

An Outlook into Tangle's Conflict Resolution Mechanism

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Abstract: The research 'An Outlook into Tangle's Conflict Resolution Mechanism' was motivated to find: the philosophical underpinning of Tangle's conflict resolution mechanism, structures of the Tangle conflict resolution model and from historical perspective changed and its cause. Data was generated through interview and content analysis. The research was anchored on social capital theory. The people who bear the name Tangle migrated from Yemen and are now in north eastern Nigeria, the southern part of Gombe state, and are found in Akko and Billiri local government areas. The name originated from their king's greeting, i.e., Le-Tangal. The research discovered that Tangle's conflict resolution changed just as society evolved, while from 18181 to 1906, her philosophy was more principal than in any other epoch. It has decentralised institutional structure from kwi mana (family head) to Mai yelli (supreme King of Tangle kingdom). In other words, it went from a small part of the kingdom to the central authority, i.e., the Ponar council headed by Kwagam Tangle (shield of Tangle). Succession to the throne of Mai is largely hereditary, and other councils than Mai, membership by age and character. Conflict settlement is decentralised at centre with Mai Yelli and Kwi mana at family level. The traditional institutions were reduced to custodial of culture with insignificant power to mediate. First was integration of the kingdom into a British colony in 1906 and followed by the establishment of native court in 1920.

Keywords: Conflict, Mai, Nigeria, Resolution, Tangle, Traditional.

Introduction

Sickness is considered part and parcel of the world or, as theologians will call it, the fallen world. Another widely accepted abnormal-normal phenomenon in life is conflict. It is abnormal because it is not always pleasant and expected since it cannot be eradicated. Conflict in itself is not wrong; it is how it is managed. When properly managed, it leads to development and otherwise escalation to war and underdevelopment (Fisher, 2000; Pelesiah, 2022). It is an inseparable part of humanity, particularly in a world of limited resources and inexhaustible needs (Tadi, 2013). The inevitability of conflict has attracted the attention of researchers. European civilization and postulations seem to be the Messiah and peak of civilization relevance since the 20th century. Attah (2004) appreciated scholars who debunked Euro-centric claims while acknowledging the uniqueness of the Tangle civilization. Adopting Euro-centric conflict management mechanisms has proven difficult. Khudiagala and Mati (2011) and Alemie and Mandefro (2018) concluded that context differentiation of conflict is essential in understanding different conflict management mechanisms.

To deny the existence of the African conflict resolution model is equal to saying that there were no Africans prior to contact with Europeans. Bennett (1993), as cited in Choudree (1999), observed that the essence of the African conflict resolution process was the reconciliation of the parties in an environment quite the opposite of the Western model, which seems 'designed to alienate and confuse the litigant.' In Africa, there were levels of conflict resolution from interpersonal to town level (Ajaji & Buhari, 2014). They further argued that in Africa, there are different conflict approaches due to the specific history, culture, and customs of the communities. A lasting solution to Africa's conflicts now, it seems, has to come from within Africa herself (Gwexe, 1999). The Tangle Kingdom is among many African societies whose civilization is not well known and appreciated. Tangle people which are believed to have never been conquered are found in southern Gombe state, Nigeria. Historically, they

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migrated from the Far East, Yemen. Like other precolonial African societies, the kingdom of Tangle is politically headed by Mai (king), an absolute monarch. In administration, the Mai Yelli is assisted by Mai Mana (the head of clan) (Ankruma, 2002; Attah, 2004; Gwani, 1999). Available literature has contributed on conflict resolution and Tangle kingdom. Ajaji and Buhari (2014) and Gwexe (1999) focus on African conflict resolution perspectives while Roger, Selbut, Umar and Martin (2006) and Mboh (2021) examine roles of traditional ruler. Ankruma (2018) evolution and Gwani (1999) work focus on administrative system of the Tangle kingdom. This constitutes the general thrust of this research, situating Tangle's conflict resolution mechanism within the wider discourse. While the specific objectives are: what is the philosophical underpinning of Tangle's conflict resolution mechanism? What is the structure of the Tangle conflict resolution model? And what have changed and its cause, from a historical perspective?

Methodology

A descriptive qualitative research design was used. Secondary data from magazines, journals, textbooks, etc., complement the primary data sources from observation, interview, and panel discussion. A purposive sampling technique was used in the selection of the study participants. Snowballing aided in identifying and get access to the identified sample. Participation was voluntary, and the consent of informants was sought first. Thirteen people from various walks of life participated. Unstructured interviews were used in order to generate much information. Informants were selected based on their wealth of experience in Tangle's conflict resolution processes first. And secondly, the comparative ability of Tangle's conflict resolution approach and others elsewhere. The amount of information from the informants determined the interview and panel discussion duration. The data were translated, transcribed, categorized, and thematically analysed in view of the study objectives.

Theoretical Framework: Social Capital Theory

The Field of conflict studies has drawn the attention of many theorists who proposed theories about conflict resolution. One of such theories is social capital. Social capital theorists differ from others in conflict resolution models by viewing conflict from the relationship lens. In the words of Field (2008), people connect through a series of relationships, and they tend to share common values with other members of the network. They ensure safety and status credit for each other. It is these social ties that guarantee the existence of the effective functioning of society.

Social capital theory is significant in understanding Tangle's conflict resolution mechanism. Tangle's conflict resolution is founded in the philosophy that "*lau ma mu dong*" (a child does not belong to the biological parents only); hence, the whole community is accountable for correcting, rebuking, and disciplining a child. In addition to truthfulness, as emphasized in Tangle's proverb, "*sam kong an ser lakebe*" (truth is a friend of the heart) (Tadi, 2013). These core values shaped the network of relationships in Tangle. Secondly, fulfilment, security, and peace, among other things, are found in that of others, which is summed up in the saying, "*Molgo yaw waim ka diyen ka mung?*" (If your brother is not there, with whom will you live?) (Tadi, 2013, p. 143). Conflict resolution involves and commences from *kwi mana* (family's head) to *Mai Yelli* (central/supreme King of Tangle).

Peopling

The people who bear Tangle are in North-Eastern Nigeria, the Southern part of Gombe state, and Akko and Billiri local government areas. As a district, they cover seven hundred and twenty square miles between longitude 100 and 120 West and latitude 90 and 100 North (Attah, 2004; Tadi, 2013). In the words of Ankruma (2002), it was in the 13th century that the seven clans (*tul Tangle peleu*), which include Billiri, Tal, Kalmai, Todi, Banganje, Tanglang, and Nathe (although now scattered across others six) metamorphosed into a central state system. There are two schools of thought regarding the naming of Tangle. The first is credited to Mr. J. J. Cyrcole, the governor of Tangle-Waja during the colonial period. Mr Oliver Howard, a British officer in Bauchi province, first arrived at Tangle on 18 July 1906 (Ankruma, 2018). At the same time, Christian missionaries in person of Bingham under the auspices of the Sudan Interior Mission (SIM) reached the Tangle-Waja area in 1915. Such a position does not state how the name was coined; it only mentions the person who proposed it.

The second school argued that the name of Tangle originated from the greeting of the second Mai (King) of Tangle, i.e., Mai Tangal. Informants, in addition to Attah (2004), Tadi (2013), and Ankruma (2018), observed that the name is rooted in the salutation to Mai Tangal (Tangal *le*), meaning hail you Tangal. To this end, Mai Tangal ruled the kingdom from 1834 to 1841. Whichever seems logical, before adopting the Tangle name, the people were known as Rodgo and Yaffudawa (Tadi, 2013; Gwani, 1999). Reference to Rodgo and Yaffudawa is not only the *tul* Tangle *peleu* (seven clans of Tangle) but include such as Karekare, Tera, Tula, Longuda, Bolewa, Waja and Shomgom (Attah, 2004; Tadi, 2013). This is well appreciated in the historical migration from the Far East called Yemen (also pronounced and written as Yemel) (Attah, 2004; Gwani, 1999; Ankruma, 2002).

Panellists and interviewees disclosed that due to inter-tribal war and Tangle's love for peace, they left Yemen and from there, they came through Egypt to Ngazargamu in the present Borno state (Attah, 2004; Tadi, 2013). Later, they moved to Kupto in the present-day Funakaye local government area of Gombe state (interviewee; Tadi, 2013). It was there that Tera, Bolewa, Waja, Longuda, Kamo, Awak, Tula, and Shomgom went different ways to their respective present settlement. The tribe in southern part of Gombe state, called God-Yamba attest to common origins (Attah, 2004; Tadi, 2013, p. 4). Furthermore, Tadi (2013) observed While the authenticity of the Tangle people originating from Yemen in the Middle East is doubtful in the absence of concrete historical evidence, the claim that the Tangle people were at a point in Borno has a more substantial validity as the Tangle people call their king 'Mai' just like Kanuri people of Borno state. To date, the Tangle people exchange jokes with the Bolewa and Karekare people, mainly in Yobe state. It is worth noting that Tangle has been classified as 'Afro-Asiatic, Chadic, - Bole-Tangle' alongside Tera, Bole, Pero, Hausa, Karekare, Kupto, Kwami and Kushi. (p. 4)

According to informants, throughout the Tangle historical migration down to Kumana Hill, they were guided by a python called Ballin. Anywhere Ballin rests, they settle there, and when it moves, they move in a ditto direction till it finally ends in Kumana Hill. After the Second World War, the colonial administration noted the increase in population, which resulted in the movement of the people from the hill to the land area of today Billiri, Kalmai, Banganje, Tanglang, Tal, and Todi: clans-oriented settlement. Moving to the present settlement started in 1947 and ended in 1948 (Tadi, 2013; informants). Tangle has never been conquered in history. Informants established that *Kulata* (a term mainly referring to Fulani) had attempted to conquer Tangle but failed due to strategic settlement of the latter. When the colonial administrator conquered the *Kulata*, they said Tangle people were terrible to the colonial administrator. At that point, the Mai son in the person of Papalu, also known as Laulung, was undergoing treatment in Kodom (in present-day Yamaltu Deba local government of Gombe state, Nigeria). He sent a message down home that *miyen po ki tai* (literary people with red mouths, even though they mean the white men) that Tangle usually says are going to the kingdom.

Furthermore, that kulata has told them that Tangle are wicked people. They were carrying sophisticated weapons. Hence, Tangle should not confront them but rather welcome them with *yabe* (hen), *dom* (egg), and *yeksi* (flour). Ceremonial welcoming averted war, and Tangle submitted to the colonial administration not conquered (informants). Colonial master arrived in Tangle's land during the reign of Mai Wana (1906-1914) the eleven Mai Tangle and departed during Mai Iliyasu (1951-1986) the thirteen Mai Tangle. Mai Wana was the only Mai who retired from the throne due to ill health and age (informants). Each clan has her Mai to this day, except Nathe. These Mai are called Mai Mana, with Mai Yelli as the central Mai (informants).

Literature Review

According to Katz and McNulty (1994), conflict is an inevitable and all-pervasive element worldwide. It is a situation between at least two interdependent parties that is characterized by perceived differences and that the parties evaluate as unfavourable. Conflict resolution is the process of managing a conflict and negotiating a solution. Osabiya (2015) observed that the history of conflict resolution at the same time has been one of constant and tireless experimentation with various methods since the time the necessity of resolving conflicts was felt. Osabiya argued that the reason is simple: a method that has worked in one society at one particular time may not be as successful if at all in another society or even

in the same society sometime later. As no two conflicts worldwide are identical, their resolution methods are bound to be different. According to Kreisberg (2009), since humans have always waged conflicts, humans have always engaged in various ways to end them. Often, one side coercively imposes its will upon the other, sometimes violently, and thus terminates a conflict. However, many other ways of settling fights have long been practiced within every society, including various forms of mediation or adjudication. Even between opposing societies, negotiations have been used throughout history to reach agreements regarding issues of contention between them. The evolution of conflict resolution can be seen from contemporary and traditional lenses. Kreisberg opinion that the contemporary conflict resolution era is divided into (1) preliminary developments, 1914-1945; (2) laying the groundwork, 1946-1969; (3) expansion and institutionalization, 1970-1989; and (4) diffusion and differentiation, since 1989 (Kriesberg, 2009).

There are some obstacles associated with Kriesberg's postulation. The work needs to be clarified as to what point and why traditional conflict resolution gave way to contemporary. Secondly, it affirmed conflict manifestations as part of human existence but, yet its features of the conflict resolution focuses on international scene. For instance, the preliminary developments, 1914-1945 the destructive effects of First World War gave raise in United States and other European countries peace movement organization which established the League of Nations (Kriesberg, 2009). In the light of Kriesberg, international dimension, Gilboa (2009) affirmed how technology and media technology have revolutionized international relations which resulted in the use of soft power by both state and non-state actors. The roles played by media in conflict and conflict resolution remain unexplored by scholars and practitioners. From multidisciplinary approach, contrary to predominant view, Gilboa viewed media as global without biasness reach worldwide audiences. By geopolitical criteria, he distinguishes media in term of local, national, regional, international and global level. The study concluded that communication technology has altered the media's role in conflict resolution and reconciliation. Global network and the internet have given new actors such as non-governmental organizations and individuals to participate in conflict resolution in addition to functional and dysfunctional consequences of news by media outlet (Gilboa, 2009).

With a focus on international environmental conflict, which is multiplying and with increasing complexity. Conflict resolution includes bilateral and multilateral negotiation, mediation, and arbitration. Negotiation settles conflict more than litigation and political compromise (Shmueli, n.d). Organizational conflict, or workplace conflict, is a state of discord caused by the actual or perceived opposition of needs, values and interests between people working together. Conflict takes many forms in organizations. These occurs due to differences of opinion, style or approach. The outcome is hurt feelings and altercations among employees. Workplace conflict resolution process commence with bringing parties together; identify source and root of cause of the conflict; define potential solutions, parties mutually agree on a solution; define plan to implement the solution(s) and end with execution, evaluation and adjustment (Davis-Ghavami, n.d). Motivated by the absence of empirical research on the causes of organization conflict in Nigeria, Osabiya (2015) observed that conflict arises when one or more person tries to ensure their preferred outcome is achieved to the exclusion of the preferred outcome of others. The research finds out that leadership styles can result to conflict. The author observer that conflict in Nigerian organizations can be resolved through compromise between employees and management. In preventive conflict resolution, workers' involvement in decision making and team work can reduce the conflict rate (Osabiya, 2015).

Resolving conflict within a working setup, as Ghavami and Osabiya examined, Pelesiah (2022) argued that conflict is an integral part of the lives of people and organizations. In itself, it is okay, and it can lead to unproductive results when not resolved. Conflict resolution involves acquiring skills, self-awareness of conflict modes, communication skills, and building conflict resolution structures in an organizational environment. Dialogue creates an environment where parties listen, reflect, and ask questions with a curious mind-set to seek a common understanding. Conflict resolved through dialogue is a significant part of a high-performance team. Sanson and Bretherton (2001) state that conflict should be understood in a social context, be it between individuals, groups, or nations. They further viewed

conflict as not entirely negative and conflict resolution as a broad term referring to various forms of resolving disagreements that may manifest at different levels of society. Conflict resolution seeks not to avoid conflict but rather to deal with it in a way that minimizes the negative impact and maximizes the positive potential inherent in conflict within the framework of the values of peace. They concluded that conflict resolution should be founded on understanding all parties' interests, seek cooperation, be integrative, and in both process and outcome should be nonviolent. Consonance with Sanson and Bretherton (2001), Vestergaard, Helvard, and Sorensen (2011) understood conflict from a social context. They identified five dimensions of conflict as needs that are not met. Such a need is usually linked to one or more of five dimensions: structural, instrumental, interest, value, or personal. Each dimension presents different challenges. Mostly conflicts are not necessarily dealing with only one dimension. An effective conflict resolution should address the issue(s) and relations. The former is usually easier to identify and address than the latter.

According to Katz and McNulty (1994), resolving conflicts to achieve positive outcomes involves conflict management and negotiation. Conflict management deals with the attitudes and strong negative emotions usually associated with a conflict. It involves defusing the accompanying emotional energy and achieving a mutual understanding of differences. This is also called conflict settlement, which occurs when conflicting parties' destructive behaviour and hostile attitudes are reduced. This, when achieved, creates an opportunity for negotiation for the conflicting parties to reach a satisfactory outcome. A successful conflict resolution should demonstrate the following ability: attentive listen to ensure understanding, keeping rapport always, distinguish positions from desires, and seek resolution founded on motivating desire. These should be guided by the following guidelines: driver of conflict is emotional energy around assumed differences. The purpose of conflict management is the reducing emotional energy and mutual understanding of differences. Lastly, resolving the conflict often include negotiation (problem-solving) toward a mutually satisfying ends (Katz & McNulty, 1994).

Western conflict resolution seeks to resolve conflict from its cause(s) (Fisher, 2000; Davis-Ghavami, n.d). The most important feature distinguishing between European and African dispute resolution processes is the emphasis of social relationships and treatment of parties in African model (Choudree, 1999). Even so, there are better methods to resolve conflict than litigation. Resolving conflict should be beyond settling a case; hence, traditional methods and customs form part of time-proven social systems. African conflict settlement is aimed at reconciliation of the parties in an environment whereas Western world is not.

Based on the preceding, Tangle's conflict resolution mechanism is not interrogated or generally swam in Africa. The remaining section brings to light Tangle's conflict resolution pathway.

Conflict Resolution in Tangle's Land

Like many other African societies before balkanization and partition of Africa, Tangle people were communal. Although the *tul* Tangle *peleu* made up the kingdom, Mai yelli was the central Mai, assisted by clans Mai. Diagram one contains the genealogical tree of Mai yelli since inception of the kingdom to 15th Mai and between 14th and 15 Mai there was court from 1996 to 2001. Similarly, there is an ongoing court case following the demise of the 15 Mai Tangle in February 2021 to this day.

For a better understanding of the roles of the Mai in dispensing justice, provision of security and peace to the kingdom, this section is divided into four parts. The first is as to do with Tangle with the outside world (external). Then internal from 1818 to 1906 i.e. first Mai to the arrival of the colonial administration. Then the culture was not polluted and Mai yelli was the supreme leader. It followed by 1906-1960 colonial rule in which the Mai power was reduced and was supervised by the colonial master. And lastly 1960 to date that witnessed the proliferation of courts.

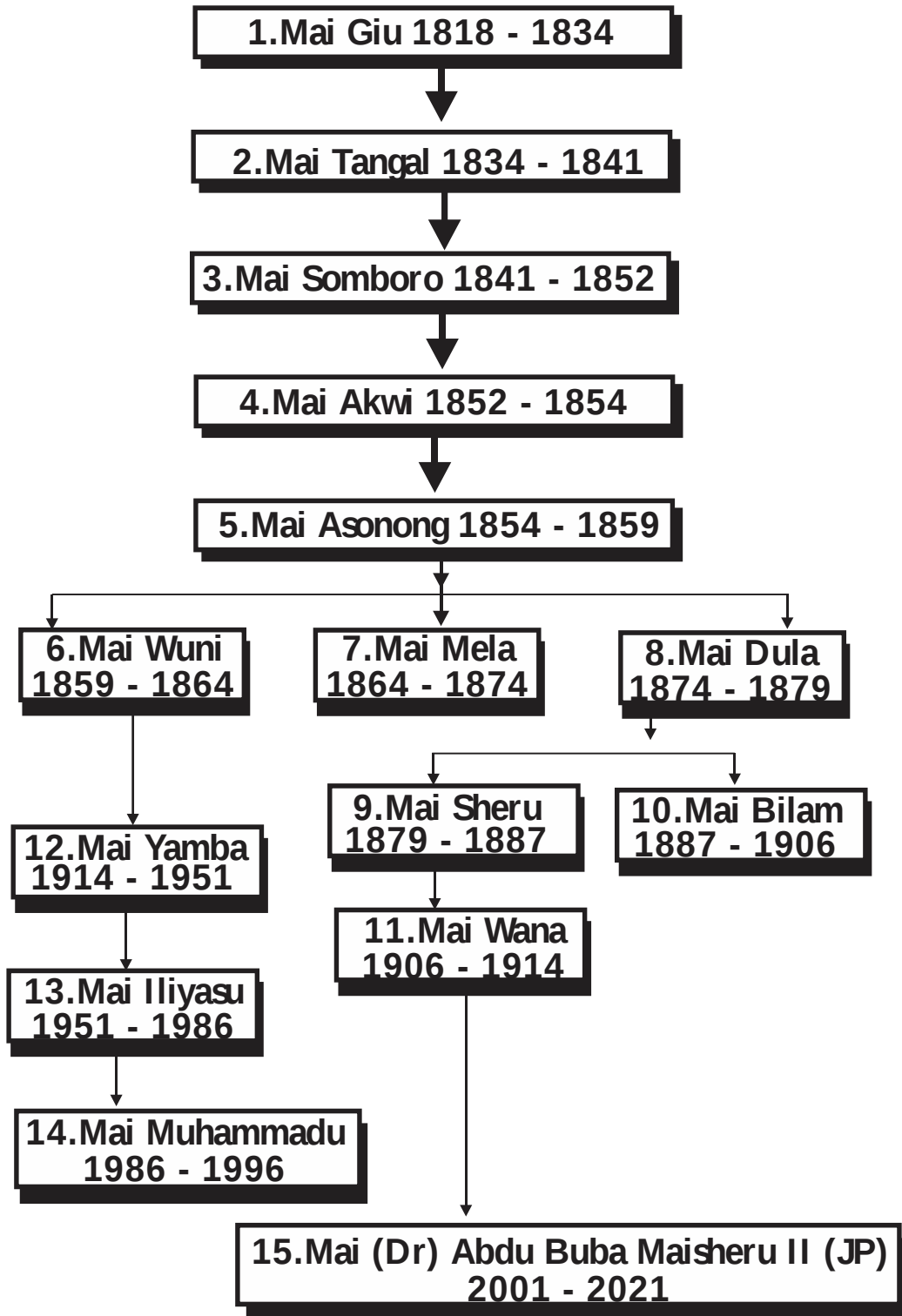


Figure (1): genealogical tree of Mai Yelli (Source: adopted from Akula Maikano)

Tangle people seek to avoid conflict. This is emphasized in the saying *ban nanu yanan wu tukutuke nu watu kwathun ta saba* (I thought I was running into hiding but fell into trouble). In the light of aforementioned Tadi (2013) observed It points to the fact that conflict situations are inevitable in life. However, much we would like to avoid problems, as long as we live, we are bound to run into trouble now and then. The proverb attests to the truth that peace, whether of the individual or of the society, can only be temporary wherever one goes. The proverb is used in the context of an individual who tries to avoid a particular problem but whom the process enters into more serious circumstances. (p. 69)

Whenever one finds himself/herself in conflict, the proverb *kong kai pi saba ta bulokbulokki* (it is better to pursue a matter while it is fresh) admonishes immediate settlement to avert conflict escalation.

External Dimension

No society or individual exists or is existing as an island. Intercourse, in one way or the other is the order of the day vis-à-vis inevitability of conflicts (Mboh, 2021). Diplomacy and mediation have been the tools by which Tangle people settle disputes between her and others, frequently Fulani and Shongom, i.e., prior colonialism. The conflict between Fulani and Tangle kingdoms usually commences in either Kalmai, Banganje, or Tanglang clans. In either of the three, it's at the council of Pobune that the three Mai of Kalami, Banganje and Tanglang curtain conflict escalation and seek liberalisation of slave. Any issue that is proven problematic, is taken to Ponar (informant; Attah, 2004; Tadi, 2013). Ponar is a central council constituted by Mai Yelli, Mai Da'antha (Bare: now called Galadiman Bare), Mai Kalmai, Mai Banganje, Mai Tanglang, Mai Tal, and Mai Todi (Tadi, 2013). This is consonance with Fisher (2000) traditional courts of South African, so also Lok Adalats and Panchayats of India, and others Africans nations, Asia and Australia. According to an informant, the Mai of other clans' seat in form of circle and Mai Yelli seat in the middle; they held meetings twice a year (Attah, 2004; Tadi, 2013). Although conflict with Fulani that Pobune was unable to handle can be addressed once and for all at Ponar. The most frequent diplomat who negotiated on behalf of the kingdom was Mai Da'antha. This restates the fact established by Kriesberg (2009) that negotiation has been used throughout history and is the best method of conflict settlement (Shmueli, n.d).

Last but not least is the conflict between the Tangle Kingdom and Shongom, discussed in the council of Kwi Pand ana Mai. The people of Shongom often initiated the peace accord through the village head of Todi, whose duty is to inform the Mai Tal (Attah, 2004). Informants restate that in the same vein, Tangle people initiate peace with Shongom through Mai Todi. They further emphasize the seven years of battle and of peace (Tadi, 2013). Both intermediary Mai and the community assume the status quo by proximity with the conflicting community in question.

Internal Conflict Resolution 1818-1906

The period 1818-1906 covered the era when Tangle conflict resolution was the sole means of conflict mitigation. The epoch began with the emergence of the first Mai in the person of Mai Gui to the eleven in the person of Mai Wana. According to Alemie and Mandefro (2018), culture and values give legitimacy to indigenous conflict resolution model. Informants argued that Tangle kingdom was a homogenous society at this point, and child upbringing was the onus of all in the community. They so much believed that the security of one is found in that of others. Hence, whoever sees children disagreeing will instantly settle them. Another norm and value cherished by Tangle is truth. The Tangle saying *sam kong an ser lakebe* emphasizes the peace of the heart, a vital aspect of human existence. Truth is thus a guiding principle of Tangle's existence. It is implicitly and imaginatively contrasted to the guilt feeling, the restlessness that often accompanies lies (Tadi, 2013). An informant emphasizes the position of speaking the truth by conflicting parties and witnesses. That is achieved based on Tangle's conflict resolution being mediation and reconciliation oriented, not fault findings.

In institutional terms, the family was a vital institution in Tangle conflict resolution. *Kwi mana* i.e., head of the family, is charged with mediating conflicting parties unbiased. Informants define *kwi mana* not only as a father but an elderly person within a family can be designated as *kwi mana*. As such, the birth of the firstborn, especially a male child, is highly celebrated. Cases not addressed under the desk of *kwi mana* are forwarded or appealed to the Mai *la ber mana* (ward leader). Panelists and interviewees observed that the position of Mai *la ber mana* is still in existence with the nomenclature of *jauro* as a result of Hausa corruption or Hausa cultural imperialism. In addition to forwarded cases, Mai *la ber mana* reconciles cases involving two families. The Mai *la ber mana* has a lieutenant and some elders who have distinguished themselves and proven with noble virtues. Interviewees revealed that the settlement pattern was family and clan-oriented. Conflicting parties or Mai *la ber mana* can appeal or forward the case that the resolution was not satisfying or challenging to mediate to Mai *mana*, i.e., the head of a clan also known as the district head nowadays. Mai *Mana* and his cabinet form a council known

as the *kwadiyo* council. *Kwadiyo* is lower politically and judicially than Ponar, that sits over minor cases that pertain only to respective clans (Tadi, 2013). The council in each of the six clans that have Mai *mana* attends to forwarded or appealed cases and matters involving neighbouring tribes. *Pobune* was a forum for the Mai of Kalmi, Banganje, Tanglang, Tal, and Todi to sit down and iron out problems within their domain, such as inter-village (inter-clan) frictions (Tadi, 2013; Messenger, 2002). Informants observed that unlike other councils discussed here, cases are not appealed by party, but Mai *mana* reports, threats or enslavement from Shongom or Fulani were discussed. Ponar was the highest and central council in the Tangle kingdom, chaired by Mai Yelli, who was at the same time Mai Tangle. Other members were Mai *mana* and elders who had distinguished themselves. Cases were either forwarded by Mai *mana* or *Pobune* council, matters including *kwali mu* (murder) where there is threat of retaliation and *matkwi sobok* (liberation of enslaved person). The council decision was usually *angu sira* i.e., payment of compensation for the release of a slave and exchange for possible retaliation by a relative of a murdered person (Tadi, 2013; Messenger, 2002; informants). Such a decision by Mai Tangle for each Mai concerned to communicate the results to the parties involved (informants; Tadi, 2013).

Ponar council, under normal circumstances, held its meeting only twice a year unless in cases of emergency (Tadi, 2013). Mai Yelli is known as Mai *kwagam* (i.e., shield) because it is his responsibility to protect the kingdom and ensure it prospers (informants). Mai Yelli's decision on all matters is final, and he is the supreme leader of the kingdom (informants). Succession to the throne is largely hereditary (Tadi, 2013; informants), and other than Mai, council membership by age and character (informants).

Internal Aspect of Conflict Resolution 1906-1960

The arrival of the colonial master in the Tangle kingdom on 18th July 1906 (Ankruma, 2018) watershed Tangle conflict resolution. As much as the existing institutions remained in place, they were without functions. The kingdom was baptized into the cosmos affairs. The norms and values of Tangle began fading away (Alemie & Mandefro, 2018). Communal life commenced giving way to an individualistic lifestyle. Africa's history, culture, and customs occupied a significant place in her conflict resolution (Gwexe, 1999). Under the indirect rule tenet, Mai *Kwagam* was replaced with grade 'D' native court in 1920 and served as chief judge (an informant). Interviewee noted that Tangle's customs were used in judging cases. The Mai *yelli*, who was not subjected to law, became a subject, and from the *kwi mana* to Mai *yelli* their decisions were no longer final (the case of Jayi vs. Mai Iliyasu). The Mai was instrumental to some extent as Roger, Selbut, Umar, and Martin (2006) observed that "the Mai throne was considered so relevant that in 1945 the Mai Yamba was awarded the medal of a Knight of the British Empire (KBE). Three Mai *yelli* administer justice during colonialism.

Internal Aspect of Conflict Resolution 1960 to Date

Nigeria's independence has not translated into an independent Tangle kingdom. It also ushered proliferation of courts, posting of judges that knew nothing about Tangle culture and litigation became the alpha and omega in conflict resolution (an informant). Mai Yelli and Mai *mana* assume the status of mere advisers. Even when the Tangle's traditional conflict resolution institutions mediate, their decision is advisory while the court takes precedence (interviewee). Conflict resolution gains legitimacy from the State instead of Tangle's norms and values (Alemie & Mandefro, 2018). The litigation process creates hatred in place of restoring peace and maintaining it. Conflicting parties sometimes spend more than what they try to redeem (interviewees).

Mai Muhammadu set up a committee to reconcile civil cases, which, in turn, gave him a report (an informant). When Mai (Dr) Abdu Buba Maisheru II was beturbaned on 5th June 2001 (Lazarus, 2002), he sought the permission of the Gombe state chief judge to establish a committee to address civil cases in Tangle kingdom (interviewee). This gave birth to a six-man committee, which was later made of seven (a person from each clan while Billiri has two first but later three, one from Bare and two from Billiri) (interviewees). They meditate on civil cases reported to them cost free and relatively in accord with civil law and Tangle culture (informants). The committee decisions were submitted to Mai Yelli and communicated to parties involved. Whoever is not satisfied can appeal to a conventional court (informants). Those who appealed usually lose because the preceding document from the committee,

sealed by Mai Yelli, is reasonably just (informant). Through the committee, many people have redeemed their legal properties, love, and peace were restored, families were united again, and, court cases were reduced, corruption practices in court processes were checked (interviewees). Following the demise of Mai Yelli in February 2021, the committee is dormant.

Conclusion

Tangle nation is not immune from the inevitability of conflict like any other nation. Her norms, values, and general worldview established, sustained, and ensured the success of her conflict resolution approach. In another sense, homogeneousness and relationship-oriented opinions by social capital theorists aided the model's applicability. Tangle's conflict resolution is founded in the philosophy that "*lau ma mu dong*" (a child does not belong to the biological parents only). Conflict settlement is decentralised at centre with Mai Yelli and Kwi mana at family level. The traditional institutions were reduced to custodial culture with insignificant power to mediate. First was integration of the kingdom into a British colony in 1906 and followed by the establishment of native court in 1920.

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