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- The cover page of the manuscripts to be submitted should include the title of the work (in capital letter), name(s) of the author(s), affiliated institution(s), e-mail address and phone number.
- Manuscript preparation must follow the publication manual of the American Psychological Association (APA Latest Edition).
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- A covering letter clearly certifying that the manuscript is original and has neither been published anywhere nor is being considered for any other publication, should accompany the manuscript.

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THE ROLE OF TRADITIONAL INSTITUTION ON NATIONAL DEVELOPMENT IN NIGERIA

BY

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Abstract

Essentially, the traditional institution is the supreme authority, particularly in the pre-colonial African society. It provides a system of administration from which the law and order have come and has made a significant contribution to national development. This has not come without some modern challenges, as the main objective of this paper is to examine the role of traditional institutions in the context of national development. The paper, which is theoretical in nature, derived its arguments from secondary data, including textbooks, journals, articles and publications. The paper finds that various issues have contributed to the continuous loss of importance of traditional rulers in administration of the grassroots and contribution to National development. Generally, the arrangement of traditional rulers follow set down customary system whereby just individuals from the imperial families reserved the privilege to be so delegated. In an endeavor to make sure their quest for political dominance supersedes that of another, traditional rulers strategically take part in factional governmental issues by sponsorship up-and-comers who they accept can bolster their cause. This is against their normal job of non-partisanship in the release of their regal capacities. Fundamentally, the political procedure isn't agreeable to conventional rulers. The paper however, concludes that traditional rulers play a very important role in national development and that the traditional institution is one of the veritable tools for a wholistic development.

Keywords: Traditional Rulers, National Development, Administration, Grassroots

Introduction

Almost every society in the world consists of a number of institutions. An institution, therefore, is the establishment of people in a model or a given relationship for a dedicated function in society. Examples include family, school, church, corporate, and government. Some of these define education, religious, business and political institutions in another dimension. An institution of interest to us in this paper is the traditional institution.Further; every network has a traditional managerial framework. Nigeria is commonly a traditional society in spite of the degree of advancement its lists. The images of Nigeria's traditional authoritative framework are the traditional rulers. In Nigeria, each resident has a place with a network with one type of traditional initiative or the other. In spite of the fact that this authority isnot intrinsically perceived as being a piece of the current structure of government, it is the nearest to the individuals. Primarily a people's homogeneity is close to finish with traditional institutions than it is with political structures like wards, neighborhood government zones and states (Baldwin, 2013).

Traditional institution implies an assortment of people who by network customs and practices (or conventions) involve positions (stools) through which they practice administration over fairly homogeneous individuals inside a socially characterized domain (Amusa and Ofuafor, 2012). Such people are for the most part alluded to as lords and boss, or in progressively nonexclusive term, traditional rulers, independent of the specific titles of the stool they involve. Ever before the initiation of colonialism, the individuals of what later got known as Nigeria were living under various traditional institution or political

courses of action. Nonetheless, the pre-frontier Nigeria represents the techniques or ways by which Nigerian administer themselves before the appearance of colonialism. It implies that traditional political framework goes before the period of colonialism (Isiaq, 2008).

The age-long traditional foundation is one that has not changed with time. This establishment has given an arrangement of organization from which peace came and gave a steady arrangement of administration. It is essential to call attention to that the conviction among most Western scholars was that pre-frontier African social orders had no arrangement of organization: that is, no law, no structure, no government, and no human advancement. This conviction has for some times been viewed as not just exceptionally incorrect but grossly emotional. In reality, it has been realized that traditional African social orders had efficient and entrenched frameworks of organization where open request was given and kept up; where laws were made and executed; where between shared and between innate clashes were settled. This shows traditional institutions have been a significant feature of the individuals and told a huge level of devotion and regard among them. The general conviction is that traditional rulers have no spot in a law based agreement whereby just the elected are allowed to run the show. By their method of rising to control authenticity, practiced by traditional rulers isn't commonly worthy (Ijeh, 2012).

In the North, the Hausa/Fulani practiced a profoundly brought together arrangement of government where the Emir is both the political and religious pioneer. The Emir had the obligation of making laws, authorizing them and maintaining peace and request in his emirate. As the strict pioneer, he was required to guarantee that the provisions of the Islamic and Sharia laws direct the lead of the issues of the emirate (Fatile & Adejuwon, 2010). The Emir had various guides who helped him in the everyday organization of the emirate. Prominent among these were: SarkinFada–The representative of the Emir and coordinator of royal residence laborers; Waziri–The Leader; Galadima–The Director of the capital city; Madawaki–The authority and Leader of the Military; Magaji–Official in-control of the treasury; Sarkin Dan Doka–Overseer General of Police Power: SarkinRuwa–Pastor incharge of Water Assets, among others (Erero, 2005). As indicated by Fatile & Adejuwon (2010), the organization of equity depended on severe Islamic law, also known as the Sharia. This was completed by Sharia courts headed by a prepared adjudicator called Soluble base. In spite of the fact that there were town heads who settled minor debates, an official conclusion much of the time rest with the Emir.

In the west which is significantly involved by the yorubas, the traditional framework was monarchical under the headship of the Oba (Fatile and Adejuwon, 2010). He was helped in the release of his obligations by Yoruba Baales who directed towns and towns and paid sovereignties to the Oba at determined occasions of the year. The intensity of the Oba was not without checks, (Amusa and Ofuafor, 2012). In Oyo realm for instance, the Alafin (the Oba) used a lot of intensity however was liable to control by the establishment ofthe Oyo-mesi under the initiative of the Bashorun, to forestall a maltreatment of intensity. The Oyo-mesi, who was the lord creators, had the ability to constrain a blundering Oba to renounce his seat or commit suicide if there should arise an occurrence of hostile contrast (Amusa and Ofuafor, 2012). Similarly, the Oyo-mesi didn't employ outright power since they were additionally exposed to the control of the Ogboni acting under the authority of religion. Concerning the organization of equity, the Alafin held influence as he was the incomparable appointed authority of the Oyo Realm and there could be no intrigue against his judgment (Salami, 2006).

In the east, the Igbos of the Eastern area of Nigeria are republican and libertarian in nature on the grounds that by and large they have no rulers or boss. Significant official, authoritative and judicialand regulatory decisionsare taken for the benefit of the individuals by a gathering of men known as the'Okpara'. The Okparas made out of family heads who hold Ofotitle (Ijeh, 2012). The Gathering of older folks is assisted by different Age-Evaluation organizations who perform general capacities. These incorporate the maintenance of lawfulness, filling in as armed force for the safeguard of the town against outside attack,

construction and support of streets, counteraction of maltreatment of forces by the committee of seniors. Of importance is the job agreed to Ozo title holders (Erero, 2005). These are regarded and influential men in the town who are regularly counseled in the everyday organization of their communities. The organization of equity was completed by the different institutions recorded above depending on the idea of the case. The traditional institutions in the pre-provincial Nigeria had all components of present-day legislative frameworks and they entirely fit the social, political and monetary circumstances of the period with the general objective of the government assistance of the all-inclusive statement of the individuals. Against this foundation, this paper inspects the jobs of the traditional establishments in National Advancement in Nigeria.

Traditional Institution

It is hard to give an obvious meaning of a traditional arrangement of expert in Nigeria due to the decent variety in the political and managerial segments of traditional frameworks in various pieces of the nation. This trouble in any case, traditional frameworks of power might be characterized as the indigenous country which existed before the coming of the colonialists (Saliu, 2012). The obligation regarding giving suitable definition concerning who is a traditional ruler is basically that of the State Governments. There are no principal varieties in the definitions contained in the Traditional Rulers and Boss Law of the different State Governments (Ojo 2007; Emordi&Osiki 2008). In light of the survey of different of State laws, Ola and Tonwe (2009:174) contend that a

> 'traditional ruler' may be defined as *'the traditional head of an ethnic group or clan who is the holderof the highest primary executive authority in an indigenous polity, or who has been appointed to the positioning accordance with the customs and tradition of the area concerned by instrument or order of the state government, and whose title is recognised as a traditional ruler title by the Government of the State'*.

In an improved manner, traditional institutions mean the indigenous political plans whereby pioneers with demonstrated track records are named and introduced in accordance with the arrangements of their local laws and customs (Orji &Olali, 2010). The substance of the establishments is to safeguard the traditions and conventions of the individuals and to oversee clashes emerging among or between individuals from the network by the instrumentality of laws and customs of the individuals. Traditional institutions are the overseer of their people's standards, societies and practices. In most African setting, choice of people into the workplaces of traditional institutions is innate or by choice or political decision by the instrument of important traditional strategies. The method of choice of the inhabitant of traditional institutions shifts in Africa when all is said in done and in Nigeria specifically from ethnic gatherings to ethnic gatherings or networks to networks.

Traditional institutions are images of indigenous people groups' privileges, benefits, laws, customs and customs which incorporate yet not restricted to principal rulers and their gatherings. The traditional institutions in the Nigerian setting is comprehensive of the boss in-committee, older folks in-chamber, title holders who might be selected dependent on their commitments to the development and advancement of their networks with or little no official, administrative or legal forces. In African traditional setting, the traditional institutions are accused of authoritative, official and legal capacities. They cause laws, to execute them and decipher and apply the principal laws, customs and conventions of the individuals for the smooth running of their networks.

National Development

The term national development is very comprehensive. It incorporates all part of the life of an individual and the country. It is holistic in approach. It is a procedure of remaking and improvement in different elements of a country and advancement of people. It incorporates full development and extension of our ventures, farming, instruction, social, strict and social institutions. All the more along these lines, national advancement infers improvement of a country all in all. It very well may be best characterized as the

inside and out and adjusted advancement of various angles and aspects of the country viz political, financial, social, social personality and materials. National development is the all-out impact of the considerable number of residents' powers and expansion to the condition of physical, human resources, information and Aptitudes. However, there are many positions on the concept of national development; the most paramount interest here is a wholistic transformation of the different parts of the state in to a meaningful development.

Purpose of the Study

The examination of the role of traditional institution in national development is sociologically significant in light of the fact that the general public is outfitted towards advancement, either socially, financially, publicly or innovatively.

i. to discover answer for the issues thwarting traditional institutions from completing normally improvement programs in Nigeria as well as events in past.
ii. to assist the legislature with assisting customary rulers in national development programmes

Research Questions

1. What is the nature and explicit roles of traditional institutions in national development?
2. What are the systems set up to guarantee that traditional institutions are primary involved in the development of the country and challenges faced?

Methodology

This paper is arranged within the qualitative method of social research. The paper, which is theoretical in nature basically extract its arguments from secondary sources of data including existing legal frameworks and other related policies, journals, textbooks and publications. To enhance the unwavering quality and legitimacy of the paper, multiple secondary sources were used to harmonise the risk of error. This was used to analyze written report, journal, articles and other relevant sources of data about the topic. The paper is organized in the accompanying segments; the area one looks at the discussions around the role of traditional rulers in national development. The second section discusses their role before and after independence. The third segment role of traditional institution in customary ownership of land. The fourth section examines the role of traditional institution in relating to Crime.The fifth section investigates the factors militating against traditional rulers' participation in modern government. The sixth area is the way forward and the concluding remarks.

Results

Role of Traditional Institution in Colonial Administration

Traditional rulers were granted various constitutional positions prior to independence. Throughout the colonial era, the Indirect Rule or Native Authority structure instituted by Lord Lugard offered traditional rulers a prominent position of various degrees. In reality, it could be argued that the key players in the structure were the traditional rulers. They were part of the colonial administrative structure and they were granted broad powers over subjects within their jurisdiction, with the exception of the right to retain a standing army and to impose taxes (Adeleke, 2017). It was the magnitude of the control given to the traditional rulers under the native authority structure that set them against the educated elite in the time preceding democratic independence (Ayodele, 2015).

Traditional rulers have maintained their prominence in national development before independence. The Richards Constitution of 1946 for example established Houses of Assembly in each of the three regions, and a House of Chiefs in the North. Moreover, the Houses of Assembly was composed of official members made up of these appointed by the Governor, and unofficial members selected by the Native Authorities from amongst themselves. Even under the McPherson constitution, traditional rulers had input in the selection of the members of the regional Houses of Assembly. This was in addition to the

establishment of Regional Houses of Chiefs in both the North and West. It was the Lyttleton constitution of 1954 that somehow reduced the constitutional powers of the traditional rulers both at the federal and regional levels (Fajonyomi, 1997). Their input was no longer sought in the appointment of members of the two federal houses although at theregional level, there were still the Houses of Chiefs that performed legislative functions. The 1960 and 1963 constitutions also created a Council of chiefs at the regional level and some of them were even regional governors (Fajonyomi 2010).

In addition, the 1976 local government reform specifically provided for the Emirate or Traditional Council in each local government with specific functions: to formulate general proposals as advice to local governments, to harmonize the activities of local government councils by discussing issues affecting them in general; Advice and guidance, coordination of development plans of local governments through joint discussion and advice, community tax assessment in the area as a whole in consultation with local government councils and announcement of tax. Often to facilitate, as is the normal custom in the collection of revenue, the resolution of religious issues where necessary , support of the arts and culture, chieftaincy matters and management of traditional titles and offices, where they are usually the administrative prerogative of the Emir or King, in which case the task of the Council shall be to advice the Emir or King, to create customary law and practice on all matters, including those relating to property, to make representations or to express opinions to the Government Or any other organization, acting on behalf of the Local Governments in the region, deliberating or making representations or voicing opinions to the Government or some other organization, on any matter which it considers to be of importance to the Emirate or the Government as a whole or which may be referred to it by the Government or any other organization (FGN, 1976).

Role of traditional institution in customary ownership of land

Communal lands are held in trust by the Traditional rulers and not even the Land Use Act has denied them of this capacity and this clarify why they regularly discharge lands for formative reasons like schools, institutions and ventures. Mutual methods include a gathering of individuals. This group of propel may be a tribe, clan, town or village or an extended family. Communal land in some areas refers to any land in which all the members of a community have a common interest, all of whom are jointly, severally and directly liable for debts properly incurred with respect thereto. Customary law acknowledges the fact that absolute ownership can vest in the community. Nwabueze, 1989 asserted that communal ownership has survived because of three reasons:

(i) the kinship and lineage organization of Nigeria Society i.e. after the death of a head, the ownership continued in the line;
(ii) the system of inheritance whereby the state of a Nigerian who dies intestate devolves upon his children as family property. This applies even where the intestate property was held by him under English Law; and
(iii) the communal ownership retains a firm grip because of the presumption that native lands are communal or family land.

Adesoji, (2010) posited that a community has some distinct unit, characterized by the possession of a common territory, language, dialect or kingship. He asserted further that communal land remains that in which common interest or rights are vested in all the members of that community jointly. Communal rights has been defined as rights in or over land referred to as communal right exercisable as a community but shall not include any right exercisable by any person in respect to family land on behalf of the family. Mahama (2009), set that a network has some particular unit, described by the ownership of a typical region, language, tongue or authority. evaluated further that mutual land remains that where normal intrigue or rights are vested in all the individuals from that network, together order rights been characterized as rights in or over land alluded to as shared right exercisable as a network yet will exclude any privilege exercisable by any individual in regard to family arrive in the interest of the family.

Role of traditional institution in Relating to Crime

In the North, the traditional institutions have the power to interpose for the purpose of preventing the commission of a crime. For instance, Section 29 of the Native Law of Northern Nigeria provides for the powers of the Native Authority as it relates to crimes as follows: It shall be the duty of a native authority to interpose for the purpose of preventing; and to the best of its ability to prevent, the commission of any offence within the area of its authority. A native authority knowing of a design by any person to commit an offence within the area of its authority may arrest or direct the arrest of such person, if it appears to the native authority that the commission of the offence cannot be otherwise prevented. Any person so arrested shall, unless he be released within twenty-four hours of his arrest, be taken forthwith before a court having jurisdiction over him. Every native authority receiving information that any person who has committed an offence for which he may be arrested without a warrant by a police officer or a private person or for whose arrest a warrant has been issued, is within the area of its authority, shall cause such person to be arrested and taken forthwith before a court having jurisdiction over him. Every native authority receiving information that property of any description which has been stolen, whether within or without the area of its authority, is within such area, shall cause such property to be sized and detained pending the order of a court having jurisdiction in the matter, and shall forthwith report such seizure and detention to such court. Where a native authority consists of more than one person the functions vested by this section in a native authority shall be exercisable by each member of the native authority.

It is interesting to note that the roles of traditional rulers extend to arrest and prevention of crime particular offences committed within their communities. This goes to show that the role of traditional institution in national development can never be overemphasised. This role may also assist in curbing the insurgency menace among other terrorist attacks in Nigeria.

Role of traditional institution in commerce

In the North, the traditional institutions have the power to engage in any form of trade, industry or commerce for the purposes of directly furthering the administration or the national development of the state. In recognition of this duty or role, Section 30 of the Native Law of Northern Nigeria provided for the powers of the Native Authority as it relates to commerce:

> *A native authority may, with the approval of the Minister, engage in any form of trade, industry or commerce for the purposes of directly furthering the administration, development and welfare of the area of its jurisdiction and of satisfying a public need which cannot otherwise be adequately satisfied, and may provide any public services for the same purpose.*

From the foregoing, it is obvious that there are diverse perceptions of the roles of traditional rulers in development. It would be difficult to canvass just one common and generally acceptable perspective. More difficult is the task of distinguishing such roles into those for development. It would not be inappropriate to assert that the roles are interwoven.

Discussion of Findings

There are various issues that have contributed to the continuous loss of importance of traditional rulers in administration of the grassroots and contribution to National development. Generally, the arrangement of traditional rulers follow set down customary system whereby just individuals from the imperial families reserved the privilege to be so delegated (Oluwatoyin, 2010). In a few pieces of the nation a significant number of the present yields of customary rulers' heritage can't be followed to any type of eminence. The multiplication of chieftaincy titles has not additionally improved the situation. Though in the past it was most certainly not typical for two traditional rulers to work in a similar space, this isn't the situation now where individuals leave their condition of starting point to crown themselves as conventional rulers in 'outside land'. The multiplication of EzeNdigbo chieftaincy title all over Nigeria is a case in reference

(Fajonyomi, 2010). Experience from Oyo and Lagos state, that holders of such traditional titles were prohibited from utilizing it (Oluwatoyin, 2010) equally pointed to that.

Further to the above is the in-battling and rivalry among customary title holders over status. Prominent of such in-battling is the one between the Ooni of Ife and Alaafin of Oyo over the most senior of the two in Yorubaland (TheNation, 2011) and the on-going one between Alaafin of Oyo and Olubadan of Ibadan over the revolution of the Chairmanship of Oyo State Conventional Committee. In an endeavor to make sure their quest for political dominance supersedes that of another, traditional rulers strategically take part in factional governmental issues by sponsorship up-and-comers who they accept can bolster their cause. This is against their normal job of non-partisanship in the release of their regal capacities.

Fundamentally, the political procedure isn't agreeable to conventional rulers. Customary rulers, by their relationship to land residency and deal, approached gigantic riches. This anyway changed with the declaration of the Land Use Pronouncement of 1978 which turned around responsibility for to State government. The 1984 law which gave five percent (5%) of income apportioned to neighborhood governments to traditional rulers that are in the neighborhood government, notwithstanding month to month compensations paid to them by state government might be considered as a type of remuneration (Erero, 2005). This anyway it's not equivalent to the way of life some of them are used to. Arguably, most nearby governments don't transmit this 5% traditional rulers at all or just compensation after weights from unrivaled levels of government (Fatile, 2010).

While traditional rulers have a leading position in the settlement of land conflicts, they have not been granted statutory importance or legitimacy to function adequately and efficiently on land problems. Not only that the absence of sufficient expertise in the field of surveys and maps prohibits them from adequately discharging their duties. Also, there are no satisfactory guide and overview information in their local government offices that will empower them to keep logs, tracks and record of land exchanges and other financial and non-financial transactions. Moreover, there is the absence of sacred acknowledgment which will support and give legitimate sponsorship in the discharge of their obligations. The rigors of reacting to specific problems by traditional approaches are incredibly aggressive, lengthy and slow, rendering it impossible to address a variety of concerns with time limitations. Further to the aforementioned, is the in-battling and rivalry among traditional title holders over rank. Outstanding of such in-battling is the one between the Ooni of Ife and Alaafin of Oyo over the more senior of the two in Yorubaland (TheNation, 2011) and the on-going one between Alaafin of Oyo and Olubadan of Ibadan over the turn of the Chairmanship of Oyo State traditional Council.

Conclusion

It has been established from the literature that traditional rulers should have full freedom and be all around incorporated to Nigeria's political procedure, which would empower them to make a significant commitment to monetary development and improvement of the nations all round development particularly at the grassroot. Thus, it is proposed that traditional rulers would be fully active in land-related matters.

Recommendations

1. In addition, with a view to broadening the reach of the traditional rulers' contribution to land dispute settlement, their planning in the study field and guidance is recommended on regular stretches so as to be effective in the discharge of these obligations.
2. Furthermore, land exchanges at grassroots level do not follow the correct protocol. Fairly obvious reasons are the purchasing, buying and gifting of land often done in private. This causes problems in the long run.

3. All land transfers at grassroot level should go through the strongest available legal means, which will restrict disputes or conflicts.

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