

Resources Endowment and Chieftaincy Tussle in Angalabiri Community in Sagbama Local Government Area in Bayelsa State (2007-2014): Analysis of Causes, Impacts and Solution Strategies

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Abstract

This paper examined resource endowment and chieftaincy tussle in Angalabiri Community in Sagbama Local Government Area in Bayelsa State by focusing on the causes, impacts and the solution strategies. The study employed the Marxian theory of dialectical materialism as theoretical framework. The descriptive research design was utilized, while both qualitative and quantitative methods of data collection were adopted. Data was collected from both primary and secondary sources. The questionnaire was the main source of primary data, while textbooks, articles and internet materials were the sources of secondary data. A sample size of 125 respondents was selected for the study. The findings revealed that there were some resource endowment based causes of conflict in Angalabiri; that there were causes of chieftaincy dispute in the community; that the chieftaincy tussle negatively impacted on the socio-political development of the community; and during the duration of the dispute, the community folks adopted various coping solution strategies. The study, therefore, recommended that reducing the resource benefits attached to the chieftaincy stool, organizing sensitization programs, and government intervention in regulating standards for the chieftaincy institution and equitable resource distribution were necessary to reduce the keen tussle over chieftaincy title and control of resource in the community.

Keywords: *Chieftaincy tussle, Resource endowment, Sagbama LGA, Bayelsa State, Nigeria.*

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Background to the Study

It is a fact that nothing goes for nothing. Man has always struggled in one way or the other just to survive or to eke out a living with the resources available in his environment. Therefore, the struggle over access and control of resources has been a major cause of conflict in society. It occurs at various spheres of human endeavor including global, regional, and national as well as communal and personal levels. The essence of this struggle is to attain a better life and high positions in the society. Human history is therefore, replete with tales of numerous wars and conflicts that have been fought over resource endowment and chieftaincy tussles (leadership position), which has led to victories and defeats that have shaped the course of development of society. Studies indicate that friendships and alliances have been forged by kingdoms and empires to defend access to, and control of, vital resources (material and natural) (Markakis, 1998; Rees, 1990). Resource endowment can spur development, especially given the right leadership that can harness it effectively. This portrays the relevance of the dynamic relationship between resources rights and the right to govern.

The struggle to capture power in Angalabiri Community in Sagbama Local Government Area (LGA) in Bayelsa State, Nigeria between factions for its resources exemplifies this reality. Angalabiri Community is blessed with several resources. The Community is rated as the second richest in the River Nun communities under Sagbama LGA (Anthony, 1988). It is blessed with fifty-three (53) natural fishing lakes that fetch her huge amounts of money every year, and a vast land mass where people from other neighbouring communities come to rent or buy for farming and other purposes. One other community (Toru-orua Community) is settled in Angalabiri land, whereby its residents pay yearly rents to her for using her farm land and other resources. Also, the community has investments in eleven (11) fish ponds and live stocks - thousands of goats are reared for sale, which fetches her about #1,832,000 every year (from the last sales report of 2014). She has large natural fine sand and coarse sand deposits which also generate revenue. These resources fetched the community a good fortune every year.

The community's traditional ruler (Amanana-owei) is a third class chief that is paid monthly salary by the Bayelsa State Government. In addition, the Amanana-owei draws a monthly remuneration from the community. The community's resources are under the control of the traditional Council of Chiefs (Amanana-owei Ogbo), which is the highest governing body in the community. Other organs in the community includes the Community Development Commission (CDC), the Amakosu-owei (oldest man), the Amakosu-ere (oldest woman), youths and women groups that performs various roles.

The Amanana-owei Ogbo is made of seven chiefs, with the Amanana-owei as the head of the Council of Chiefs. Other titled chiefs who are members of the Council includes the Onuaburo (spokesman, knowledgeable in law and the judge), the Olotu (the strongest man), Selefunge-owei (secretary), Selekere-owei (treasurer), Apilei-owei (the front fighter), Okirizitein-owei (the gun shutter), and the Ozifare-owei (drum master). The head chief which is also referred to as his highness is elected, while the Onuaburo is appointed, but the other five chiefs are selected from the five compounds in the community. Once elected the Amanana-owei stays in office until death. Perhaps due to the prestige and resources available to the Amanana-owei, it

is always contentious to fill the post any time it is vacant. This was the situation when the community lost its traditional ruler, who ruled between 1971 and 1978.

Against the back drop of the fact that a recognized traditional stool is appointed for life in Bayelsa State, in 2007 the community wrote a new constitution which states that the Amanana-owei post in the community should be elected by the general assembly of the community for three (3) year tenure, and can be re-elected for a second term. Only persons between 18 years and above are qualified to vote and be voted for. This has made the struggle for the chieftaincy position to be so competitive to the extent that lives were lost and properties were destroyed with several court cases.

In 2007, in compliance with the new constitution, Chief Alex Youbogha was elected as the Amanana-owei for 3 years tenure. After his assumption of office, he started skimming to stay in office for more years and argued that election of a traditional ruler for defined tenure contravenes the clan's constitution (Tarakiri Kingdom). This is because a tenured chief is not admitted as member into the Tarakiri Council of Chiefs. Its members hold the position for life. He further argued that the appointment of tenured chief also contravenes the Bayelsa State Government guidelines for regulation of traditional rulers as the Amanana-owei of Angalabiri position is recognized by government. These arguments were relevant but unfortunately the person who is pointing out the defects of his community's constitution is the prime beneficiary of the defective constitution.

As a result, these arguments caused disaffection in the community. Some community members who were interested to contest for the post in the next election by 2010 were already skimming and lobbying for support. It led to emergence of rival groups in the community. Similarly, three parties became involved in this tussle. These include the incumbent highness (the party that want the highness to be a life position), the Koromo group (the party that want the highness to be a tenured position) and the CDC led by the Chairman (the party that partly supports the Koromo group's position) became involved in a severe conflict. The effect was that various crises emerged in an otherwise peaceful community that caused acrimony, rivalry, court cases, and destruction of properties and loss of two lives.

Pertinently, some research questions are inevitable: What are the causes of resource endowment-based conflict in Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014? What are the causes of the chieftaincy tussle in Angalabiri Community? How does the conflict impact on the socio-political development of community? What were the coping strategies that were adopted as solution by individuals in the chieftaincy tussle in Angalabiri Community in Sagbama LGA of Bayelsa State?

Therefore, the objectives of this paper are to ascertain the resource endowment-based causes of conflict in Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014; assess causes of chieftaincy tussle in the community; identify the impact of the conflict on the socio-political development; and examine the coping solution strategies adopted by individuals throughout the duration of the chieftaincy tussle in the community.

Significantly, a study on resource endowment and chieftaincy tussle, especially in Angalabiri Community cannot be over-emphasized. This study was greatly influenced by the nature of acrimony caused by parties involved in the dispute in the community over its resources and traditional leadership position. It would illicit awareness on the general public to understand the role of resource endowment and the chieftaincy dispute in communal conflict in Angalabiri Community between 2007 and 2014. The fact that it would empirically unveil the causes and impact of resource endowment and chieftaincy tussle on the socio-political development of Angalabiri Community will enable us to understand the role played by individual to cope during communal disputes. This would be useful for future researches on related areas. Finally, the recommendations would pave way for possible solutions to communal dispute in other communities in Bayelsa State in particular and Nigeria or elsewhere in general.

This research study was guided by the propositions that: Resource endowment is responsible for conflict in Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014; That there are cause of chieftaincy dispute in the community; that the chieftaincy tussle negatively impacted on the socio-political development of the community; and that individuals adopted various coping strategies as possible solutions to adapt to the new situation of conflict and dispute in Angalabiri Community. In other to realize the objectives of the paper, it is divided into seven sections. The introduction is followed by the study area. The third section is conceptual and literature review, while the fourth section is theoretical framework. Section five is the methodology, while section six is the analysis and discussion of findings. Lastly, the paper ends with conclusion and recommendations.

The Study Area

The Angalabiri Community is in Sagbama LGA in Bayelsa State, Nigeria. It occupies an area of about 76km². The community is located at the West of Tarakiri Development Center. It is surrounded by four neighbouring communities: Toru-oruo Community (at the East), Ofoni Community (at the West), Eriama Community (at the South) and Odofori Community in Delta State (in the North). It lies at the bank of the River Nun (Anthony, 1988). Oral tradition holds that the name Angalabiri is coined from Angala or Angalabiri-owei who is one of the grand-children of Izon. Tarakiri who is the fourth son of Izon begot Muluku, Ekiobiri-owei – who begot the Isamupou (Isamupou Community), Agbere-owei (Agbere Community), Angalabiri-owei (Angalabiri Community), Aranma – (a compound in Angalabiri Community), Ogele (Ogele Community), Kolobiri (the father and founder of the present Bulu-orua Community, Awanran (the father of Ebedebiri-owei (Ebedebieri Community), Anyamasa-owei (Anyamasa Community), and Kanboye (who had no generation) (Anthony, 1988).

Conceptual and Literature Review

It is actually scarce or difficult to find such literature that has directly answered the same research questions on resource endowment and chieftaincy tussle. However, few works have been done that made some attempts to analyze chieftaincy conflict, identifying the causes (by relating it to title, recognition, history and so on), and the effect of such conflict on society.

Also, natural resource is seen by scholars as a cause of conflict and not specifically as a cause of chieftaincy conflict (Adedayo, 2015).

Writers have viewed tussle in different ways. Mgbada (2010), views tussle as a form of social interaction in which the actors seek to obtain specific reward by eliminating or weakening other contenders. This means that tussle is a form of struggle between and among participant who attempt to undo or defeat one another. Similarly, Adedayo (2015) defines tussle as struggle over values and claims to secure status, power and resources, which aim at eliminating their rivals. This implies that tussle is a form of contest with the aim of reducing the potency or rivalry of other contenders. Tussle is inevitable in any human relationship and it is often caused by “injustice, poor information management, resources, cultural differences, values perception, and psychological needs” (Njoku and Mba, 2018, 100)

Gamel (2008), reveals that chieftaincy conflict has a negative effect on societal development. He posits that it hampers socio-economic development of local communities. The recurrent chieftaincy violence has negatively affected the socio-economic development of the municipality. It was further revealed that violent conflict negatively impacts on community household poverty, commerce, agriculture, industry, health, education and governance. This has contributed to the underdevelopment of most local communities in society.

On his part, Tonah (2003), study on “The politicization of chieftaincy: The case of Dagbon, Northern Ghana” identified factors that exacerbates chieftaincy conflict and concluded that what deteriorates chieftaincy conflict is the politicization of the conflict. This means a situation, where high governmental bodies or persons get themselves negatively involve in the conflict; which will heighten the gravity of the conflict. Political leaders, on the other hand, associated themselves with chiefs in Dagbon with the hope to get the support of these chiefs and their subjects. The political support provided by chiefs as well as the presumed ability of chiefs to increase the electoral fortunes of political parties have been the main motivating factor for politicians and political parties to get involved in the Dagbon chieftaincy crisis, which heightened the conflict.

Nlerum (2010 cited in Ukase and Abraham, 2016) reveals that chieftaincy dispute creates insecurity in Nigeria, especially at the communal level. The study reveals that several of the security issues that are causing death and destructions of properties in Nigeria are as a result of land and chieftaincy dispute. She pointed out that despite the fact that land and chieftaincy attributes are foundationally gifts from God to humanity; man has waged war against fellow human beings over these gifts. Empires and kingdoms have been founded and lost in the external battle of man to possess more land and chieftaincy authority. As a result, ownership claims to land and chieftaincy rights have turned brothers against each other, communities, states and even nations against each other. Some of the security implications of land and chieftaincy disputes include conflict, violence, danger of lives, property and food, refugees, diseases, deaths, poverty, distortion of succession history, youth soldiers, relocation of business, proliferation of weapons, loss of law and order, jungle justice, destructions and wastes and wars. She stated that:

In Nigeria, land and chieftaincy disputes are common and in some instances, the legal option through the court of settling these disputes have been resorted to while in some the problem has remained unresolved with bloody feuds arising there from and this is passed on to generations. In the area of security, land and chieftaincy disputes generate crises indifferent forms that claim several lives, affect food security, safety, protection and shelter management (Nlerum, (2010, 345 cited in Ukase and Abraham, 2016)

The management of land and chieftaincy disputes in Nigeria has led to the establishment of Commissions of Enquiry to look into the causes of disputes, identify stakeholders and make recommendations, which has sometimes led to the deposition of chiefs. Okonkwo (2010), studied chieftaincy and kingship in Ogidi community in Anambra State, Nigeria. His research reveals that the title of chief is the cause of conflict in Igbo land and that man is always interested in acquiring power. He noted that the title of chief and king has caused several conflicts in Igbo land much more than any other thing. Man by nature is directed at power and his kingship power is the point of conflict among aspirants involved in the pursuit of chieftaincy.

On their part, Ananzoya and Tonah (2012) studied chieftaincy succession dispute in Nanun, Northern Ghana by interrogating the narratives of contestants, which reveals that chieftaincy succession dispute occurs when one party feel that he has been cheated of his right to be the chief. He believed that the mediators and adjudicators of such chieftaincy conflicts, when confronted with claims and counter claims by the contestants, often resort to the use of available written reports such as those found in anthropological studies, diaries of colonial officials, missionaries, traders, religious scholars and many others. Ultimately, chieftaincy succession resolve to dispute when a contestant feel cheated by the other and the other contestant sees the opponent as intruding into his right.

Sicilia (2014), work on chiefly succession dispute in the Mid-Zambezi Valley looked at the contemporary challenges and dynamics suggested that chiefly succession disputes no longer constitute a key idiom of political conflicts as they did during the pre-colonial past, but they must still be considered an important element of rural policies and politics of the post-independence Zimbabwean state. It reconstructs a conflict that ran from 2001 to 2007 in the Mbire District in the Zambezi Valley, which ended with an administrative appointment that was not endorsed by the traditional leadership. This entails how the ancestral past of local lineages was used and adapted in the present day to meet the needs of the various actors regarding appointments, which significantly shows that the ancestral past can still be for the rural administration to legitimize its decisions. The study argues that the politicization of rural local government institutions alone does not explain entirely the Chisunga case.

However, the source of dispute in respect of chieftaincy in Cele Chiefdom, with respect to the chieftaincy tussle is sourced from the history of the people and was due to the high status and recognition of chiefs. This is because the fathers of Cele Chiefdom have placed high value and recognition on chiefs in the chiefdom, which results to chieftaincy disputes (Mlungisi, 2005).

There is obviously a noticeable gap in literature as there is no known work on resource endowment and chieftaincy tussle in Angalabiri Community in Sagbama LGA in Bayelsa State, Nigeria. Therefore, there is need to fill that gap, which this study seeks to achieve. Hence this research aspires to add to literature.

Theoretical Framework

The Marxian Theory of dialectical Materialism is the theoretical framework that is employed to logic of analysis to explain the research study. The theory postulates that the substructure determines the super structure in society. The substructure is the economic structure, while the super structures are the other structures or aspects of the society such as the political, legal, and social structures. In other words, it is the economic base of any society that determines the other subsystems. Paki & Inokoba (2006, 39) further explain it thus:

The Marxian approach, therefore, emphasized the primacy of the economy which is refers to as the base or infrastructure of the society. On the other hand, all other ideas and institutions of the society are referred to as the superstructures. Thus, the economic base determines all other ideas and institutions (political, religion, moral, etc.) in society.

The theory was developed by Karl H. Marx and his intellectual associates to explain how the material condition (the economic conditions) shapes or determine the socio-political actions/behavior of people in the society. In other words, the theory uses the economy (the material wealth) to explain what happens in political, legal, and social sphere. It means that what we see in the political sphere is an inter-play of the economic structure. Hence, conflict over political position is indirectly a struggle over economic benefit in society. The theory is actually relevant in explaining the reasons why three parties were emerged to be involves in the chieftaincy (political) tussle in Angalabiri Community.

In applying these theoretical postulations to the analysis to this paper, the resource endowment is the economic structure, while the chieftaincy institution is the traditional political structure. The economic structure is tied to the chieftaincy institution (as the highest governing body in Angalabiri Community). In fact, the chieftaincy institution is set up to manage the resources for equitable distribution to members of the community and whoever attains the Amanana-owei position controls and have full access to all resources in the community.

It was for similar reasons that when Chief, Alex Youbogha, was elected as the Amanana-owei between 2007 and 2010), he built two houses within a year after his coronation. It was obvious to everyone in the community that the head chief position is the most viable post as it is an embodiment of power, wealth and status in the community. Hence, struggle over who becomes the Amanana-owei has become unavoidably acrimonious and deadly. The chieftaincy tussle in Angalabiri Community is interplay of the struggle over the resource rights (that is, the resource benefit attaches to the title). It is a tussle for full access to resources empowerment and prestige. In other words, the economic benefits attached to the chieftaincy stool explain why people are struggling and fighting to become the head chief at all cost.

Methodology

The research design, data sources, study population, sample size and sampling procedures, instrumentation, instrument validation and reliability, the design and administration of the instrument, and methods of data presentation and analysis are all covered in this section.

Research Design and Sources of Data

This study used a survey research design, a type of descriptive research that is appropriate given that the respondents needed to answer the research problem are selected from the same population. The methods of data collecting used were both qualitative and quantitative. Data was collected from both primary and secondary sources. The questionnaire was the main source of primary data, while books, article and internet materials were the sources of secondary data.

Population of the Study, Sample and Sampling Technique

According to the National Population Commission (2006), the population of Angalabiri Community consists of 13,284 people, with 6,244 males and 7,040 females. Similarly, the sample size which consists of 125 respondents was selected and sampled among members of the community for the study. Written questionnaires were administered to the respondents. The 125 respondents were deliberately selected from each of the five quarters in Angalabiri Community. Similarly, the questionnaires were equally distributed among the five quarters, namely (Agben-ware (25); Gua-ware (25); Arama-ware/Aramabiri (25); Olodi-ware/Olodiampeli (25); and Ojugbo-ware/Ojugbopeli (25).

The judgmental non-probability sampling technique was applied. This is also known as the "purposive sampling technique," which involves making the most sincere effort to draw a representative sample of the population based on the researcher's or investigator's assessment that the sample will meet the goals of the study (Nwabuekei, 1986). This method was employed since the study required individuals with understanding of resource endowment and the chieftaincy institution and the crises caused in the society. The main goal of the survey research approach used for this work is to assure an adequate representation, and this endeavor largely aligns with that goal (Asika, 2000).

Instrumentation and Validation of the Instrument and Reliability

The instrument for collecting data for the study was a self-structured questionnaire titled "Resources Endowment and Chieftaincy Tussle: A Study of Angalabiri Community in Sagbama Local Government Area in Bayelsa State (2007-2014)". It was divided into two parts. The first part contained the respondent's personal data, while the second part contained the research questions. The second part was sub-divided into (A, B, C and D) to tackle each of the research questions. The responses to the questions were rated with a four-point scale of strongly agree (SA), agree (A), strongly disagree (SD) and disagree (D).

This instrument was validated by the researchers. The corrections were used to modify the questionnaire that was used to collect data for the study. The test re-test technique was used to determine the reliability of the instrument for this study. This was done by administering the

instrument to a sample of 125 respondents within a space of two weeks in separate occasions. Based on that, the instrument was considered reliable.

Methods of Data Administration, Presentation and Analysis

The questionnaire was personally distributed to the respondents comprising of community folks made up of male and female residing in Angalabiri Community. The researchers engaged the respondents on separate occasions, and were administered the questionnaires. The researchers retrieved the questionnaires on the spot in order to avoid the loss of any of them.

Using the statistical tools of frequency, basic percentage, and mean approaches expressed in tables, the data collected was carefully evaluated. When analyzing the data, the researchers utilized Microsoft Word 10 and the Statistical Package for Social Sciences (SPSS), 23.0 version. Through the data view and variable view of the SPSS, the researchers were able to enter data and define the variables. The researchers chose these methods because they are simple to comprehend and compute. The cutoff point was 2.50 as the mean response. In other words, a mean response of 2.50 or higher was considered acceptable, whereas a mean response of 2.50 or less was considered unacceptable.

Analysis and Discussion of Findings

Research Question 1: What is the resource endowment based causes of conflict in Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014?

Table 1: Distribution of Responses According to Resource Endowment Based Causes of Conflict in Angalabiri Community

S/N	Items	SA	A	SD	D	Mean	STD	Decision
1	Quantity and quality of availability	85	30	6	4	3.6	0.73	Agreed
2	Politics of ownership	88	22	10	5	3.5	0.81	Agreed
3	Politics of management and control	100	20	4	1	3.8	0.55	Agreed
4	Environmental implication and hazards	90	25	5	5	3.6	0.75	Agreed
5	Agricultural and land tenure system	86	25	9	5	3.5	0.80	Agreed
6	Allegation of unfairness in distribution of resources	95	15	8	7	3.6	0.84	Agreed
Grand Mean						3.6		Agreed

N = 125

cut-off point = 2.5

Source: Field Survey, 2015

Table 1 above shows the responses of respondents about resource-based causes of conflict in Angalabiri community. The result indicates the interests of individual respondents are of same opinion that every individual wants to have control over the endowed resources. From the table, it can be seen that respondents agreed to item 1 - 6 because the mean scores are greater than the cut-off point of 2.5. In addition, the grand mean of 3.6 is also greater than the cut-off points of 2.5 indicating that it was the opinion of the majority of respondents that one of the causes of conflict in Angalabiri is resource endowment. The implication is that people struggle to have a share of the available resources in the community which often results in communal conflict (Okonkwo, 2010; Njoku and Mba, 2018).

Research Question 2: What are the causes of chieftaincy tussle in Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014?

Table 2: Distribution of Responses According to Causes of Chieftaincy Tussle in Angalabiri Community

S/N	Items	SA	A	SD	D	Mean	STD	Decision
1	Tarakiri history and ancestry	100	18	5	2	3.7	0.61	Agreed
2	Injustice	85	30	6	4	3.6	0.73	Agreed
3	Poor information management	78	28	14	5	3.4	0.85	Agreed
4	Social values perception	80	35	5	5	3.5	0.76	Agreed
5	Election/life syndrome	100	20	4	1	3.8	0.55	Agreed
6	Resource endowment	100	20	3	2	3.8	0.58	Agreed
7	Cultural differences	90	26	5	4	3.6	0.72	Agreed
8	Psychological needs	86	30	5	4	3.6	0.72	Agreed
Grand Mean						3.6		Agreed

N = 125 cut-off point = 2.5

Source: Field Survey, 2015

The table 2 above illustrates the view of the respondents about Chieftaincy tussle in Angalabiri community and it shows that there is no doubt there is a Chieftaincy tussle among the people. This is due to the fact that there exist poor information management, cultural differences, psychological needs etc. in Angalabiri community. This could be confirmed by the grand mean of 3.6 which is greater than the cut-off point of 2.5 implying that the variables listed in the questionnaire answered by the respondents are a major cause of chieftaincy tussle in the community (Okonkwo, 2010; Ukase and Abraham, 2016; Njoku and Mba, 2018).

Research Question 3: What is the impact of the chieftaincy conflict on the socio-political development of Angalabiri community?

Table 3: Distribution of Responses on the Impact of Chieftaincy Tussle on Socio-political Development of Angalabiri Community

S/N	Items	SA	A	SD	D	Mean	STD	Decision
1	Destruction of social cohesion and solidarity	90	32	2	1	3.7	0.55	Agreed
2	Destruction of normal sources of communication and cooperation	92	26	5	2	3.7	0.63	Agreed
3	Death and destruction of properties	85	20	15	5	3.5	0.86	Agreed
4	Destruction of agricultural productivity	74	26	15	10	3.3	0.91	Agreed
5	Intolerance, enmity, quarrelling and fighting	82	24	11	8	3.4	0.90	Agreed
6	Destruction of economic productivity	82	22	10	11	3.4	0.97	Agreed
Grand Mean						3.6		Agreed

N = 125 cut-off point = 2.5

Source: Field Survey, 2015

Result on table 3 above explains the impact of chieftaincy tussle on socio-political development of Angalabiri Community. The grand mean value of 3.6 which is more than the cut-off point of 2.5 tilt towards the respondent's point of view unanimously agreeing that chieftaincy tussle has a negative impact on socio-political development in Agalabiri community. Chieftaincy tussle has caused destruction of economic activities, intolerance, enmity, quelling and fighting and many more havoc that displaces the unity of the community. Chieftaincy conflict, therefore, has adverse impact on socio-economic development of rural communities (Tonah, 2003; Okonkwo, 2010; Ananzoya and Tonah, 2012; Ukase and Abraham, 2016; Njoku and Mba, 2018).

Research Question 4: What were the coping strategies of people during the period of chieftaincy dispute in Angalabiri community?

Table 4: Distribution of Responses According to Solution Strategies to the Chieftaincy Tussle in Angalabiri Community

S/N	Items	SA	A	D	SD	Mean	STD	Decision
1	Negotiation	100	18	6	1	3.7	0.58	Agreed
2	Conciliation	94	20	8	3	3.6	0.71	Agreed
3	Cooperation	90	25	8	2	3.6	0.68	Agreed
4	Accommodation	98	12	10	5	3.6	0.80	Agreed
5	Social inclusion	96	24	4	1	3.7	0.56	Agreed
6	Litigation	97	20	5	3	3.7	0.67	Agreed
7	Government action	110	8	5	2	3.8	0.58	Agreed
Grand Mean						3.6		Agreed

N = 125

cut-off point = 2.5

Source: Field Survey, 2015

Table 4 above illustrates the coping solution strategies the people of Angalabiri adopted during the chieftaincy tussle in the community. This is in tandem with the grand mean of 3.6, which is higher than the cut-off mark of 2.5 as it points to respondents' view that the people adopted negotiation, conciliation, cooperation, accommodation, social inclusion, litigation and government intervention as the coping strategies during chieftaincy tussle in Angalabiri community (Okonkwo, 2010; Ukase and Abraham, 2016; Njoku and Mba, 2018).

Conclusions and Recommendations

This research work examined resource endowment and chieftaincy tussle in Angalabiri Community. Therefore, the study identified the resources, causes, impacts and solution strategies. This was due to the fact that conflict in the community led to the emergence of numerous crises in an otherwise tranquil society, which led to hostility, rivalry, legal disputes, the damage of property, and the loss of two lives.

The key findings revealed the following:

1. The quantity and quality of available resources, politics of ownership, politics of management and control, environmental implications and hazards, the agricultural

and land tenure system, and claims of unfair resource distribution were the basis for conflict in the Angalabiri Community in the Sagbama LGA of Bayelsa State between 2007 and 2014;

2. That the chieftaincy tussle in the Angalabiri Community in Sagbama LGA of Bayelsa State between 2007 and 2014 was caused by the Tarakiri history and ancestry, injustice, poor information management, social values perception, election/life syndrome, resource endowment, cultural differences, and psychological needs;
3. That it was further discovered that the chieftaincy dispute had a detrimental effect on the community and had destroyed socio-economic development as it has produced intolerance, animosity, violence, and other mayhem that undermined the neighborhood's sense of unity; and
4. That during the conflict over the chieftaincy in the community, the residents of Angalabiri used a variety of coping mechanisms. They consist of settlement negotiation, collaboration, accommodation, social inclusion, legal action, and government involvement.

Our findings demonstrate that the Angalabiri Community chieftaincy conflict has harmed the community more than it has helped. Therefore, there is a general need to provide recommendations to lessen this bitter dispute over the chieftaincy title. The following suggestions are pertinent given the findings:

- a. It is factually and logical to suggest that the resources given to the council be reduced in order to stop or lessen the tense competition for the stool because the Council of Chief is in charge of managing all of the resources of the Angalabiri Community, which is what causes crises or conflict in the community.
- b. The community should amend their constitution to include various resource management committees, which should be appointed to manage the different resources in the community; and
- c. There is the need for organizing sensitization programmes as well as government intervention in the proper management or distribution of resources and the regulation of the chieftaincy institution in Bayelsa State. Such initiative will obviously stir and direct rural communities from such conflicts.

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