote family stability among the people of Rumueme Kingdom?

Interviews were conducted with key stakeholders in Rumueme Kingdom—The purpose was to understand the ways in which the annual gatherings of Rumurinya Rumueme members contribute to family stability in the kingdom.

Theme 10: Cultural Reorientation and Family Reconnection

Respondents emphasized that: the annual Rumurinya gatherings serve as platforms for reconciling estranged family members and restoring intergenerational bonds. One of the respondent stated:

"These annual events are times when families that are not speaking reunite. Quarrels are ended, children are advised, and families begin again in unity."

By creating opportunities for face-to-face interactions, the gatherings serve as a non-confrontational avenue for apology, forgiveness, and bonding, especially between in-laws, mothers and daughters, and siblings.

Theme 11: Parenting Support and Motherhood Education

The Rumuruya leadership uses the annual program to educate members—especially single mothers—on effective parenting, home management, and peaceful cohabitation. A group coordinator said:

"We hold sessions on how to raise children, how to avoid bitterness, how to live well with our family people—even if your husband is not around."

This theme suggests that these teachings improve the parenting capacity of women, reducing domestic tension and promoting stability, particularly among vulnerable family units.

Theme 12: Mediation of Domestic and Marital Conflicts

Some women reported that the Rumurinya annual gatherings serve as safe spaces where internal family conflicts—such as property disputes, child discipline, and domestic violence—are quietly addressed with elderly advice and mediation. A woman elder stated:

"A mother or aunty can bring up an issue at the meeting and we call the parties. We don't shout or disgrace. We advise and make peace among them." Another person stated that the process helps reduce domestic breakdown and strengthens family unity through dialogue and tradition-based wisdom.

Theme 13: Youth Mentorship and Moral Guidance

Mothers, aunts, and female elders also use the gathering to mentor children and adolescents, often inviting them to participate in specific parts of the program. A youth leader noted:

"We are invited to sit and listen. They give us advice on how to behave, how not to disrespect our parents or fight at home."

This intergenerational mentorship creates behavioral awareness among youth, reinforcing family values and discipline, which contribute

to overall household stability.

Theme 14: Strengthening Kinship Ties among Daughters Married Out

Interviewees emphasized that the gatherings allow daughters married outside Rumueme Kingdom to retain emotional and cultural ties with their families. One participant stated:

“Even though we marry out, when we come home for Rumurinya programs, we sit with our sisters and relatives. It makes us feel we still belong.”

This strengthens inter-family relationships, reduces alienation, and fosters harmony between extended family members—especially in-laws and step-relatives.

FGD 2: Married Women and Young Mothers (Ages 30–49)

Participants: Active members of Rumuruya village/family branches, women leaders, traders.

Participants in this group focused on the present-day relevance and influence of Rumuruya Cultural Group within Rumueme society. They stressed how the group had grown into a strong cultural force, now with over 845 members, fostering peace and empowerment among women and the broader community. One mother shared:

“As Rumurinya members, we go to our village meetings; we learn how to settle disputes without police or fighting. We also carry these lessons into our homes and marriages.”

The women praised the educational programs held annually, where issues such as domestic harmony, youth mentoring, peaceful parenting, and inter-family dialogue are discussed. They explained that Rumuruya serves as a mediator in cases of domestic conflicts, land-related issues, and youth restiveness. Their village and family meetings also serve as early warning platforms where brewing tensions are identified and referred to elders or community heads for intervention.

FGD 3: Young Single Mothers and Unmarried Daughters (Ages 18–29)

Participants: New Rumuruya members, apprentices, student-mothers, and unemployed daughters living in their father’s houses.

Location: Family Courtyard, Owihonda

Compound

This group reflected on the empowering and inclusive role of the Rumuruya Cultural Group for younger women who often feel socially marginalized due to their marital status or living circumstances. Many participants expressed gratitude that the group provides them a safe space for expression, cultural mentorship, and economic support. One participant said:

“Joining Rumurinya made me feel accepted. They didn’t judge me for being a single mum. Instead, they taught me how to support my child and become a better person in the community.”

They emphasized that through the family and village branches, they regularly attend sessions where they are taught conflict avoidance, self-respect, hygiene, and peaceful dialogue. Most noted that the group does not only focus on cultural events but actively promotes social reintegration of single mothers, inclusion of young daughters in cultural education, and moral rebuilding. They called for more skills training and support from traditional leaders to help members become peace ambassadors and productive citizens.

FGD 4: Elder Women and Matrons (Ages 50–70)

Participants: Founding Rumuruya members, community women chiefs

Location: Rumueme Royal Women’s Hall

Participants reflected on the origin of annual gatherings and explained their central purpose was to prevent family decay, especially among women who married out or had strained family relations. One said:

“From the beginning, we used these meetings to teach ourselves and our daughters how to manage family problems with patience and wisdom.”

They discussed how the sessions on inheritance rights, respect for elders, and marital humility help build lasting harmony in families. The group concluded that Rumurinya’s moral teachings help reduce separation, generational conflict, and disobedience.

FGD 5: Married Women and Active Mothers (Ages 30–49)

Participants: Current Rumuruya leaders and regular attendees

Location: Family Meeting Courtyard, Nkpolu-Rumueme

This group praised the practical benefits of the gatherings. Many said they use lessons from the program to resolve issues at home and promote peace among co-wives, siblings, and extended family. A woman said:

"After the last meeting, I went home and apologized to my brother's wife. We now cook together. That one gathering changed everything."

They also explained that the interactive format of the sessions—with drama, testimonies, and open dialogue—makes it easier to relate to and apply the peace lessons in their homes.

FGD 6: Single Mothers and Young Daughters (Ages 18–29)

Participants: New members, student mothers, apprentices

Location: Youth Empowerment Pavilion, Elieke-Rumueme

This group appreciated that the annual gatherings make them feel accepted and educate them about healthy family living. They noted how teachings on child discipline, living with relatives, and peaceful co-parenting help them better handle challenges. A young mother said:

"They teach us not to quarrel too much with our baby father's people. That advice helps me now in how I talk to my child's grandma."

"They also expressed interest in including young children and boys in future programs to promote peace education at earlier stages.

Research Question 3: What have been the Challenges that Egelege Rumueme and Rumurinya Rumueme Face in Exploiting Culture to Foster togetherness among people of Rumueme Kingdom?

This section presents insights gathered from in-depth interviews with traditional rulers, Rumuruya and Egelege leaders, elders, youth representatives, and women stakeholders. The interviews focused on identifying the challenges encountered by both cultural groups—Egelege and Rumurinya Rumueme—in using culture as a tool for unity and social cohesion in Rumueme Kingdom.

Theme 15: Declining Youth Participation and Interest in Traditional Culture

Respondents noted that one of the biggest challenges facing both groups is the diminishing enthusiasm among the younger generation. Many young people prefer modern forms of entertainment such as social media and urban pop culture, often viewing traditional wrestling or Rumurinya meetings as outdated. A youth leader observed:

"Most boys now want to join cults or play football. They don't see the honor in wrestling anymore, and many girls don't join Rumurinya unless pushed by their mothers."

This decline in youth interest threatens the sustainability of cultural practices that once united the community.

Theme 16: Financial Constraints and Lack of Government/Community Support

Respondents from both groups highlighted limited financial resources as a major setback. Organizing events, training wrestlers, preparing cultural regalia, feeding participants, and printing educational materials for Rumurinya programs all require funding. An Egelege elder lamented:

"There is no sponsorship. We struggle to fund wrestling events. Even getting uniforms is a burden. The same with the women—they tax themselves to run programs."

This financial strain limits the groups' ability to organize impactful events that could promote unity.

Theme 17: Gender Bias and Stereotyping

Rumurinya members expressed that they are sometimes undermined by male-dominated structures in the community. Their efforts at peacebuilding and family education are not always recognized or respected by some elders or male community leaders. A Rumurinya matron stated:

"Some of our men think we are just women gathering to talk. They forget we hold families together with what we teach. We deserve support and respect."

Another female respondent state that this gender-related limitation weakens collaboration between the two groups and hinders joint cultural advocacy.

Theme 18: Disunity among Some Clans and Families

Both groups experience resistance and

lack of cooperation from certain families or villages within Rumueme Kingdom. These divisions are sometimes rooted in land disputes, chieftaincy conflicts, or political rivalry. A respondent explained:

"You can't unite people who are already in conflict. Some don't come for events because they don't want to associate with another family."

Another respondent stated how these unresolved intra-community disputes reduce attendance at cultural events and dampen the groups' unifying mission.

Theme 19: Cultural Dilution and External Influence

Respondents emphasized that Western values and external religious ideologies have significantly eroded respect for traditional values and institutions. Young people often regard traditional wrestling and cultural gatherings as primitive or spiritually suspicious. One Egelege (wrestler) member said:

"Some churches even preach against our wrestling, calling it demonic. How can we unite people when our culture is seen as evil?"

This cultural stigma has made it difficult to get full community buy-in for cultural-based unity initiatives.

FGD 7: Egelege Youth Wrestlers and Trainers (Ages 18–35)

Participants: Wrestlers, assistant trainers, cultural group supporters

Location: Egelege Training Arena, Rumueme Central

This group expressed frustration over lack of equipment, poor recognition, and limited training space. Many revealed that they receive no incentives and often have to drop out due to family pressure to focus on paid work. One wrestler shared:

"We train hard but nobody recognizes us. Even our parents prefer we learn a trade or travel out."

They also highlighted that peer pressure from cult groups and city youth undermines the image of Egelege as a respected tradition. The group suggested increased publicity, government support, and school-based wrestling sensitization to boost their impact.

FGD 8: Rumurinya Women Leaders (Ages 40–

60)

Location: Rumueme Women's Cultural Hall

The women's group voiced concern about internal apathy among younger women, low turnout during meetings, and lack of financial support from community leadership. A coordinator said:

"We organize programs from our pockets. Even some women don't take the group seriously unless there's food or transport allowance."

They also noted that: some men discourage their wives and daughters from participating in Rumurinya activities due to misconceptions about the group's purpose. The women called for formal community endorsement, provision of logistics, and better recognition during community events.

FGD 9: Community Elders and Cultural Observers (Ages 55–75)

Participants: Retired chiefs, ex-leaders of cultural associations, neutral observers

This group emphasized that fragmentation within the traditional leadership structure poses a challenge to both Egelege and Rumurinya. Disagreements among elders over leadership succession or festival organization have disrupted unity efforts. One respondent commented:

"You can't promote culture when leaders are not in agreement. When people see division at the top, they won't follow cultural directions."

They also discussed how religious intolerance is reducing respect for traditional ceremonies. The group recommended establishing a unified cultural council to coordinate both groups and resolve internal leadership disputes.

Research Question 4

How can Government of the State Key into the Objectives of Egelege Rumueme and Rumurinya Rumueme Cultural Groups in Fostering Peace and Unity in Rumueme kingdom?

To explore how the Rivers State Government can effectively support the cultural peacebuilding initiatives of the Egelege Rumueme (male traditional wrestling group) and Rumurinya Rumueme (female socio-cultural group), interviews were conducted with traditional rulers, cultural leaders, youth

representatives, women organizers, and community development officers.

Theme 20: Institutional Recognition and Cultural Policy Integration

Respondents consistently stressed the need for the state government to formally recognize Egelege and Rumurinya as community-based peace and cultural development actors. Many believed that the inclusion of these groups in local peace councils and cultural boards would give them legitimacy and access to resources. A traditional ruler said:

“These groups are doing what government security cannot do—keeping the peace with culture. Government should recognize them officially and make them part of peace committees.”

This theme highlights the importance of integrating cultural groups into state-level civic engagement and conflict resolution structures.

Theme 21: Financial and Logistical Support for Cultural Events

One of the most frequent recommendations was for government to sponsor or co-fund cultural programs, including the annual Egelege wrestling festivals and Rumurinya enlightenment campaigns. A youth coordinator explained:

“We spend our own money to organize events that benefit the whole community. If the government supports us with funding, we can do more to unite the people.”

Some of the respondents stated that: Support could include grants, cultural development funds, event permits, equipment provision, and publicity, all of which would boost participation and sustainability.

Theme 22: Incorporation into Community Development and Youth Engagement Programs

Participants proposed that the state ministries of Culture, Women Affairs, and Youth Development could collaborate with the groups to train youths, promote indigenous identity, and reduce cultism and violence. A Rumurinya leader said:

“Government can send resource persons during our programs to talk to youths about peace, business, and family life. That will show that our work is supported and useful.”

This theme supports a multi-stakeholder model where government agencies partner with grassroots cultural platforms for broader social impact.

Theme 23: Documentation, Training, and Heritage Preservation

Respondents also suggested that the government could help with the documentation of cultural knowledge, such as oral histories, traditional rites, and women-led conflict mediation practices. A cultural historian said:

“Egelege and Rumurinya carry ancient wisdom. The government can help us archive these traditions in books, media, and schools before they die off.”

This would help preserve and transmit cultural values to younger generations while reinforcing peace education through traditional knowledge systems.

Theme 24: Appointment of Cultural Ambassadors and Advocacy Platforms

Finally, interviewees advocated for the appointment of respected members from both groups as community cultural ambassadors, who could represent the kingdom at state functions, cultural forums, and peace campaigns. A chief suggested:

“If someone from Rumurinya or Egelege is selected to represent Rumueme at government functions, it sends a message that culture matters and peace is respected.”

This approach would promote visibility, honor local efforts, and motivate others to join cultural peace building.

FGD 10: Egelege Leaders and Wrestlers (Ages 25–55)

Participants: Wrestling champions, group leaders, cultural youth leaders

This group emphasized that government can support Egelege through annual subventions, building a community wrestling arena, and introducing school-based wrestling programs. One wrestler said:

“If we had a modern arena or regular state support, more boys would join. It will help them focus on culture instead of crime.”

They also recommended that the government organize inter-LGA traditional sports competitions featuring Egelege to promote

unity and cultural pride.

FGD 11: Rumurinya Coordinators and Members (Ages 30–60)

Participants: Branch leaders, active members, annual program organizers

Rumurinya members urged the government to provide transportation, training materials, and empowerment grants during their annual peace building and women education campaigns.

One branch leader explained:

“We teach women how to live in peace, care for their homes, and avoid family problems. Government should provide kits or materials that help us train better.”

They also recommended inclusion in state peace building programs, suggesting that selected Rumurinya members can serve as peer counselors or local mediators in family or domestic disputes.

5. Summary of Findings

The findings of the study can be summarised as:

The practice of traditional wrestling (mgba) by Egelege Rumueme is more than a sport—it is a structured cultural mechanism for building solidarity among the inhabitants of Rumueme Kingdom. Wrestling festivals attract participants and spectators from different communities, age groups, and social classes, providing a shared cultural space that encourages dialogue, cooperation, and mutual respect. These events often occur during festivals and public celebrations, thereby reinforcing the collective identity and heritage of the Rumueme people. Moreover, wrestling matches are governed by clear rules and cultural expectations that emphasize discipline, sportsmanship, and honor. By offering a peaceful outlet for competition, traditional wrestling reduces the likelihood of violent confrontations among youths, which might otherwise result from inter-family or inter-village rivalries. In some cases, wrestling is used to resolve disputes symbolically, thus promoting harmony. Elders who preside over matches use the platform to counsel participants and promote the values of brotherhood, unity, and peaceful coexistence.

The Rumurinya Rumueme group, which functions largely through family-based cultural activities and annual gatherings, plays a central

role in strengthening family ties and community unity. These gatherings bring together extended families and clans from across the kingdom and even the diaspora, offering opportunities for members to reconnect, reconcile, and reaffirm their collective identity. At these events, elders often provide guidance on issues such as parenting, marriage, discipline, youth behavior, and family roles. Family stability is further reinforced through communal discussions and public recognition of exemplary family leadership, which encourages others to emulate positive behavior. The gatherings are also moments for conflict resolution within families, as disputes are brought before elders and resolved peacefully through dialogue and traditional arbitration. In this sense, Rumurinya gatherings serve both a symbolic and practical function in maintaining family cohesion. Furthermore, these events encourage economic cooperation through joint decision-making on issues such as youth education, elder care, and business ventures. The environment of unity, celebration, and cultural reflection created by Rumurinya helps to reduce alienation among younger generations and renews commitment to family responsibilities, thereby contributing to broader social stability.

Despite their historic and cultural significance, both Egelege and Rumurinya face numerous modern challenges that hinder their ability to fully harness culture for unity. One major obstacle is the declining interest among youth, many of whom are more attracted to modern lifestyles and digital forms of entertainment. This generational shift has reduced participation in cultural events and weakened the transmission of indigenous values. Migration and urbanization have also affected the availability of community members to attend gatherings and participate in cultural activities. As families spread out and settle in distant cities or abroad, the traditional structures that once held communities together become harder to maintain. In addition, financial constraints limit the ability of these groups to organize large events, pay for logistics, and provide incentives for participation. Religious opposition—especially

from Christian denominations that view traditional rituals as incompatible with modern faith—has contributed to cultural stigmatization. Many community members now avoid practices such as libation, traditional chants, or wrestling events, believing them to be un-Christian or outdated. Gender exclusion, particularly in Egelege wrestling activities, also limits inclusive participation and reduces the scope of cultural influence. Moreover, political interference and leadership disputes within the community can create factions that spill over into cultural groups, undermining the unity they are meant to promote. These conflicts affect trust, reduce cooperation, and fragment participation, making it difficult for the groups to function effectively as unifying bodies.

There is strong potential for the Rivers State government to enhance and institutionalize the peace building objectives of Egelege and Rumurinya Rumueme through deliberate support and collaboration. One of the most immediate needs is formal recognition of these cultural groups as grassroots agents of unity and development. This can be achieved through cultural policy inclusion, registration, and inclusion in local government community development councils. The government can also provide financial and technical assistance for organizing cultural events. This includes funding for annual wrestling festivals, Rumurinya gatherings, and youth mentorship programs. Ministries such as Culture and Tourism, Youth Development, and Women Affairs can partner with these groups to deliver culturally rooted development programs that promote both peace and economic empowerment. Furthermore, capacity-building programs for leaders of Egelege and Rumurinya can improve their skills in community organizing, conflict resolution, and youth engagement. Government-sponsored workshops and training sessions would enhance their effectiveness and sustainability. To ensure future relevance, the government can also support digitization and documentation of Rumueme cultural practices for use in schools and public institutions. Additionally, by promoting inter-religious and inter-generational dialogue, the government

can reduce the cultural-religious divide that weakens participation. Sensitization campaigns, public endorsements, and incorporation of indigenous peace practices into broader security frameworks would elevate the status of these cultural groups and align them with formal peacebuilding strategies.

6. Conclusion

This study has critically examined the roles, contributions, challenges, and prospects of Egelege Rumueme and Rumurinya Rumueme as cultural institutions in promoting peace, unity, and family stability among the people of Rumueme Kingdom. The findings affirm that traditional cultural structures—when well-organized and supported remain powerful tools for community development, social harmony, and identity preservation, particularly in indigenous societies like Rumueme. Egelege Rumueme, through its traditional wrestling practices, engages youth in meaningful, disciplined, and culturally guided activities that foster respect, cooperation, and non-violent conflict resolution. These wrestling events are not merely sports; they are ceremonial institutions deeply rooted in communal values, respect for elders, and public honor. By drawing large crowds from different clans and villages, Egelege Rumueme helps to bridge social divides and cultivate a strong sense of collective identity and pride.

Likewise, Rumurinya Rumueme plays a complementary and equally significant role in nurturing family cohesion and intergenerational dialogue. Its annual gatherings serve as platforms for reconciliation, cultural renewal, economic cooperation, and moral instruction. Through communal storytelling, praise-singing, marriage advice, and family planning discussions, Rumurinya Rumueme strengthens the social fabric of Rumueme Kingdom. It helps members reflect on their responsibilities to the family and the wider community, while also empowering youth to embrace their heritage with pride and purpose. However, the research also reveals that both cultural groups face numerous contemporary challenges that threaten their continued relevance and effectiveness. The rising tide of urbanization, religious extremism, digital distraction, youth

apathy, political interference, and economic instability has weakened participation in traditional events and eroded respect for indigenous institutions. Additionally, gender exclusion, inter-family rivalries, and poor documentation of cultural history have compounded the problem, leaving these once-powerful cultural associations struggling to maintain their influence and cohesion.

Importantly, the study underscores the critical role of government intervention in sustaining and revitalizing indigenous cultural groups. The findings suggest that the Rivers State government can key into the objectives of Egelege and Rumurinya through recognition, funding, policy support, capacity-building, cultural digitization, youth engagement incentives, and collaborative programming. By integrating traditional structures into formal community development and peacebuilding strategies, the government can tap into their grassroots legitimacy, local knowledge systems, and moral authority to maintain social order and drive sustainable development.

In essence, peace and unity in Rumueme Kingdom cannot be achieved solely through modern state mechanisms or foreign models. They must be grounded in the lived realities, customs, and institutions of the people. Egelege and Rumurinya Rumueme, though challenged by modernity, remain vital cultural vehicles through which reconciliation, identity, order, and collective progress can be pursued. Therefore, a multi-stakeholder approach is needed—one that values indigenous wisdom, empowers traditional leaders, involves the youth, and aligns cultural initiatives with broader developmental goals. Only then can Rumueme Kingdom fully harness the transformative power of its culture to build a peaceful, united, and resilient society in the face of modern pressures.

7. Recommendations

Based on the result, the following recommendations were made:

Institutional Recognition and Government Support

The Rivers State Government, through the Ministry of Culture and Tourism and local government councils, should formally recognize

Egelege Rumueme and Rumurinya Rumueme as community-based cultural organizations with vital peace building functions. This recognition should be backed by financial subventions, technical support, and inclusion in local cultural development planning. Regular funding for annual cultural events, wrestling competitions, and family festivals would enhance the sustainability and impact of these groups.

Youth Engagement and Cultural Education Initiatives

Deliberate efforts should be made to involve the youth in cultural activities by integrating Rumueme history, values, and indigenous practices into school curricula and organizing cultural exchange programs. Scholarships, employment opportunities, and leadership training should be linked to active participation in Egelege and Rumurinya activities to renew youth interest in tradition and reduce the allure of cultism, drug abuse, and violence.

Capacity Building and Leadership Development

Training programs should be organized for cultural leaders and members of Egelege and Rumurinya in areas such as conflict resolution, community organizing, event planning, and intergenerational dialogue. These capacity-building workshops—possibly in partnership with NGOs, universities, or peace building agencies—will enhance the leadership competence and operational effectiveness of these groups in promoting unity and social development.

Cultural Documentation and Digitization Projects

A coordinated effort should be made to preserve the cultural heritage of Rumueme through the documentation and digitization of traditional wrestling rituals, family customs, oral histories, songs, and indigenous conflict resolution practices. Government agencies, in collaboration with research institutions, should establish digital archives and cultural learning centers in the kingdom to safeguard traditional knowledge and ensure its transmission to future generations.

References

- Abdul, H. & Subrata C. (2016). Assuring reliability in qualitative studies: A health informatics perspective. Conference PACIS.
- Amponsah, S. (2010). Beyond the boundaries: Toyin Falola on African cultures.
- Arreola, D. D., Deal, M. S., Petersen, J. F. & Sanders, P. R. (2007) World geography. McDougal Littell, a division of Houghton Mifflin Company.
- Asante, M. (2007). The history of Africa. Routledge.
- Awosika, B, & Adeyemi, C. (2018). Effects of modernism on ethnicities and identities in Nigeria: Implications for sustainability of material culture. Academia.
- Ayandele, E.A, (2000). Using Nigerian culture for nation building in erspectives in Nigeria cultural diplomacy. National institute for cultural orientation.
- Barau, A.B. (2007). The great attractions of Kano. Unpublished research book.
- Bassey, E. B. (2016). Evaluation of the sociocultural consequences of Ekpe Festival and the subjective well-being of the local population in Creektown, Nigeria. *Journal of Social Sciences*, 4(1), 21-36.
- Bates, A.P. & Joseph (1975). Understanding social behaviour. Houghton Miff lings company.
- Bells, S. (2003). Measuring sustainability: Learning by doing. Earthscan Publications Ltd.
- Bezirgan, M. & Yetginer, S. (2020). The Effect of the festivals on the development of tourism with the support of residents: The Case study of Zetinli Rockfest in Edremit. In Luisa Cagica Carvalho & Nuno Gustavo (Eds), Strategic business models to support demand, Supply and destination management in the tourism and hospitality industry. USA: IGI Global.
- Biodun, A. (1999). Ethnic differences and the vicissitude of a Nation- state: The experience of pre-independence in Nigeria, *Nigeria Journal of American Studies*, 3, Vol, 3.
- Blessing, N. (2016). Nigerian cultural heritage: preservation, challenges and prospects. *New Journal of African Studies* 12(1):273
- Boateng, K., Afranie, S., & Amoah S. K. (2016). Social mobilisation in the midst of social change: The case of traditional authorities in Ghana. *Journal of Educational and Social Research*, 6(3)
- Borwankar P.V. (1995). Research methodology. Seth Publisher
- Brobbe, S.A. (2011). A stunting anachronism or salutary institution of social evolution. A paper presented by Justice SA Brobbey, Justiceof the Supreme Court of Ghana, at the Annual Presidential CharityBall of Rotary Club of Accra-Achimota,
- Buccus, L. (2021). Community development and engagement with traditional leaders Nigeria: A View from KZN. Good governance learning network, democracy development programme.
- Bundy, J. Pfarrer, M. D. Short, C. E. & Coombs, W. T. (2017). Crises and crisis management: integration, interpretation, and research development. *Journal of Management*. 43 (6): 1661–1692.
- CESD (2010). Consumer demand and operator support for socially and environmentally responsible tourism. CESD/TIES Working Paper No. 104.

- Chachage, C.S.L (1987). Towards a critique of development theories in Africa. UTAFITI.
- Chieftaincy and the State in Abacha's Nigeria: Kingship, olitical rivalry and competing histories in Abeokuta during the 1990s. Africa. Journal of international African institute Vol. 72 (3)
- Chilcote, R. H (2014). Theories of development and underdevelopment. Westview Press.
- Chinsinga, B. (2020). The interface between tradition and modernity: The struggle for political space at the local level in Malawi. Civilizations, 54: 255-74.
- Chinyere, L. (2019). Conflict and change in ogene-nkirika festival performance in Oguta. Longert press.
- Chris, D., Gregory, A., Doris, A., Chris, O. & Dominic, A. (2020). Assessment of ecotourism challenges in okwangwo division of Cross River national park, Nigeria. Journal of Tourism, Hospitality and Sports, 49, 14 – 23.
- Colin, .L. (2015). Under development in Kenya, the Political Economy of Neo-Colonialism, 1964-197. HeinemannEducational Books.
- Cook, S.E. (2015). Chiefs, kings, corporatization, and democracy: A South African case study. Brown Journal of World Affairs, XII: 125-137.
- Creswell, J.W. (2009). Research Design. Qualitative, Quantitative and Mixed Approaches. Sage.
- Cudny, W. (2014). The phenomenon of festivals, their origins, evolution and classifications. Anthropos, 109 (2), 640–656.
- Dankwa, S. (2018). Culture of family ideals and perceived subjugating positions of women in patriarchy society: The way forward. Research on Humanities and Social Sciences, 8 (24), 6-18.
- David F. (2002). Why national pride still has a home in the global village. Global Policy Forum.
- Deekor, L. (2015). Culture and cultural diversity in sustainable development: The Nigerian experience. Journal of Economics and Sustainable Development
- Ekechuku, L. C., Diminyi, C. A. & Ukaegbu, M. (2012). National development in cultural perspective. Journal of Tourism and Heritage Studies, 1(1), 56 – 68.
- Ekundayo, I. M. (2018). The impact of events on sustainable tourism development in durban: an evidence-based enquiry. Unpublished Doctoral Thesis, University of Kwazulu-Natal.
- Emeafor, O. (2019). Fishing, fishing festival and tourism development in Afikpo North, Ebonyi State. Afro Asian Journal of Social Sciences Volume X, No.I Quarter I
- Emeodu, E.N & Elem, M. (2020). Community crisis and development in Ibaa community, Rivers State, from 2008 to 2019. Gusau International Journal of Management and Social Sciences, Federal University, Gusau, Vol.3 No. 1
- Emmanuel, (2018). The effects of western civilization on african culture; a case study of nigeria. a seminar paper presented to achievers university owo department of political science.
- Ereji, S. (2021). Synthesizing the dilemma of political and chieftaincy conflicts in Rivers State Nigeria. <https://www.academia.edu/7604201/>
- Eshun, I. & Dankwa, S. (2019). Culture of chieftaincy, traditional governance and development. Accra-New town: Superprint services.

- Esther, S. (2015). African culture and values. Department of philosophy, university of Uyo, Uyo, Akwa Ibom State.
- Eze-Uzomaka, P. I. & Oloidi, A. J. (2017). Modernization and its effects on cultural heritage in southwestern Nigeria. *International Journal of Arts and Humanities*, 6(2), 81-93
- Falassi, A. (Ed.). (1987). *Time out of time: Essays on the festival*. albuquerque: University of New Mexico Press.
- Gregory, S. (2020). Festivals in Africa and social mobilization. *International Journal of Research and Innovation in Social Science (IJRISS) | Volume IV, Issue III*,
- Griswold, W. (2004). *Cultures and societies in a changing world*. Pine Forge Press.
- Hicks, J. (2022). Assessing the effectiveness of community based involvement in traditional rulership tussle. *Critical Dialogue: Public Participation in Review*, 2: 1–6.
- Johnson, J. (2001). International development in human perspective, in *burton conflict: resolution and prevention*, pp.301-335. Manchester University Press.
- Johnson, S. (2011). *The History of the yorubas, from the earliest times to the beginning of the British Protectorate*, p. 70.
- Kasongo, K. (2010). Impact of globalisation on traditional african religion and cultural conflict. *Journal of alternative perspectives in the social sciences*. Vol.2. N01. Pp. 309-322).
- Ketema, D. T. (2015). Inside the commons of ecotourism development in Ethiopia: Strategic communal empowerment or marginalization? *International Journal of Biodiversity and Conservation*, 7, 429-437.
- Keulder, C. (2018). *Traditional leaders and local government in Africa*. Human Sciences Research Council.
- Köchler, H (2016). The relation of man and world. Existential and phenomenological perspectives. In H. Köchler. *Phenomenological realism. Selected essays*, 45-58. Frankfurt am Main, Bern, Peter Lang.
- Lungisile, H. (2022). *Structures and struggle of community leadership in Igbo Land, Nigeria*. PhD Thesis, Unpublished. Grahams town: Rhodes University.
- Mandela, N.R. (1994). *A Long Walk to Freedom*. Little Flik Press.
- Marco, S., Pierre-Andre, V. & Limpho, M. (2018). Understanding the residents' social impact perceptions of an african cultural festival: The case of macufe. *Journal of Tourism and Cultural Change*. DOI: 10.1080/14766825.2018.1426592
- Martine, S. (2018). The impact of human population on cultural tourism: A Case study of Kasubi Tumbs. <https://ir.kiu.ac.ug/bitstream/20.500.12306/13553/1/1239323947-img07143.pdf>
- Masango, R. (2002). Public participation: A critical ingredient of good traditional governance. *Politeia*, 21: 52-65.
- Okpoko, P.U. (1990). The role of cultural resources in tourism in Nigeria. *West African Journal of Archaeology*. Vol. 20(1)
- Olatunji, J. (2016). Contribution of festival of arts and culture in the development of African culture. *Nigerian Journal of Social Studies*, Vol. Xix (1)
- Orunmoluyi, T. P. (2000). Globalization: A millenium challenge for nigerian banks: *The Economist* 4 p.

- Oruonye, E. (2010). The impact of climate change on the bade fishing festival of Yobe State, Nigeria. *Journal of Sustainable Development*. Vol.3 (3), 29 – 32
- Otile, E. F. (1999). Nigeria: A failed state in the making. www.nathernielturner.com retrieved August 1, 2012.
- Pamela, E. & VAKintunde, J. (2017). Modernization and its effect on cultural heritage in south-western Nigeria. *AFRREV IJAH An International Journal of Arts and Humanities* 6(2):81 DOI:10.4314/ijah.v6i2.7
- Rahim, M.A. (2016). Referent Role and styles of handling interpersonal conflict. *Journal of Social Psychology* 126(1):79-86
- Richards, G. (2007). Culture and authenticity in a traditional event: The views of producers, residents, and visitors in Barcelona. *Event Management*, 11 (1/2), 33-44.
- Robbins, S.P, Runde, C.E & Flanagan, T.A. (2003). *Conflict management NSW*. Pearson Education, Pp 385-421
- Robbins, S.P. (2005). *Organizational Behavior*. Prentice Hall.
- Sacco, P. L. (2011). Culture: A new perspective for the EU 2014-2020 structural funds programming. OMC Working Group on Cultural and Creative Industries
- Samuel, A. (2011). *The role of traditional festivals in action planning, advocacy and social accountability in Africa*. Klein Press.
- Samuel, B.A. (2016). Spatial analysis of the impacts of community conflicts on socio-economy in Rivers State. *Nature and Science* 2016;14(3)
- Siyabonga, M. (2018). Festivals as a niche for local economic development (LED). A Case study of the east london port festival (ELPF). *African Journal of Hospitality, Tourism and Leisure*, Volume 7 (3)
- Sklar, R.L. (2004). Nigerian Political Parties. *Power In An Emergent African Nation*, p. 234.
- Smith, T. (2018). Chieftaincy and Development. *Johannesburg*, 10:13-16.
- Swartz, D. (1997). *Culture & power: The Sociology of Pierre Bourdieu*. University of Chicago Press.
- Thornhill, C. (2021). The transformed traditional government system in Ghana: Some lessons. *Journal of Public Administration*, 43: 492-511.
- Umar, S. & Ahmad, A. (2019). Cultural festivities in Nigeria as a tool for Sustainable development. Department of geography, Aminu Kano College of Islamic and legal studies.
- UNESCO (2006). *A New cultural policy agenda for development and mutual understanding*. UNESCO Publication
- Valantasis, R. (2000). *Religions of late antiquity in practice*. Ortigy press.
- Wraith, R. (2014). *Local Administration in West Africa*. Leongeand Allen and Unwin.
- Zeleke, M. (2011). Ye Shakoch Chilot (the court of the sheikhs): A traditional institution of conflict resolution in Oromiya zone of Amhara regional state, Ethiopia. *African Journal on Conflict Resolution*, 10(1), 63–84.