

Abstract

This research work is an attempt to examine the prospects and part played by traditional rulers in community development in Awomama. The objectives of the study are targeted at finding out the community development projects carried out, and assessing the extent of traditional rulers involvement in community development. In the course of the research, four hundred questionnaires were administered based on cluster sampling techniques, where the districts were grouped into smaller unit covering the study area. In the end, the study discovered that traditional rulers in Awomama indeed participated in community development projects. The research came up with some recommendations, through which an effective development will be carried out in Awomama.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The role of traditional institutions such as traditional rulers, Town Unions or community association Age grades, the Umuada and women Development groups in Nigeria with the particular reference Awomama, Orlu East in Imo State. This institutions and agencies act as instrument for coordinating various social-economic activities within such a society and between it and other aims traditional institutions have been social agents as well as mass mobilization facilitators in various communities in Nigeria. Traditional rulers more often than not, negatively affects the development effort of the people. Traditional institutions should be working cooperatively and collaboratively, and not as cross purposes each

of the institutions should confine itself within its area of influence, so that their effort towards the development of their area could be optionally utilized. The traditional institution should be people centered and development Oriented in their mission and vision.

Historical reflection often points to the immutable fact that before the advent of Europeans in Nigeria. The various ethnic groups such as Igbo people, Hausa people and Yoruba people had various strategies for organizing the public affairs of their people as well as ensuring progress and development in their respective areas. There were traditional institutions through which public affairs of the people were organized. In Igbo land the traditional institution are the Umuadas, the Age grades, traditional rulers and Town Union.

The Umuada's

In the pre-colonial era, among the Igbo people women were held sacred and they participated in collective decisions making on certain sensitive issues that touched on their interest. They do this through an institutional group known as Otu Umuada members the Otu Umuada's were dynamic, powerful and were well respected by their communities they were at times regarded by some guardians of the village traditions the Umuada's often intervened whenever the constitution of the village were violated and they impose sanction on offenders.

The Age Grades

The age grades are a very important organ of social structure especially in our traditional Nigerian communities. The formation and membership of an age grade is much revered activity. It is a Universal social institution that is highly appreciated by various communities. Over the years age grades in different communities have distinguished themselves in performing such roles that aim at enhancing the socio economic life of the people. They help in such traditional functions as maintenance of law and order, settlement of disputes between warring members. Constructions and maintenance of roads and markets, ensuring the cleanliness of local streams and above all, protecting their communities from external aggression.

The age grades system is very strong, non- resident community members cannot avoid going home periodically to participate in the activities of their age grades.

Traditional Rulers

The word traditional rulers “entail the reign of a monarchy or a titled ruler vested with that authority to rule over a people in their affairs of life therefore traditional institutions are headed by traditional rulers and these institutions are very vital in bringing development closer to the rural people. Traditional rulers have succeeded in boosting community development through the provisions of bore holders, rural roads, formation of co-operative societies, setting up markets, constructions of culverts, constructions of earth dams, mobilizing people for health programmes and

residing disputes within their domains. Traditional rulers are the major people provided; they are answerable to a title ruler vested with the authority of governing the affairs of the people.

Town Unions

The tempo reached its crescendo in Igbo land after the civil war when almost all, public facilities such as markets town halls I maternity homes, dispend same and schools were all damaged as a result of the war because of their well known flair for providing amenities for themselves out of communal funds, all these people started from the 1970 to rebuild their schools, health facilities, markets etc. the town union because very necessary for rural development because the people were neglected by the government the town unions are to disseminate information about government policies, mould public opinion, raise fund, expand and extend the utilities, undertake and encourage group farming activities and also help in the maintenance of law and order.

These are to signify how effective the traditional instructions work for the development of the society.

1.2 Statement Of Research Problem

The traditional institutions in Awomama, Orlu East in Imo State, knowing well of their role and expectations in their area of jurisdiction most often deviate from these roles and expectation which brings about change and usher the community into development. For example instead

of the traditional institutions to focus on the needs of the people such as provisions of schools, good roads, pipe borne water etc they do not do it rather deviate if from and think about themselves and their own agenda which do not bring about development in Awomana.

1.3 Objectives Of The Study

The aim and objectives of this study include:

- (a) To know the extent of the involvement of traditional rulers in the community development.
- (b) To suggest ways to improve and encourage traditional rulers in development projects.
- (c) To fund out the constraints faced by traditional ruler in community development project in Awomama, Orlu East Imo State.

1.4 Significance Of The Study

The study if the role of traditional institutions in community development programmes is sociologically important because the society is geared towards development, either socially, economically, publically or technologically.

The study is also significant because it will help to find solution to the problems hindering traditional institutions from carrying out commonly development programmes not only in Awomama but also beyond. More so, it will help the government to assist traditional rulers in community development programmes.

Theatrically, this research work may help members of the public to have vast knowledge about the role of traditional rulers in embanking on community development porogrammes, as well as, the problems they encounter in Awomama. This may help them to be constructive in their criticism, and may also help subsequent researcher's top build on it and improve on their work.

1.5. Research Questions

- (1) How can this traditional; institution policy decisions to effectively involve and empower the community to make development Awomama?
- (2) What type of community development programme have they been able to execute?
- (3) What is the nature and specific roles of traditional institutions in the development of the community and how is it expressed containing the Government organization and Non-Governmental organization sectors of development?
- (4) What are the mechanisms put in place to ensure that traditional institutions are main streamed in the development of the community?

1.6. Hypotheses

- (1) Traditional rulers will be infective in carrying out community development programme in Awomama.

- (2) Traditional ruler can make a positive impact in community development programme in Awomama.

1.7. Scope Of The Study

This work is limited to determining the role of traditional rulers in community development programmes, on how they initiate, embank and execute projects in Awamama, and make useful recommendations on how traditional rulers should have executed community development programme within 2013 to 2015.

The scope of this research is however limited to Awomama, Orlu-East local government in Imo state due to lack of funds and proximity of time.

1.8. Definition Of Terms

The conceptual and operational meaning of the terms listed below.

(1) Development:

Operational meaning: Is regarded as continuous processes of positive changes in the qualities and span life of the person or groups of persons. It is an advancement of something, people and community. Thus “Development” used in this content is more meaningfully when it has to do with progressive in the quality and living standards of the people pertaining to their aspirations and resources at their disposal.

(2) Role:

Operational meaning: This refers to the part a person or thing plays in a specific situation or operation in this study, it is related to the expected functions that a ruler of a community plays or should play for the benefit of the his subjects and community.

(3) Traditional Ruler:

Operational meaning: A control authority, the reign of a monarchy and the accepted controller by the people over them in their affairs of life in thus study, it means a collectively elected persons selected by the community to pilot the affairs of his people in line with customs and traditions of the community.

(4) Community:

Operational meaning: A place in which an interacting group of people living in the same territory. Town, village, suburb or neighbourhood. In thus study, it means a tract or concern commonly shared by people, children and youths in terms of social relations characterized by personal intimacy, emotional ties and social cohesion.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focuses on discussing the role of traditional rulers in community development. This is to examine views and opinions of people and writers based on the role of the traditional rulers in community development which will be used for sociological analysis.

2.2 Review of Concepts

Attention would be focused on the role of traditional institutions from the pre-colonial era up to the present democratic political system of government.

(i) Pre-Colonial Traditional Institution

Before the advent of the Europeans, socialite in Africa had evolved various system of political administration based on the peculiarities of these ethnic nationalities. These institutions had full executive, legislative and judicial powers in their different domains and exerted sovereign control over the people.

According to Okolo (1976) the traditional ruler under the Imo kingdom was at the head of a well organized system of government. As a sole authority he was the legislative, executive and the judiciary. Traditional institution during the pre-colonial era was quite dear, since law and order were maintained through a normative system that was part

of the general social structure through the system was not sophisticated, the machinery of government was organized enough to manage affairs, resolve tension and administered justice in the society. Also, the instruction was controlled by certain unwritten laws which ensure the security of the institution. This implies that, traditional rulers had positive impact on the evolution of political, economic and social institutions in which they had dominant control.

According to Barr. Abdullahi (2007), the political institutions of the pre-colonial societies included the paramount chiefs, the council of elders, age grades and religious organizations. The separation of power into different organs in the pre-colonization of the old Imo Empire helped to safe guard against tyranny and made the system democratic. The diffusion of political authority into different groups in the pre-colonial administration helped in checking tyranny, instead of concentrating all the powers in a single hand.

Awomama at the pre-colonial period did not have a single political authority; even though they were contingent. Since Awomama shunned the idea of having a single leader at that time, they operated a lineage system as a basis for political organization. This political system was fashioned in such a way that a man could only lead members of his lineage hence, there were many influential and powerful men, their influence was limited to hamlet, clan and village and at most the area in which they lived.

In every village, gimlet or clan, there was always a village head who emerged by virtue of age and who in collaboration of other elders, settled disputes in that particular village if the disputes involved another village the elders, led by the elders from both village came together and revolved the disputes, especially those bothering on elopement and land which was common at that time.

This way system of leadership upheld the positions of compound head. Yuhe (1978) Explains thus.

“The person who possessed legitimate and individual authority, which he excused by virtue of his traditional role, was the compound head. His authority or by a superior authority”

(ii) The Colonial Traditional Institution

In the colonial era, the British system of colonial administration employed the system of indirect rule. Indirect rule was a British system of ruling her colonies with the use of local chiefs or other approved intermediaries and traditional law and customs with British officials merely supervising the administration. Indirect rule used the existing traditional system of administration and it recognized the status of traditional rulers who serviced as the priest of indirect rule (Barr. Abdullahi, 2007).

The advent of colonial rule ushered in a transformation in the role of traditional rulers. This change was necessitated by the desire to realize the objectives of colonialism, which where to exploit the natural resources of Nigeria to meet the industrial needs of the capitalist metropolis.

Traditional rulers were therefore used to serve these objectives. According to Aidelokhai (2008), traditional rulers before the advent of colonial rule in Nigeria were the political, cultural, economic and social administrators and lords of their various domains. The status of traditional rulers changed with the advent of colonial rule as the colonialist who imposed their hegemony on traditional rulers usurped their sovereign authority. This development was meant to enable the colonialist perfect their exploitation through the use of traditional rulers.

Crowder (1978) asserts that chieftaincy institution were maintained and used by the colonialist for colonial interest. The indirect rule in the Eastern Nigeria attests to this phenomenon. Arguing further, Crowder believes that whether they had fulfilled the entire traditional pre-equisite for assumption of office, which would have allowed them rule in pre-colonial days, their right to rule depended on the colonial authorities.

Afigbo (1972) asserts that the British instituted Native courts and installed chiefs by warrant that controlled them. This was because the British believed that African people had to be governed by chiefs, therefore maintaining the organic unity of the Nigerian society. In effect many warrant chiefs solely constituted colonially backed usurpers of power and had title legitimacy beyond the fact of being installed by colonial state. Nevertheless, they had power and used it for their own gain. Their main source of power was the control of Native courts and labours for example; for colonial road and water way construction (Ofonrgoro, 1982). Enugu

want chief Onyeama was described as an “African goal” by his grandson (Onyeama, 1982). He controlled the flows of labour to the emerging coal mining industry and established himself as a powerful ruler combining wealth, tenor and magical power over his people.

In spite of the subordination to the British overloads, it could be argued that, the powers of traditional rulers were not eroded. Rather, the positions of rulers were strengthened. The Emir for example exercised stronger participatory roles in administration. This was because more powers of coercion were accorded to the Nature courts and the British treated Emirs with caution. The rulers also exercised executive powers as sole nature authorities which determined the pace and direction of local administration subject to British guidance and needs.

The above description of the role of traditional rulers in Nigeria during the colonial period shows that, change occurred and traditional rulers assumed new states, they were co-opted to perform roles that were completely opposed to the wishes and aspiration of the colonized societies.

(iii) The Post-Colonial Traditional Institution

The role and status of traditional rulers in post independent Nigeria varied though with different administrations, they could be said to have remained agents for the perpetuation of our new colonial status, thereby thwarting the ongoing process of development in the country.

Nwankwo (1992) started that chiefs are custodians of the land and they help the land in trust for the people. They served as a link between

that rural people and the government. They assist the government in political education and socialization of the rural people. They acted as the custodians of the traditional religion, arts and culture of the people. They exemplified the customs and tried to preserve it.

In view of the political administration, traditional rulers have been given limited authority to settle minor disputes. In this regard also Axel (1998) asserts that traditional rulers try to make peace within the community and with neighboring communities. To Axel traditional rulers act as instrument of state control at the local level.

Oloko (1976) maintained that the traditional rulers were responsible for nation building tasks such as the maintenance of the man road linking their areas, the supply of man power for the kingdom's army, they up keep of the royal capital and collection of taxes and tributes due at various times. In the socio-cultural aspect he continued that in their role as the patrons of the creative and expressive arts of their people, traditional rulers took active steps to encourage the work of talented African carvers, sculptors, potters and so on.

In this regard Sullah (1990) observed that as a restraint of the role of traditional rulers in any society, there must be a body of customs and rulers were expected to rule within the framework of the customs the political nature of Awomama people were guided by customs. In Awomama land the traditional rulers were involved in cultural development through folklores and folktales which is passed.

2.3 Review Of Related Studies

Attention would be focused on some related study of traditional rulers.

- i. According to Williams .F.S “Although the paramount of chiefs was undone by colonial rule, traditional rulers have served as important adjuncts in the administration of post-colonial government in both Africa and Oceania. This paper examines the evolution a chieftaincy, particularly as an agent of administration. In West Africa (Niger and Nigeria) although French and British colonial regimes had distinctive policies regarding the use of “their” chiefs, post colonial, Nigeria governments have all come to rely on traditional rulers to aid in development activities. The degree of autonomy retained by traditional rulers varies, however: it is highest in, lowest in Niger. Differing conceptions and uses of tradition and “customs” help explain these variations; according to Williams, there are five modern functions to traditional rulers are identified as contributing to development administration.

- Linkage or “brokering” between grass roots and capital
- Extension of national identity through the conferral of traditional titles
- Low-level conflict resolution and judicial gate keeping.
- Ombudsmanship;

- Institutional safety-value for over loaded and sub-apportioned bureaucracies.

Creating educated chieftaincies significantly enhances the effectiveness of traditional rulers' contributions to development and administration.

- ii. According to S.B Amina and M.O Ofuafor "this study aims at examining the Nature of the continued relevance of traditional rulers in contemporary Nigerian politics in spite of the negative impact of colonialism and westernization on the institution. In pre-colonial period, traditional rulers occupied important positions of political authority in African kingdoms. They were held in high esteem and believed to be representatives of the gods on earth. Before the emergency of colonial rule in Nigeria, traditional rulers were the political and spiritual heads of the various kingdoms and states which now make up Nigeria impressed by the well organized system of traditional political institutions in some parts of Nigeria the British colonial masters made use of traditional rulers in the colonial administration particularly in the implementation of the indirect rule system. However, towards the last years of colonial rule, there was a shift from the traditional rulers to the educated elite who eventually succeeded in achieving political independence for the country since 1960, traditional rulers have been relegated to the background in the political scene Nigeria and the constitutions

stipulate that they should be non-partisan and be politically neutral in the electoral processes. However, in spite of this, traditional rulers continue, in play important role in the political and electoral processes in contemporary Nigeria. This study examines the factors and nature of the continued political influences and relevance of traditional rulers in contemporary Nigerian political landscape.

2.4 Theoretical Framework

A theory can also be regarded as an attempt to explain events forces, materials, ideas or behaviour in a comprehensive manner. The nature of social reality is complex that every social phenomenon is subjected to various analysis and interpretation depending on which of theoretical reaction it falls (Yeacho, 2004) for the purpose of this study, two theories will be examined.

i. Modernization Theory

Modernization theory is a very encompassing and building on all theories, the theory is combining the views of functionalism, symbolic interactionism, exchange theory, ethno methodology etc. the emphasis is on value explanation the venation on all these theories are on quantity rather than quality.

The modernization concept is used for new technology and new organization in colloquial terms, monetization means rendering something that is old fashion to be new or up to date to suit the requirement of modern times furthermore, and modernization is characterized by all

effort to bring technology, ways of life, social organization and modes of production.

Modernization cut across the phases of life Ega (2005) maintained that, monetization is in grade and society will be considered more or less modernize to the extent that its members use inanimate source of power and foods to multiply the effect of their efforts.

Therefore, the distinction is between the relatively modernize and the relatively non-modernize is based on the use of animate power than the inanimate power where social organization is based on technical skills. It refers to the land of social change which occurred in the 18th century Europe changes which led to political and economic break through transforming Europe to modern society.

Apter (1948) one of the contributors of them mode most theory focuses on multi-dimensions aspect of the concept, that is the normative behavioral and structural functional dimension. He sees development, monetization, and industrialization as related.

That development is portrayed as more general involving growing systems differentiation and integration of functional roles while monetization is a particular case of development involving innovation of flexible social structure and the social framework to provide the skills and knowledge in a technologically advanced world.

Following the assumptions of modernization which states its help to reshape something that is out of date to suit the requirement of modern

times. The shows that prior to modernity, the traditional rulers were autocratic in nature, they took decisions without checking or consulting the community, but these decisions are binding on the inhabitants, whether it's in favour or against the community, but with the coming of foreign ideas or ideology, it paved way for demoralization which gave room for checks and balances and active participation in their affairs and development of the community.

In the view of the above, the modernization helps the traditional rulers to introduce new ideas for the community development such as being democratic in their decision making, giving room for the people to participate in the community affairs.

Traditional rulers of modern times perform vital roles in their domain life embarking on awareness campaign or the sensitization of their community populace on HIV/AIDS epidemic, the construction of classrooms blocks and providing learning materials in school to help develop education system, provision of medical facilities and the building of the community health center the strength of modernization theory is argued on the basis that, the sociological imagination is more important that controlling the risk found in contemporary societies; and fulfills the potential for improving people lives. Despite its strength, the monetization theory has its weakness. It lacks a theory of culture. In reality there are differences in culture, between vanities of groups in modern societies, significantly, it also affect held people expense social life and behaviour.

ii. Structural functionalism Theory

Functionalism views society as a system, it views the society as a set of inter connected parts which together form a whole various parts in the society according to the paradigm are understood in terms of their relationship to the whole social institution which are analyzed as part of the social system rather than as related unit. (Haralambos, 1980). Functionalism argues that all societies share the same norms and values. These norms and values are embodied in the law and that the social order comprises of the internalization of these norms and values through the roles performed by traditional rulers in their communities.

The evolution of the theory, owes much to the work of August Comte (1798-1857) who in the period of tumultuous change sought to promote social integration while Herbert Spencer (1820-1903) argued that society is like a human body with parts and each contributing to the survival of the entire organism.

However, the third pioneer, Emile Durkheim (1858-1917) developed his work more on how the structures that formed society can hang together.

Talcott Parson (1902-1979) is seen as the father of the functionalist school of thought due to his immense contribution which will apply to this study according to Parson (1964) for any socially system which the community is part to survive, there are four basic functional prerequisites.

- Adaptation
- Goal attainment
- Integration
- Pattern maintenance

The can be seen as problems that communities must solve if they are to survive and progress.

- **Adaptation:** This refers to the relationship between the traditional rulers and their communities. In order to survive, traditional institution must have some degree of control over the community.
- **Goal attainment:** This refers to the need for all communities to set goals towards which socio-economic activities are directed procedures for establishing goals and deciding on printers between goals are institutionalized.
- **Integration:** Thus has to do with primary adjustment of conflict in the community. It is concerned with the co-ordination and mutual adjustment of the community members legal norms define and standardize relations between individual and institutions and so reduce potential for conflict does not lead to the disintegration of the community and its development in general.

According to the functionalist perspective, traditional rulers are part of the society who have some functions to perform and contribute to the maintenance of the society (i.e. their communities) such function include the contribution of their quote in the maintenance of the internal peace

and society in their domain which is the only way development can take place in the community. They help in revenue generation and community tax assessment, determination of religious matters and settlement of conflict ensuing thereof; they also contribute in community development efforts of their respective communities like building of health centre, town halls, market shop, post office, electricity reconstruction of road network bridges and culverts etc.

The functionalist perspective has to be subjected to considerable criticism critics argued that the type of explanation states that the parts of the system exists because of the beneficial consequences for the system as a whole. The main objection to this type of reasoning is that it treats an effect as a cause. Therefore the assertion that those traditional rulers embark on development projects in their domain is an attestation of consensus value and institution is a misplaced one.

Finally, despite the widespread criticism of functionalism it should not be rejected out of hand, the assumption that society should be seen as an integral whole, that its parts are interdependent, that social institutions exist and the social structure directs human behavior.

However, these approaches to community development are considered relevant in evaluating the role of traditional rules in Awomama. In other words, it presents traditional rulers as a structure within a given system which has functions to perform in the transformation and

development process within local government environment as well as in large society.

In conclusion, for the purpose of this research work, one has taken side with the functionalist perspective this is because it throws more light in understanding the function performed by traditional rulers, not only in performing their core functions of maintaining peace and order. Settling of land dispute etc but also imitating and executing projects that will develop or transform their communities to be like the develop western societies.

2.5 Summary of Literature Review

Traditional rulers occupied an important position in pre-colonial era in Nigeria. They are seen as representative of God in their immediate domain even though with some checks and balances. The paper has examined some of the challenges facing traditional rulers in the democratic dispensation factors such as lack of formal education on the part of the traditional rulers, corruption government intervention and lack of respect for the traditional rulers and the customs of the people were discussed. Despite the challenges been faced daily traditional rulers are given constitutional roles that will enable them perform better under the democratic system of government.

Traditional rulers are instrument of development in the rural area.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research methodology which covers population of study/sampling, sampling technique, distribution of questionnaire, technique of data collection and technique of data analysis. The design and execution of the study is aimed at capturing the true picture of the activities of traditional rulers in Awomama local government area in Imo State.

3.2 Research Method

In this research the reporter conducted a descriptive survey method. Here questionnaire are shared to a sample and also oral interview.

3.3. Area of the Study

In this research the area studied was Awomama, Oru East Local Government Area in Imo State.

3.4. Population of Study

In classical terms the word population refers to a group of people ingesting a specific geographical location the population of this study shall therefore comprise both male and female, since they have witness community development projects embarked upon by traditional rulers within the geographical area of Awomama local government. The eligibility for inclusion into this study is that, the respondent must be an inhabitant

of Awomama Local Government and must be 18 years and above the population of Awomama in oru-East is made up of 400,000 people in the 15 districts.

3.5 Sampling Technique/Sample Size

Out of 400,000, a sample size of 400 was gotten through the Yaro Yamen formular which is;

$$\frac{N}{1 + (N)(e)^2} = \frac{400,000}{1 + 400,000 (0.0025)^2}$$

$$= \frac{400,000}{1 + 1,000}$$

$$= \frac{400,000}{1,001} = 399,600$$

$$= 400$$

Where:

N = Population

E = Level of error (0.05)

The cluster sampling technique was adopted for the study; cluster sampling technique is a probability sampling technique in which the population or geographical area is divided into section with district boundaries. Respondent are drawn using the probability sampling technique in which every member of the population has equal chances of being selected from geographical unit. Respondent were selected using balloting system in which options of “yes” or “No” were written on price of paper. The respondent were asked to pick one of the paper and these that

picked yes automatically constituted respondent of the study the procedures were respected in the entire house hold visited.

3.6 Distribution Of Research Instrument

The justification for adopted thus sampling technique is that, the study area, Awomama Local Government is divided into 15 districts in which questionnaires were distributed as follows.

Districts	Number of questionnaire shared
Isieke	26
Okworji	28
Obibi	26
Ohuba	26
Ubaheze	26
Ubachima	28
Ubogwu	26
Umubochi	26
Umudim	28
Umuelibe	26
Umuezeala	26
Umuezike	26
Umu Ezukwue	26
Umuokwe	28
Umueme	28
Total	400

The choice of clustered sampling technique is that, it is cost effective and flexible in the sense that several forms of sampling could be introduced at various stage of sampling process.

3.7 Method Of Data Collection

Questionnaire

The information from the field was gathered through the administration of questionnaires this information was directly related to the research problems and objectives. The researcher was also present in the field to see things for herself.

The questionnaire is a lot of questions design to collect information on aspect of research problems from the respondent on the field. The record schedule method of questioning was used on respondent who were lustrate i.e. The questions were asked verbally, and answers entered in the space of the questionnaire by the questionnaire by the researcher. The literate respondent however was allowed to full in answers themselves.

This questions were divided in section A and B. the A section was the B section was concerning the research questions and problems.

3.8. Method Of Data Analysis

Data collected from questionnaire were analyzed summarized using tablet, frequencies. Chi-square statistical tool was used to measure the discrepancies existing between the observed and the frequencies and to also prove the level of significance in testing the stated hypothesis.

Descriptive statistic was utilized in the analysis of the data collected from the questionnaire to generate frequencies and percentages. Statistical analysis is carried out on each of the research questions based on the data extracted from the competition after which compulsory was done to determine the effectiveness in achieving the desired objective.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter basically deals with the presentation and analysis of data gathered in the course of the study. Hence, it shall examine the efforts made by traditional ruler in boosting community development in Awomama. These efforts will be assessed by means of data collected in order to confirm the research questions earlier posed. The outcome would therefore be used in drawing up conclusions and recommendation of the research work.

4.2 Data Presentation and Analysis

4.2.1 Socio Demographic Attributes of Respondent

This section consists of age distribution, sex distribution, marital status, occupational status and educational qualification of respondents under study the socio-demographic attributes of the respondents gives us a window into various views and opinions on the topic under study.

Table 1: Gender of Respondent

Option	Frequency	Percentage
Male	300	75%
Female	100	25%
Total	400	100%

From the table above, it shows that 300 respondent from Awomama local government are male, representing 75%, while the minority of female being 100, representing 25%.

From the table above, it shows that there are more male respondent than that of the female.

Table 2: Age of Respondent

Option	Frequency	Percentage
18-30	40	10%
30-42	100	25%
42-54	160	40%
54-above	100	25%
Total	400	100%

The data in the table indicates that a minority of representing 10% of the respondent 40% are from the age 42-54 while a majority of 100 representing 25% are from the age 30-42 and 54 and above.

This indicates that those from the age group 30-42 and 54 above had a better knowledge of the contribution of traditional rulers in community development than those who were from 18-30.

This indicates that those from the age group 30-42 and 54- above had a better knowledge of the contribution of traditional rulers in community development than those who were from 18-30.

Table 3: marital status of Respondent

Option	Frequency	Percentage
Married	250	62.5%
Single	100	25%
Divorced	20	5%
Widowed (Cr)	30	7.5%
Total	400	100%

The data in the table indicates that a majority of 250 representing 62.5% of the respondent are married, while a minority of 20 representing 5% are divorced, 100 representing 25% are single while representing 7.5% are widowed (Cr) this indicates that there is a substantial difference in the distribution of respondent by marital status.

Table 4: Occupation of Respondent

Option	Frequency	Percentage
Farmer	200	50%
Trader	70	17.5%
Civil servant	30	7.5%
Student	100	25%
Total	400	100%

The data in the table indicates that a majority of 200 representing 50% of the respondents are farmers, while minorities of 30 representing 7.5% of the respondents are civil servants. Also, a substantial number of 100 representing 25% and 70 representing 17.5% of the respondents are traders and students.

This indicates that farmers were more in number than civil servants, traders and students. The reason is that, Awomama local government is a rural area and the research is concern with the role of traditional institution in community development.

Table 5: Educational attainment of Respondent

Option	Frequency	Percentage
Primary	80	20%
Secondary	70	17.5%
Tertiary	20	5%
Vocational and others	230	57.5
Total	400	100%

The table above indicates that a majority of 80 representing 20% of the respondents have attained primary school education and a significant of 230 representing 57.5 have acquired vocational and other qualification, while a minority of 20 representing 50% of the respondent posed tertiary qualification and 70 representing 17.5% poses secondary education.

This indicates that the more educated one's, the better equipped he/she is in handling research questionnaires and expressing his or herself with the knowledge of their area.

Table 6: religion of Respondent

Option	Frequency	Percentage
Christian	247	61.75%
Islamic	3	0.75%
Pagan	100	25%
Others	50	12.5%
Total	400	100%

The table above indicates that a majority of 247 representing 61.75 are Christian, while a representation of 100 and 50 are pagans and others minorities of 3 representing 0.75 are Islamic.

This indicates that there are more of Christian than the Islamic, pagan and others.

4.2.2 The Nature Of Community Development

Embarked by Traditional Rulers

This section basically seeks information from the respondents about the visible project embarked by traditional rulers. That is, the section shall examine the extent to which the people of Awomama local government have knowledge of the existing nature of the contribution made by traditional rulers in community development it also collected data on the awareness of the inhabitants of project embarked by traditional rulers.

Table 7: Are you aware of community development project in Awomama.

Option	Frequency	Percentage
Yes	346	86.5%
No	54	13.5%
Total	400	100%

The data in the table indicated that a majority of 346 representing 86.5% of the respondents were aware of the project(s) embarked upon by traditional ruler while a minority of 54 representing 13.5% of the respondents was of the view that they were not aware of the nature of community development embarked upon by traditional rulers in their area.

Thus indicates that, the people of Awomama Local government were fully aware of the nature of community development projects embarked by traditional rulers to bring development in their areas.

Table 8: who indicated this project in your community?

Option	Frequency	Percentage
Traditional rulers	200	50%
Local government	40	10%
Town Unions	149	37.25%
Religions organization	11	2.75%
Total	400	100%

The table above indicates that a majority of 200 representing 50% of respondents said the traditional rulers indicated the project they were aware of their community, while to representing 10% supposed the local

government for indicating the projects in their community. 149 representing 37.25% and 11 representing 2.75% believed was the town unions and religious organization that indicated the projects in their community.

This indicates that, the people of Awomama local government believed that the traditional rulers of their community indicated the various project in Awomama.

Table 9: Who sponsored the community development project your community.

Option	Frequency	Percentage
Traditional rulers	132	33%
Town unions	65	16.25%
The people	24	6%
Local government	179	44.75%
Total	400	100%

From the data above indicates that a minority of 24 representing 6% and 65 representing 16.25% thinks and believe that the development project of Awomama local government were sponsored by the people and town unions where the majority of 179 representing 44.75% said the local government sponsor the development programme of their community and 132 representing 33% say is the traditional rulers.

This indicates that the sponsorship of the development programme in Awomama local government is sponsored by the local government and part of it by the traditional rulers since the percentage is also high.

Table 10: How do traditional rulers influence community development?

Option	Frequency	Percentage
Mobilizing youth group	22	5.5%
Providing funds for community programmes	278	29.6%
Mobilizing people for health programmes	44	11%
Settling conflicts	56	14%
Total	400	100%

The table above indicates data which 278 representing 69% respondent said the traditional rulers influence community development by providing funds for community programmes, 22 respondents representing 5.6 sags the traditional rulers influence community development by mobilizing the youth group, 44 representing 11% respondents says the traditional ruler influence community development by mobilizing people for healthy programmes while 56 respondent says the traditional ruler influence community development by setting conflict in Awomama.

This indicates that the traditional rulers influence community development by mobilizing the youth, mobilizing people for healthy programmes, setting conflict and especially the provision of funds. This means traditional rulers are active in every way to develop the community.

Table 11: Assess the seriousness of traditional rulers development in your community.

Option	Frequency	Percentage
Very serious	147	36.75%
Serious	179	44.75%
Fairly serious	49	12.25%
Not serious	25	6.25%
Total	400	100%

The majority of 179 representing 44.75% of the respondent and 147 respondent representing 36.75% assessed the seriousness of traditional rulers in the development of Awomama to be serious and very serious, while 49 representing 12.25% respondent assessed it as fairly serious and a majority of 25 representing 6.25 respondents assessed it as not serious.

This data in the table in the table above indicates that the traditional rulers are serious in the development of Awomama community.

Table 12: How is the relationship between the traditional rules and community development officers in your community?

Option	Frequency	Percentage
Very cordial	48	12%
Cordial	120	30%
Not cordial	22	5.5%
Don't know	210	52.5%
Total	400	100%

From the data in the table above the majority of 210 representing 52.5% of respondent do not know about the relationship between the traditional rulers and community development officers of Awomama, 22

representing 5.5% and 48 representing 12% of the respondent were of the view that the relationship between the traditional rulers and community development officers are net cordial and very cordial while 120 respondent were also of the view that the relationship between the traditional rulers and the development officer are cordial.

Despite the fact that majority of the respondent do not know about the relationship between the traditional rulers and the development officers, the data still indicated that the traditional rulers of Awomama and the development officer of Awomama have a cordial relationship.

Table 13: what are the community development project that exist in Awomama

Option	Frequency	Percentage
Road construction	105	26.25
Building of town halls	2	0.5
Markets	75	18.75
Schools	83	20.75
Electricity	105	26.25
Drilling of bore holes	30	7.5
Total	400	100%

The data in the table indicates that a majority of 105 representing 26.25% are of the opinion that the community development projects that exist in Awomama are road construction and electricity, 75 representing 18.75 are of the opinion that the projects embarked in Awomama are the building of market, 83 respondent and 30 respondent representing 20.75% and 7.5% are of the opinion that the traditional rulers embark

projects on schools and drilling of bore holes, while a minority of 2 representing 0.5 respondent are of the opinion that the community development programmes that exist in Awomama is the building of town halls.

This indicates that the community development projects that exist in Awomama are that of road construction and Electricity and not the building of town halls.

Table 14: what are the specific roles of traditional rulers in community development in Awomama.

Option	Frequency	Percentage
Embezzlement of funds	0	0%
Financing projects	211	52.75%
Conflict reselections	100	25%
Initialing government programme	89	22.25%
Total	400	100%

From the table above, the minority of 0 representing 0% of the respondent down the opinion that the roles of traditional rulers in community development in Awomama is not to emblaze the funds but rather a majority of 211 respondent representing 52.75% are of the opinion that the roles of traditional rulers in community development is to finance the projects while 100 representing 25% are of the opinion that the roles of traditional rulers in community development is to resolve conflicts and 89 respondent representing 22.25% have the opinion that their roles is to indicate government programmes.

This indicates the role of traditional rulers in community development is to finance the projects and not to embezzle the funds for the project.

Table 15: Do you agree that traditional rulers encounter obstacles in community development.

Option	Frequency	Percentage
Agree	369	92.25%
Disagree	31	7.75%
Total	400	100%

From the data in the table above, a majority of 369 respondent representing 92.25% agree that traditional rulers counter obstacles in community development while a minority of 31 representing 7.75% respondent disagree that the traditional rulers counter obstacles in community development.

This data indicates that the traditional rulers counter obstacles in community development.

Table 16: What are the obstacles facing traditional rulers in the discharge of their community development programmes.

Option	Frequency	Percentage
Lack of finance	368	92%
Lack of mobilization	4	1%
Role of conflict	28	7%
Total	400	100%

From the table, a majority of respondent which is 368 representing 92% are of the believe and opinion that traditional rulers are facing the

obstacle of lack of finance in the discharge of their community development programme, while the minority 4 respondent representing 1% are of the opinion that the obstacle facing to traditional rulers in discharging their community development programmes are the role of conflict.

This indicates that the obstacle facing traditional rulers. In the discharging of their community development programmes is due to lack of funds to continue the development programme.

Table 17: Do you believe that traditional rulers are effective instrument in community development.

Option	Frequency	Percentage
Yes	288	72%
No	112	28%
Total	400	100%

From the data listed in the table above, a majority of respondent 288 representing 72% are of the opinion that the traditional rulers are effective instrument in community development while a minority of 112 respondent representing 25% is of the opinion that the traditional rulers are not effective instrument in community development.

This data indicate that traditional rulers are effective instrument in community development in Awomama.

4.3 Testing Of Hypothesis

The formulated hypotheses were tested using Chi-square (χ^2) technique. In calculating chi-square, the level of significance is given at 5% or 0.05 with degree of freedom in the contingency table given by:

$$DF = (R-1) (C-1)$$

Where

R = the number of row

C = number of column

To calculate chi-square (χ^2) the formula is $\chi^2 =$

$$\frac{(O - E)^2}{E}$$

Where

O = Observed frequency

E = Expected frequency

Hypothesis I

H₀ Traditional rulers will be ineffective in carrying out community development programme in Awomama.

H₁ Traditional rulers will be effective in carrying out community development programme in Awomama.

Table 4.3.1: Test of Hypothesis I

Option	Observed O	Expected E	Residual	(O-E)²	$\frac{(O-E)^2}{E}$
Yes	288	80.64	207.4	43014.76	533.42
No	112	80.64	31.4	985.96	31.4
Total	400	400			564.82

Researcher Calculation

Decision rule: Reject H_0 where χ^2 calculated is greater than χ^2 tabulated,

otherwise accept H_1 calculated $\chi^2 = \sum \frac{(O - E)^2}{E} = 564.82$

Degree of freedom $DF = n-1,$

Where n are number of rows

Therefore $DF = 2-1 = 1$

Tabulated χ^2 at 0.05% level of significance for 1 **3.84**

Decision: Since the calculated χ^2 is greater than the tabulated, the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted, which states that traditional rulers will be effective in carrying out community development programme in Awomama.

Hypothesis 2

H_0 : Traditional rulers can make a negative impact in community development programme in Awomama.

H₁: Traditional rulers can make a positive impact in community development programme in Awomama.

Table 4.3.2: Test of Hypothesis 2

Option	Observed O	Expected E	Residual	(O-E) ²	$\frac{(O-E)^2}{E}$
Mobilizing youth group	22	15.29	6.71	42.0241	2.945
Providing fund for community programme	278	30.58	247.42	61216.67	2001.85
Mobilizing people for healthy programme	44	6.16	37.84	1431.87	232.446
Settling conflicts	56	6.16	49.84	2484.027	403.25
Total	400	58.19			2640.49

Research Calculation

Decision Rule: Reject H₀ where x² calculated is greater than x²-

tabulated otherwise accept H₁ calculated $x^2 = \sum \frac{(O - E)^2}{E} = 2640.49$

Degree of freedom DF = n-1

Where n is the numbers of rows

Therefore DF = 4-1 = 3

Tabulated x² at 0.05% level of significance for 3 (DF) 7.82

Decision: Since the calculate x² is greater than the tabulated, the null hypothesis (H₀) is rejected and the alternative hypothesis (H₁) is accepted, which states. Traditional rulers can make positive impact in community development programme through various measures especially by providing fund for community programme.

4.4 Discussion Of Findings

The study clearly shows that traditional rulers are agents of community or rural development and traditional institution provide most of the fealties found in the communities in Awomama.

In the course of the study it was discovered that most of the people in Awomama were predominantly farmers and most of the adults were merriest, thus is due to low access to Western education to aspire for white or blue color job.

The study also find out that equal chances were given to the both sexes in expressing their views in regards in the role of traditional rulers in community development but majority were the male.

Also, majority of the people in Awomama had vocational education and had completed their secondary education; this is because access to education; this is because access to education is a basic need for the fulfillment of an individual aspiration and also a strategic need which will lead of other opportunities such as good health, employment and political awareness specially in a developing nation like Nigeria.

From the findings of the nature of community development embarked by traditional rulers, it was discovered that most of the people in Awomama are aware of the role of traditional rulers in community development, ranging from dispute resolution, infrastructural facilities such as road construction, and construction of culverts etc.

From the findings of the nature of community development benefited in Awomama reveals that market have been established for them, this indicates that the people can now carry out their socio-economic activities, therefore creating wealth and employment for themselves.

CHAPTER FIVE

INTRODUCTION, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter forms the concluding part of the study. A brief summary of this work would be conducted, followed by recommendatory that would enhance the traditional rulers in community development in Awomama in future. The essence of this research work was to explore the role and prospect of traditional rulers in community development. The chapter one of this work gave a brief introduction of traditional institution, problems were stated, researchable questions were asked, aims and objective was presented. The chapter two of this work presented the reviewed of traditional institution in historical perspective with structural functionalism adopted for the research work.

The chapter three of this work made use of cluster sampling, questionnaire for inhabitant the certain questions in the questionnaire using simple percentage. The chapter four of this work presented the data collected and the analysis which was in line with the research questions.

The chapter five of this work would summarize the whole work which gives account to the entire research work and the conclusion which will present the general impression of the research, and lastly the recommendation would be drawn to proffer solutions and suggestions on how the role of traditional institutions will be elevated

5.2 Summary

From the study it is found that traditional rulers has succeeded in boosting community development through the provisions of broaches, rural roads formation of co-operative society, setting up market, construction of culverts, construction of earth drams, mobilizing people for health programmes and resolving issues within their domains. It was discovered that poor road network, illiteracy and financial consonant were obstacles in community development in Awomama.

This scenario presented lack of access to long distance community with non-passable roads, lack of understanding of project initiated due to illiteracy as a result of low participation of community members in most projects initiated by traditional rulers.

5.3 Conclusion

The study is aimed at the role and prospects of traditional rulers in community development with specific emphasis on Awomama. The study revealed precisely that traditional rulers are the major agent in transforming the attitude of rural people provided they are answerable to a titled ruler vested with the authority of governing the affairs of the people.

Based on the findings, the researcher has come with the conclusion that traditional rulers have made a positive impact in community development to a degree.

5.4 Recommendations

In this study, the researcher has examined and identified obstacles to community development embarked by traditional rulers in Awomama. The following recommendation is hereby offered for better performance of traditional rulers in community development in the future.

- (a) Traditional rulers have to adopt the spirit of yearly dialogue amongst the subject. The outcome of the yearly analogue will create necessary report towards community development programmes.
- (b) Wealthy individuals from Awomama can support the traditional institution to enable traditional rulers embark on gigantic project.
- (c) The entire population of community should be sensitized to respond to self-help development project of the community.
- (d) The resources realized for community development programme/project both money and material should be utilized in such a way the people will gain from them.
- (e) The spirit of honesty transparency and accountability should be the watch word of any traditional ruler.
- (f) Seminars and training programmes like workshop for leadership and development of skills should from time to time be organized to enhance the role of traditional rulers.

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APPENDIX I

LETTER TO RESPONDENT

Department of Mass Communication
Faculty of Management and Social Sciences
Caritas University,
Amorgi-Nike,
Enugu
April, 2014.

Dear Respondent,

I am a final year student of the above department; I am carrying out a research work on the traditional institutions as instrument for rural development with the case study of Awomama.

The questionnaire is aimed at getting necessary responses that will enable the research test the validity of the research work. It will be strictly for academic purpose and your response will be treated with utmost confidentiality.

Yours faithfully,

Mekoba Ifeoma

APPENDIX II

QUESTIONNAIRE

SECTION A:

1. Gender

- a. Male [] b. Female []

2. Age

- a. 18-30 [] b. 30-42 [] c. 42-54 [] d. 54- above

3. Marital Status

- a. Married [] b. Single [] c. Divorced [] d. Widower []

4. Occupation

- a. Farmer [] b. Trader [] c. Civil servant [] d. Student []

5. Educational attainment

- a. Primary [] b. Secondary [] c. Tertiary []
d. Vocational and others []

6. Religion

- a. Christian [] b. Islamic [] c. Pagan [] d. Others []

SECTION B:

7. Are you aware of community development project in Awomama

- (a) Yes [] b. No []

8. Who initiated these projects in your community

- a. Traditional rulers [] b. Local government [] c. Town unions []
d. Religious organization []

9. Who sponsored the community development project in your community?

- a. Traditional rulers [] b. Town unions [] c. The people
d. Local government

- 10. How do traditional rulers influence community development programme?**
- a. Mobilizing youth group []
 - b. Providing funds for community programme
 - c. Mobilizing people for healthy programme
- 11. Assess the seriousness of traditional rulers development in your community.**
- a. Very serious [] b. Serious [] c. Fairly serious [] d. Not serious []
- 12. How is the relationship between the traditional rulers and community development officers in your community.**
- a. Very cordial [] b. Cordial [] c. Not cordial d. Don't know []
- 13. What are the community development projects that exist in Awomama?**
- a. Road construction [] b. Building of town halls []
 - c. Markets [] d. Schools [] e. Electricity []
 - f. Drilling of boreholes []
- 14. What are the specific roles of traditional rulers in community development in Awomama.**
- a. Embezzlement of funds [] b. Financing project []
 - c. Mobilizing the people [] d. Conflict resolution []
 - e. Initiating government programmes
- 15. Do you agree that traditional rulers encounter obstacles in community development**
- (a) Agree [] b. Disagree []
- 16. What are the obstacles facing traditional rulers in the discharge of their community development programmes.**
- (a) Lack of finance [] b. Lack of mobilization [] c. Role of conflict []
- 17. Do you believe that traditional rulers are effective instrument in community development?**
- a. Yes [] b. No []