KIU Journal of Humanities Copyright©2023
Kampala International University ISSN: *2415-0843*; 8(2): 111-119

Traditional Institutions as Instrument for Rural Development in Ilorin Emirate of Kwara State, Nigeria

IDRIS DANJUMA MOHAMMED, ADEDOYIN JOHN TOWOJU
MUBARAK SULAIMAN JAMIU
Kwara State University, Malete, Nigeria

Abstract. The study examined the roles of the traditional institutions in the community development with reference to llorin Emirate in Kwara State as well as bringing the effects and impacts of traditional institutions on rural and socio-economic development to the people of Ilorin Emirate because the role of Traditional Institutions in community development ranged from providing good leadership as Custodian and repository of the community, to mobilize physical, human and financial resources for the local development at large. This paper is situated within the qualitative method of social research. The paper, which is theoretical in nature basically extract its arguments from secondary sources of data including journals and other related policies, textbooks and publications. To improve on the reliability and validity of the paper, multiple secondary sources were used to harmonize the risk of error. The paper concludes that, traditional rulers play a very significant role of informally managing conflict and peace-making meetings when matters get out of hand, they also serve as advisory role to the local council. On the basis of these findings, it was recommended among others that traditional rulers should be adequately empowered financially, socially and materially; as this would go a long way to influence their effectiveness in grass root mobilization for rural development.

Keywords: Ilorin Emirate, Traditional institutions, Rural Development

1. Introduction

Before the arrival of colonial masters, there was maintenance of law and order in the land through the help of indigenous institutions. Apart from playing vital role as checks and balances to the general administration and governance of the people, these indigenous institutions also addressed the constraint of enculturation to ensure the stability and continuity of Ilorin Emirate in an intergenerational cycle of life. These indigenous institutions include the family, religion, marriage, secret societies, guilds and so on. Adeyemi (1990) asserted that an institution could not be said to be functional except it fulfils some basic needs of its members and that social solidarity is the end product of such social institutions that can be regarded as functional. Malinowski, (1948) in his book, "The Magic, Science and Religion and other Essays made it clear that indigenous institutions serve some peculiar functions in the society. The functions served are social integration, social solidarity, cohesion and unity among the people in a society. Before colonization, the people were administered under the umbrella of large political organizations such as the Fulani Emirate in the North, the kingdoms and empires in the Yoruba land. Indigenous institutions in all these places mentioned governed and administered through the operation of customary laws. Tâe Offic It is generally argued by scholars and development experts that traditional rulers constitute the pivot of rural development. This is so because the mobilization of the people for rural development depends largely on the quality and skillfulness of traditional rulers. Agwu (2009) attested to this by stating that grass root mobilization is one of the onerous roles traditional rulers are known for. Thus, empowering traditional chieftaincy institution is critical to effective grass root mobilization for rural development. Fortes and Evan (1999) who did extensive scholarly work on contemporary African political institutions classified these institutions into two main groups: chiefly and chief less society. Chiefly societies are those with centralized authority, well-defined administrative machinery and established judicial institution while chief less societies are those in which authority is

dispersed through a number of counter-balancing segments instead of being concentrated in a single central authority (Sarpong, 2007).

While the Ilorin Emirate system is headed to the authority in the Northam part of the country as well as the Western part of the country fall here-under (Chiefly), while the authority system in the Eastern part of the country before the colonial domination falls under the second type (Chief less). Empowerment of traditional rulers is a basic catalyst of grass root mobilization for community productivity and perhaps, could be viewed in the same platform with skills, human resources and strategies in rural development efforts. As traditional rulers perform their roles, there is always a constant craving for better conditions and satisfaction of both their personal and community needs. From the aforementioned premise, empowerment of traditional rulers may imply the ability of the government and the subjects to meet the needs of traditional rulers in order that they can mobilize the people effectively. Mubaazi (2013) supporting this view identified empowerment as primarily engendering human effectiveness. Given the critical role traditional rulers play in grass root mobilization for rural development in any society, especially in rural areas, it is therefore worrisome that some traditions carry out such tasks without commitment and passion; often rendering their services with some form of belligerence, lack of interest and not minding the consequences their actions will have on the community. The growing discontent about rural poverty and perhaps lack of social amenities or infrastructural facilities like good roads, portable water, electricity and schools at our rural setting could sometimes be blamed on traditional rulers for not living up to their responsibilities. This situation has no doubt created serious impediments in the level of performance of traditional rulers in recent times. The traditional chieftaincy institution is becoming more and more frustrated, thereby causing a continuous decline in their productivity. As a mater of fact, some of the previous studies had blamed government policies while some blamed it on the ineptitude, inefficiency and even on the corrupt attitude of traditional rulers. Little or no attempt has been made to investigate whether empowerment variables like traditional rulers' poor incentives paid to traditional rulers and none resource allocation to traditional chieftaincy institution rulers is responsible. It is in view of the foregoing that it is necessary to fill some of the gaps in the existing literature by examining the impact of empowerment of traditional rulers on grass root mobilization for rural development in Ilorin Emirate Kwara State, Nigeria. The traditional institutional arrangement in llorin Emirate of Kwara Stale. Nigeria comprised of llorin-West, Ilorin-East, Ilorin-South. Asa and Moro Local Government. Emir of llorin, is the chairman Kwara State Traditional Council and there are council of elders or chiefs. market women or women groups, youths, community associations, age groups ctc. Based upon centuries-old practices, it provides critical leadership, often acting as "custodian and repository of the traditional "social system/values" of the indigenous communities. Alongside, it is entrusted by law with important public duties on land.

1.1 Statement of the Problem

There is no doubt that traditional rulers in Nigeria have gradually witnessed the erosion of their powers, from depending upon British colonial administration to dependence upon elected politicians. As their roles narrowed, that of the political class increased. Despite official rhetoric on the indispensability of traditional authorities in promoting peace and development, to the contrary, the policy environment is not conducive to supporting Traditional Authorities to play a meaningful role in local governance and for that matter making meaningful contribution to community development at local and district levels. Their role in the socio-economic development of their communities is minimal since the nation-state has taken this role upon itself and the corresponding authority to collect taxes to meet this objective. They have also been marginalized politically. The reality is that in most parts of Nigeria, our traditional systems have been divested of their formal executive, economic and judicial powers except in narrowly defined areas. Even more critical, they have been denied the requisite resources for effective functioning. Some Nigerians have advocated the abolition of traditional ruler ship altogether because of some traditional leaders' role as "exploiters" during the colonial period. The alliance between the chiefs and the colonialists placed them (the chiefs) in a position of exploiters. This was particularly the case with regard to land relations. Now, under indigenous system, land was not alienable, it was communally owned. The colonial authority changed all that by introducing policies which made land a commodity to be owned by individuals. It is argued that many traditional rulers continue to use their positions to amass wealth at the expense of ordinary people. No traditional ruler of substance has less than about three companies, they use fronts to demand tor contracts and acquire shares in companies. This is why they try to capture or befriend every governor in office. Foreigners use them as company directors and they in turn provide land for projects. The onus of this is

geared towards understanding the roles traditional institutions can play to promote community development in Ilorin Emirate of Kwara State, Nigeria.

1.2 Objective of the study

To examine the traditional roles and functions of traditional authorities in rural development.

1.3 Research Question

To what extent has traditional roles and functions of traditional authorities contributed to rural development?

2. Conceptual Clarification

2.1 Traditional Rulers

Traditional rulers simply refer to individuals selected or elected, appointed to pilot and cater for traditional chieftaincy activities. They are sometimes called, traditional leaders, traditional chiefs, traditional chieftains, kings and queens, etc., and in Nigeria, traditional rulers are classified into three categories, namely, paramount rulers, clan heads and village heads (Ojua and Isokon, 2017). Their major role is to enforce the rules, values and norms of their people (Uzor and Ekpen, 2013). Traditional rulers represent the embodiment of a people's rich culture, as agents of development, as well as catalyst of change (Tanko and Dominic, 2015). Traditional rulers are considered as repositories of local socio-political authority (Kolapo, 2003). On the same vcin., Afigbo (1972) sees traditional rulers as people that perform religious, legislative, executive and judicial functions. Traditional chiefs are not only the custodian of culture and traditions, but also serve as the political power-base of the people at the grassroots, mobilizing them for community development (Raji, 2011). Before the advent of British rule in Nigeria. traditional rulers were the so authority that governs the different communities that constitute the present-day Nigeria. Local administration was centered on traditional rulers who were revered and regarded by their subjects to possess supernatural powers (Idris, 2008). In the present day Nigeria, traditional rulers formed the nucleus of governance at the grass root level. According to Idris (2008), the geographical spheres of authority of traditional rulers were essentially localized and no traditional ruler ever had jurisdiction over the entire geographical area of modern Nigeria, Also, traditional rulers play prominent roles in the contemporary local government administration. Apart from occupying the position of chief executives of their localities, they also serve as advisers to local government authorities (Bashir, 2010). IL Institutions the Office According to Oladoyin (2001), the formal institution of governance is usually of a wider domain and scope than the indigenous institutions. Taking the least tier of formal state government, i.e., local councils, several towns and communities with their respective indigenous governance systems can be found. This goes to show that rule formulation in one is ipso facto less tedious than in the other. Thus, in the formal system of governance, rule formation takes a complex procedure through established legislative structures, with a guiding acceptable constitution and by duly elected legislators, society. Governance is thus seen as the relationship between state and society institutions. Oladoyin (2001) structurally defined governance as the actual structures of governmental administration at either the indigenous or modern state level. He stated that in the indigenous governance system, there are such structure as the family, the compounds, the wards, kings or emirs. These institutions usually have physical structures where they operate.

3. Review of Related Literature

Development means different things to different people. For instant Rodney (1973) as cited in Santas (2011) explain that development in human society is a many- sided process. According to him, Development starts from the individual level, which implies increase skill and capacity, great freedom, creativity, self-discipline, responsibility and material well-being. The achievement of any of these aspects of development is very tied with the state of the society as a whole, In line with Rodney's statement, Okpoko (2010) says that: Development is a process concerned with people capacity, period to manage and induce change, that is to predict and reduce or eliminate unwanted change, increase in Gross Domestic Product (GDO), improved health, housing and employment opportunities and they concluded that knowledge information, technological creatively and organization are the key to development. Hence, Development is a planned and deliberate process and not just recourse to change some magical fate or destiny. Logically, Development can also be seen as the process of using indigenous resources to attain or achieve and sustain indigenous needs. This is because a very good look at most developed countries today: products mainly used in these countries are manufactured in their home countries. In other words, efforts on manufacturing and consumption of product in developed countries are concentrated mainly on manufacturing for their citizens before thinking of exportation and importation. The term Rural

Development can be viewed from different conception but going by this study (Research) a transformational conception will best suit the purpose. Nuhu (1993:129) sees rural development: As an initiative whose primary objective is the alleviation of poverty, in this case rural development is aimed at identifiable target groups among the rural poor, most notable small cultivators, subsistence farmers, tenants and the landless, who are presumed to make up the bulk of rural poor. Rural Development, under this conception, entails the intervention undertaken sequentially in a wide range of sectors such as construction and provision of infrastructures: the introduction and dissemination of new production technology; the strengthening of existing rural development institutions and organizations, the creation of sustainable programs which will help in the promotion and improvement of economic production and productivity, as well as rural education. health and housing. (Omotayo, 1995) cited in (Oso 2002:31) sees, rural development as that growth, in terms of industrialization, change, organizations, urbanization. monetization and other related concept in the rural areas that meets the present needs of rural people without compromising the ability of meeting the future generation needs. Corroborating Omotayo's statement, Dare (1993) says: Rural development is a process of social action in which the people 0f community organize themselves for planning an action that will meet their common needs and solve their problems with a maximum reliance upon their community resources; and supplement these resources when necessary with services and material from governmental and non-governmental agencies outside the community. Rural Development as a Process of Socio-Economic Change: When development takes place, a change of situation is expected. A desirable change is a change in the people's attitude traditional and dogmatic beliefs, so that, when the old traditional belief is to be replaced by the new scientific reasoning, there is acceptance for improvement of the situation. The U.N. Report on Rural Development (1966) had viewed that efforts of the people were emphasized to improve the economic, social and cultural conditions in the life of the nation. It means that this change would bring about a change in their socioeconomic status, and improve their living conditions. The first and foremost aspect of rural development is the availability and use of infrastructure facilities such as better housing electricity, education, industries and so on (Copp 1972). Myrdal (1972) considers provision of infrastructure as not only necessary but essential too. Kolawole (2001) emphasized on the necessity of infrastructure facilities for the development of both agriculture and rural development activities. Oladipupo (1991) finds that development starts from within the social system and touches the individual towards some conditions regarded as humanly better. The development processes do not manipulate from the outsiders and the individuals would move towards self-sustenance. Therefore, it is a movement towards socioeconomic changes, Ball (1994) had similar view that development involved changes in people's life. Meanwhile, Desmond (993) felt that development would be meaningless unless it touches the individual human being especially the poor people This strategy also came to be known as 'growth with justice' or 'redistribution WI growth' (Chenery 1990). Kural Development, according to the World Bank (1975), is a strategy designed to improve the economic and social life of a specific group of people, the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural area The group includes small-scale larders, tenants and the landless. The World Bank and other international agencies and institutions placed emphasis on increasing production, raising productivity, increasing employment and mobilizing whatever land, labor and capital factors of production where available. At the same time, rural poverty and inequalities had to be reduced by development involving values and quality 'of life issues and the participation of the poor people in development activities and in decision-making.

4. Theoretical Framework

A theoretical foundation is of great importance in the analysis and explanation of a given social political phenomenon as well as making predictions about the subject matter. It not only provides the researcher with fundamental guidelines for analysis and interpretation of data, it also offers tentative solutions to problems raised in inquiry. The political participation theory is adopted for this work. The theory was propounded by Verba Nie (1972). The theory emphasizes the imperative of all-inclusive political system and process that draw together social forces and make them the cornerstones of the democratization process. The issue of whether traditional rulers should participate in rural development remains a subject to debate. The Economic Commission for Africa in its 2007 report identified three different schools of thought. In the first school are those that believe that traditional institutions belong to historical relies and should be rested (Fatile, 2010). They argue that these institutions not only serve as hindrance to socio-economic development, they are also divisive and expensive to run. Apart from these, they are viewed as partners to colonial masters who abhorred

democracy and as such do not belong to the newly found post-colonial independent state (ECA, 2007:10), Ejiofo (2004) posits that the second school of thought are those who feel that no political transformation can be achieved without the involvement of traditional institutions. It is the belief of these scholars that as custodian of history and culture. traditional rulers are usual in the reconstruction of the African state. This view is corroborated by Dare (2011) hat when policy neglects history, culture, and social context, huge amounts of effort and resources can be wasted on poorly conceived initiatives (ECA, 2007:11). the last school provides a middle of the road argument (Ejiofo, 2004). While acknowledging the shortcomings of the traditional institutions during the period of colonialism, it recognizes the fact that "traditional institutions constitute crucial resources that have the potential to promote democratic governance and to facilitate access of rural communities to public services," (ECA, 2007:11). In this line of thought are Perrot & Fauvelle-Aymar (2003) who contend that: Just before the period of independence, the destiny of African (traditional) leaders appeared to be sealed; often accused of Simply serving the colonizers, and under all circumstances considered a backward looking force. It seemed that there was no longer a case for their existence in the new states. Forty years later, traditional authorities have generally survived and often it is the same government officials, university members and the literate elite who previously criticized them who are now being enthroned ('Yomi 2010). The Nigerian situation is not too different from the one exposed above. This is well captured by (Kolawole 2000:12-13) when he argued that: The crisis of political legitimacy confronting the Nigerian state is intimately linked to the ambiguous nature of the public sphere and the absence of viable national institutions capable of unifying a deeply fragmented nation state. The narratives of local politics that are the focus of our analysis here will be viewed in the context of a process of state formation that rests on a tenuous interaction between ambiguous "traditional" structures and modern bureaucratic institutions. Dare (2011) posits that regional political classes has been to protect their interests by seeking refuge behind traditional structures, themes and symbols that are summoned to validate local aspirations. Fatile (2010) observe that. State structures are hardly used as effective institutions of administration and governance. Rather, they function largely as mechanisms for allocating patronage and ensuring political domination. Thus, chieftaincy structures as communal and ethnic based institutions partly reinforce a renter state dominated by ethno-regional commercial and bureaucratic classes, The sustainable theory for this paper 1S poitea participation theory (Sapru, 2008). The traditional rulers in any political society are the essence of the democratic system and they do this through their involvement, contribution and participation in the political process. Ake (1994) see traditional participation as the involvement of the traditional rulers in the process of setting goals and making decision about involvement in the process not just the acceptability of the end results which satisfies the need of the participate.

5. Brief History of Ilorin Emirate, Kwara State

The Ilorin Emirate is an in traditional based in the city of Ilorin in Kwara State, Nigeria. It is considered to be one of the Banza Bakwai, or copy-cats of the Hausa Kingdoms. At the start of the 19th century Ilorin was a border town in the Northeast of the Oyo Empire, with a mainly Yoruba population but with many Hausa and Fulani immigrants. It was the headquarters of an Oyo General, Afonja, who rebelled against the empire and helped, bring about its collapse with the assistance of the Fulani. The rebellion was powered by Nupe and Bornu Moslem slaves. Afonja had been assisted by Salih Janta, also called Shehu Alimi, a leader of the local Fulani. In 1824 Afonja was assassinated and Alimi's son Abdusalami became Emir. Ilorin became an emirate of the Sokoto Caliphate. Due to llorin's unique history, first as a Yoruba imperial outpost, then as a Fulani vassal of the Sokoto Caliphate, it has a king making tradition that is a blend of traditions taken from both sources. Whenever the throne of the emirate (which is vested in the Fulani descendants of Shehu Alimi) is vacant, the holders of the Yoruba chieftaincies of the Mogaji Aare, the Baba Isale, the Balogun Gambari, the Balogun Alanamu and the Balogun Ajikobi, along with that of the Fula Balogun Fulani, both elect and install a new emir, subject to the approval of the governor of Kwara State, The Traditional Roles and Functions of Traditional Authorities Guri, 2006 was of the opinion that these groups, collectively and individually. command a lot of influence in both the urban and rural areas because they are considered as the people with customary legitimacy in those areas of jurisdiction and therefore can be seen as important uniting and stabilizing factors in local governance. Again, the traditional authority system has also proved to be a very important source of mobilization of physical. human and financial resources for rural development. If appropriately resourced and reoriented, they can lead in the crusade for the sustainable use of the natural resources and the control and spread of diseases such

as HIV/AIDS and other communicable diseases. In summary, a traditional ruler plays legislative, executive, judicial and spiritual functions under the traditional System.

6. The Roles of Traditional Institution in Community Development

The role of traditional rulers in community development includes civil administration and providing socioeconomic well-being for the community they rule. In addition, traditional rulers are valuable because they could influence subjects at the grass-roots positively to support any sitting government or vote one out. Other roles include:

(a) Chair Meetings of Council of Elders of the Community Traditional rulers chair meetings of the council of elders which formulate and enforce the rules that govern the domain. This gives direction, political and economic stability in the locality.
(b) Give Advice to Local Government Officials for Development of Their Locality The functions of traditional rulers in community development is vital for the success of the local government administration. These traditional rulers, who are mostly highly influential and experienced citizens, are available to give wise counsel to local government chairmen and their counselors when they consult them. This helps local governments to make good decisions and increase their competence. In addition, the local government works with them to provide projects that are beneficial to generality of the people, such as health centers, maternities, boreholes. and repairs of local roads, and schools.
(c) Make Sure Law and Order Prevail in the Community: They make sure there is peace and safety in the community and that the citizen obeys the laws of the land. They communicate these ideals through town criers, Village at age grade meetings and social gatherings summoned by the traditional rulers
(d) Custodians of Culture of their Domains They initiate the celebration of village festivals to keep the culture and tradition of the people intact, and sponsor art and culture in their locality to ingrain it in the populace. For example, they celebrate new yam festivals in the eastern part of the country and Igue festivals in Benin City. These festivals give people from those communities a sense of identity. It is also a way for bringing natives living in other parts of the country and the world back home once in a year. These festivals create happiness in these communities and improve their economy too
(e) Use Traditional Religious Beliefs to Punish Bad Behavior and Encourage Goodness Another area where the function of traditional rulers in community development is necessary is in the correction and punishment of wrong doing in the society. Fear of the community deity is the beginning of wisdom. The use of these gods, enables Traditional rulers maintain the peace of the community, punish bad behavior and encourage goodness for economic development to thrive.
(f) Supervise Chieftaincy Matters and Confer Titles to Deserving Citizens Traditional rulers confer titles to citizens who have distinguished themselves in the society to serve as examples for the people to copy. These titles give honor to worthy citizens and create healthy rivalry among locals to be the best in their career, business or service
(g) Settle Land and Marriage Disputes and Award Damages: They settle all land disputes within the community, marriage quarrels and petty stealing, within the Palace with faimess to all parties. The people prefer settling issues the traditional way than go to the Magistrate court because of the fear of the wrath of traditional gods they worship.
(h) Assist Local Government to Sensitize People to Pay Tax: They mobilize the community to pay taxes to the local council authority to help them repair community roads, public schools, and other public utilities.
(i) Encourage Subjects to Gain Financial Freedom: The functions of traditional rulers in community development are clear from their desire for citizens to be prosperous. Traditional rulers cooperate with the local council to organize seminars to help members of the community to get federal government grants, and soft Agric loans, fertilizer and seedlings for farmers to improve the local economy. This information empowers the people to be self sufficient in production of food Create employment for young people by setting up small medium enterprises to stop rural urban youth migration.
(j) Educate the Populace to Perform their Civic Duties: It is the responsibility of both the traditional rulers and the local government authorities, to educate the populace to perform their civic duties such as registration to vote, pay tax, vote in elections and participate in Census.
(k) Get Support of Subjects for Local Council Chairmen: They get the support of subjects for local council administration to succeed and endorse good local government chairmen to retain office, Support Good Governance by the Three Tiers of Government Good governance does not need advertisement because it shows. Traditional rulers desire good leadership from rulers in the three tiers of government and campaign for it all over the country.

7. The Roles of Traditional Institution in Conflict Resolution.

In Africa, there were levels or phrases of conflict resolution, there were dispute resolutions at the inter-personal or family level, the extended family level and village or town level (traditional council). These tiers represent the political units making up the community. The smallest unit called Idile (Nuclear family) is headed by a Baale.

The next unit is the Ebi, (extended family headed by Mogaji who is the most influential or usually the oldest person in the Ebi, (Extended family includes all peopie who have blood ties). The last tier of the units is the quarter which comprises o several family compounds and headed by a Baale. (the chief-of-ward/quarter). White the hcad of household which includes the man's immediate family of wife or wives and children (Albert, 1995). Cases resolved by Baale include conflicts among co-wives, brothers and SISters, ruants, and street fights involving his children and his foster children or dependents. Conflicts solved immediately include minor conflicts by scolding the trouble makers and appeasing whoever was offended. The baale is required to visit the Oended person, even to thank him/her for accepting a peaceful resolution of the Conflict. It is the duty of Baale to call together his household and warn them to desist Irom making any more trouble. The court imposed no fine. However, appeals could be made from court to the second court which is the court of the ward-chief (le-ejo ijoye Adugbo). This court tried civil cases. It could not try criminal case but it had the authority to conduct preliminary investigation into criminal cases before transferring them to the court of the king (le-ejo Oba) (Oguntomisin, 2004),. Baale (chiefs) also controls the relationship between members of his family and outsiders. Such cases can threaten the survival of the entire lineage or ward. Once the matter is resolved, emphasis is put on how good neighborliness can be achieved and preserved. Land dispute, lack of good care for women and children by the husband, infidelity by the women, dispute over inheritance are the commonest in this category. However, dispute resolution by the Chief-in-council (Tgbimo Ilu) in Yoruba land was the highest traditional institution for conflict resolution. In the pre-colonial era, the council had the power to pass a death sentence on any offender brought before it. The court of the Emir/king was the highest court. It was also the last court to which appeal could be made (Oguntomisin, 2004). A woman is traditionally expected to be on her knees and to offer the traditional greetings unless the chief ask her permission to stand up. A man has to start by prostrating which is a way of offering traditional greeting. Whatever judgment is given is accepted. In the traditional judiciary system in Yoruba land, fines of damages are not usually awarded by the mediators in civil cases. he utmost aim is to restore peace by settling disputes amicably. In other words, restoration of harmony is what is paramount in the traditional judicial system. Someumes, however, mcdiators award simple ines ns a deterrent to the occurrence of particular anti-social behavior. This may be demanded in form of kola nuts or local gins both of which have ritual significance. Some of the kola nuts are broken and passed ound for everyone to cat as a way of celebrating the resolution of the conflict. The drink is also passed round for all to taste. If no gin or palm wine is available, Ordinary drinking water can be used. In some traditional settings, the palm wine or gin Is used to pour liberation to the gods and ancestors of the people involved in the dispute. These actions help to reinforce the term of the reconciliation.

8. Problems/Challenges of Traditional Rulers

Though the traditional rulers have prominent roles in land disputes resolution, they have not been given a constitutional relevance or recognition to effectively and decisively act on land matters. Lack of adequate training in the area of survey and map hinders them from effectively discharging their duties. There are no adequate map and survey data in their offices and at their local governments offices that will enable them record and maintain land transactions. Lack of capacity building in all its ramifications that includes human and material to record and maintain such services which land conflict resolutions require on a continuing basis. Lack of constitutional recognition which will support and give legal backing in the discharge of their duties. The current facilities, human, material and the infrastructure cannot support the proposed Systematic Land Title Registration (SLTR) implementation. Many land transactions are not recorded and where the documentations exist they are usually vague and ambiguous. This certainly leads to
litigation and end up being a boundary issue depending on the location and the parties involve.

9. Conclusion

The traditional state and its institutions have been marginalized and undermined from the time of the colonial subjugation. It has low confidence of itself, of its potentials and what it is capable of. For this reason, civil society organizations have a role to play

in restoring the confidence of traditional authorities and indigenous institutions by forming working partnerships with them. To foster their confidence, civil society organizations have to provide traditional authorities and indigenous institutions with the necessary inputs required for strategic visioning. This includes providing them with up-to-date information, knowledge and skill building in modern organizational processes. It is only through such a partnership that traditional authorities and indigenous institutions will see the need to break out of their past shell into the present and thereby become relevant to the changing times. Traditional authorities or Chiefs see to the day-to-day running of communities, especially rural communities where the majority of people in the country live. They play significant roles in economic activities involving the use of environmental resources. Chiefs are the first to know when there is water pollution, bush fires, environmental degradation from the use of chemicals or conflicts involving, the use of natural resources such as forests. They therefore will be the first to stop such abuses if they are formally empowered to do so. The study specifically found out that traditional rulers in Ilorin Emirate of Kwara State have never been adequately empowered to enable them implement their primary objective of rural development effectively. Apart from the poor stipends they receive, the traditional chieftaincy institution has not been sufficiently funded or allocated with appropriate financial resources to mobilize the subjects for rural development. This is a task they would have been most comfortable in doing if they were empowered. This inability of the government to empower traditional rulers has resulted to untold neglect of rural roads, and poor farming methods. It further implies that because of the non-allocation of resources to the traditional chieftaincy institution, the rural populaces are faced with many challenges and are unable to live meaningful lives, unlike the urban dwellers.

10. Recommendations

There is no doubt that traditional rulers in Nigeria have gradually witnessed the erosion of their powers, from depending upon British colonial administration to military personnel and later elected politicians. As their roles narrowed, that of the political parties increased. Therefore, it is recommended that traditional rulers should empowerment adequately, as this would go a long way in influencing their electiveness in grass root mobilization for rural development. When traditional rulers are properly empowered, this would pave way for happy, enthusiastic, energetic, hardworking, self-reliant, courageous, purposeful, optimistic, trust-worthy, friendly and patriotic behavior. On the other hand, when traditional rulers are not empowered, they may become depressed, sad, suspicious, lazy, highly aggressive, inconsiderate, rebellious, tactless and low in achievement attainment. Besides, the government needs to demonstrate the necessary political will in empowering traditional rulers with adequate incentives.

References

*emi (1990). The Sociological Role of the Yoruba Cult-Group: The Yoruba of Southwestern Nigeria. New York: Longman.

Ake, C. (1994). Democratization of Disempowerment in Africa. CASS monograph series

Akinrinade, S. and Falola, T. (1985). "The Role of Traditional Rulers in Society: A Case Study of Yoruba Oba and Chiefs Before 1960: in O. Aborisade (ed.), The Role of Traditional Rulers in Society in Nigeria. Ile-Ife: University of Ife Press. Pp. 3-18.

Awe, B. (1989). Nation-Building and Cultural Identity: The Colonial Experience," in Peter P. Ekeh and G. Ashiwaju (eds.), Nigeria since Independence: The First 25 Years, Volume VIL, Culture. Ibadan: Heipemann Educational Books. pp. 19- 26

Baker, P. (1974). Urbanization and Political Change: The Politics of Lagos, 1917-67. Berkeley: University of California Press

Ball Beverly. British Administrators. Colonial Chiefs, and the Comfort of Tradition: An Example from Uganda, *African Studies Review*, 26, No. 1 (March 1994): 1-24.

Bashir B. (2010). Traditional Power in Modern Politics, Rochester: University of Rochester Press.

Bassey S (2009). The empowerment productivity and tasks of community leaders. Econ. Dev. Cult. Chang. 58(1):53-83.

Blench, RS. et al. (2006). The Role of Traditional Rulers in Conflict Prevention and omission for Africa. Addis Ababain Modern Administration.

Dare A.O (2011). The Impact of Traditional Com Lagos: LNG Publishers.

Dominic DA, Tanko DD (2015). Promoting socio-economic backwardness through traditional chieftaincy institutions and district assemblies: evidence from Sissala East District, Upper West Region of Ghana 12 (1&2): 13-19

ECA, (2007)_Relevance of African Traditional Institution of Governance by the Economic Edem

GI (2009). Sustaining community development in Nigeria: The role of government. People's Choice Mag. (16):8-9.

Effiong UP (2010). Rural development in Nigeria: an overview of government policies and programmes on rural development and their implementations. London. UK: Overseas Development Institute Project Briefing No. 59,

Egule DE, Bassey EW (2010). Traditional chieftaincy institutions in Nigeria (eds.). London: Oxford University Press. pp. 100-103

Ejimofor C (2014). Empowerment programmes and their relevance to Nigeria. In Ejiofor, P. N. O and V. A. Aniagoh (Ed.). Managing the Nigeria Worker. Lagos: Longman Nigeria Ltd. P 123.

Ekpen E, Uzor T (2013). The role of traditional rulers in rurat development. MOFINEWS 8(7):23 1-496.

Erero, J. (2005). Traditional Structures In Local Governance For Local Development: A study of Ife East Local Government Area, Osun State, Nigeria, Department of Public Administration, Obafemi Awolowo University, Ile-Ife, Nigeria. https/ww. ilorin. info/fullnews.php?id=)

htipsA (2008)"Historical Significance of Ilorin--A Preliminary Survey." Contlvence: An Academic Journal of Kwara State Council of Arts and Culture, Vol. 1, No. 1, 1978, pp. 7-25.

Kolawole D. (2002). Public Administration and the Conduct of Community Affairs among the Yoruba in Nigeria. Oakland: Institute for Contemporary Studies. Marsh, R. (2002). Working with local institutions to support sustainable livelihoods (http:/www.fao.org/DOCREP/004/Y1290E/y1290c0e,htm

Mchintoch C (2013). Empowerment programmes in action: Skill building experience. (5th Ed.). New York: West Publishers. Mediation. Lagos; Concept Publisher. MPA lecture in Lagos State University, Ojo.

Mubaazi JCS (2013). Toward a theory of task empowerment and incerntives. London: Raw MC Walley.

Odong M (2010). The chieftaincy institution wealth creation and community development. J. Travel Res. 15(7-9).

Ojua TA, Isokon BE (2017). Chieftaincy tussles and socio-economic implicatiors of communities in Yakurr Local Government Area of Cross River State, Nigeria. Int. J. Res. Manage. Soc. Sci. 5(3):29-39.

Okpoko P.C. (2010), The Political Development of Yoruba Kingdoms in the 18th and 19th Centuries. Royal Anthropological Institute of Great Britain and Ireland, 1971

Oladipupo, B. (2006). Tradtional Authorities, Decentralization and Developinent: A Concept Paper for Strengthening the Capacity of Traditional Authorities for good Governance and Development at the Local

Oladoyin R. (2001l). Financing the Traditional Rulers. In: Ed. Oladimeji Aborisade: Local Government and Traditional Rulers in Nigeria. Ife: University of Ife Press, p. 201

Osibiano L, Garuba A (2006). Empowering workers for higher productivity. New York: Appleton Century Crafts. pp. 48-82

Oso (2002). The Role of Traditional Rulers in Society: A Case Study of Yoruba Oba and Chiefs Before 1960: in Omotayo (1995), The Role of Traditional Rulers in Society in Nigeria. Ile-Ife: University of Ife Press. pp. 3

Rodney, Ciboh 2005. The Media and Conflicts in Nigeria: Attribution Bias in Press Coverage of the Tiv-Jukun Crisis, 2001. In Yakubu et al. (eds.). Vol.I Rodney, Ciboh 2005. The Media and Conflicts in Nigeria: Attribution Bias in Press Coverage of the Tiv-Jukun Crisis, 2001. In Yakubu et al. (eds.). Vol.I: 199-220.

Santas R. (2011). Political and Social Structure"', in S. 0. Biobaku (ed), Sources of Yoruba History: Oxford Studies in African Afairs, Ibadan: University Press Ltd. pp. 206.

Sapru, RK. (2008). Administrative theories and Management thought. New Delhi: PHI Learming Private Ltd.

Sarpong, K. A. (2007). .Okyehene, the State and Centralized Govemment." (htp:/www. modernghana.com/ghanaHome/NewsArchive/news details.asp?menu id=l&id=VFZSUkOwNUVaM289)