

ASCERTAIN THE ROLE OF TRADITIONAL RULER IN MOBILIZING GRASSROOTS FOR DEVELOPMENT

**(A CASE STUDY OF IREPODUN LOCAL GOVERNMENT
AREA OF KWARA STATE)**

BY

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CERTIFICATION

This project has been read and approved as meeting the requirements part of the Department of Public Administration, Institute of Finance and Management Studies, Kwara State Polytechnic, Ilorin for the award of Higher National Diploma (HND) in Public Administration.

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DEDICATION

This project is dedicated to Almighty Allah, the creator of all creatures, who not only created me by but also showed me the path to the perfect religion of peace. Also, to my beloved parents Mr. Garuba Musiliudeen and Mrs. Musiliudeen.

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All praise due honor, glorification and adoration belong Almighty God who has always been my shield and shelter during the prevailing storm of life, and when charm of fear and menaces of frustration gather to frustrate my effort he turns my dream into reality and provide me with divine wisdom, knowledge and understanding during my course of study.

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CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 INTRODUCTION

Once upon a time there existed a continent that constructed for itself a traditional and indigenous political system, that continent is Africa, Nigeria is one of the 50 nations in the continent today it has equally been established that the north Africa state of Egypt was an established civilization with history of dynastic.

According to author Nwankwoin my people my vision while Europe within the theories of death ages the West Africa state of Ghana and flourished with his dark and music, its feebly and tide in salt and gold". Africa know the glorious days of a host of states and companies such as Mali, Songhai, Kano- Bornu, Oyo, Benin, Gobir e.t.c. in each of their states power and legitimacy lies with the monarchy's, this trend of event operated until the Berlin conferences of 1884, which ushered in the era of colonialism.

Meanwhile, Breton (1975) reported that, before this period (1884) the principle and mode of production had firmly been rooted in Europe and America. Thus, with substantial human and natural resources abounding in Africa, the scramble for and partition of Africa led to this conference in Berlin.

Conversely, the control of swiftly changed from to colonialism all part of the continent except Liberia with the principle of assimilation association adopted by respective colonies of French while in the British areas of indirect rules was the operative world, where in the latter case the traditional rules served as middle authority. Right from this time, the roles of traditional rules. In the administration of its own people began to diminish this system of governance were to decrease the power of traditional rulers such that even after the indirect of most Africa states, the situation a state in those

circumstances, the relevance of traditional rulers in the scheme of governance became contracting questioned and times ignored for example, the 1999 Nigeria constitution does not made any provision for traditional rulers.

In relation to what has been described above, Nigeria has (36) states and Abuja FCT one of the states is Kwara, which has seventeen political unit of local government council. Irepodun local, is one of them it was created in 1976 with its head quarters at OMU-ARAN, the local government is divided into three political district vizs major/haggard and Aran respectively.

The Oba-Olu-Ipo of Ajase Ipo, Alhaji Sikiru Atande Woleola is the chairman Irepodun council and their rulers in mobilizing grassroots support for development will be exhaustedly discussed in the thesis.

1.2 STATEMENT OF THE PROBLEM

Traditional rulers the years from the pre-colonial society were the custodian of the people's cultured and tradition. They were also involved in the western government as introduction then from colonial days. Records had it that some traditional rulers were members of the house of chief in the northern part of the country during the period of 1944-1951. Traditional rulers also legislated along side with the regional houses of assembly.

The station gradually changes as independence approached. It was worsened after independence. It became confusing that many issues were raised after the enactment of the 1979, 1989, and the 1999 constitutions. Some of the envisaged problems faulty the traditional institutions are;

- a. The constitution of Nigeria made little or no provision for traditional rulers
- b. Traditional rulers in the country are not well funded

- c. Corruption among traditional rulers had weakened their powers
- d. Many traditional rulers are easily manipulated by political and military leaders for the own selfish purpose
- e. Many traditional rulers only reign and not rule.

1.3 PURPOSE OF THE STUDY

This aim and objective of the research work is to examine the institution of traditional rulers ship in its cultural entity in relation to its relevance in mobilizing grassroots support for development. The study is also means to associate the complimentary role or otherwise of traditional rulers in the area.

However, this work will recorded way by which two position of the traditional rulers can be incorporated in the constitution to allow chief to function and be part of the policy and decision-marking at the local level of governance.

1.4 SIGNIFICANCE OF THE STUDY

General speaking, the significance of the work uses to its ability to enlighten the general public, and be a guide to researcher on power and authority between the constitution the emir, Oba, Efsu and local government councils. It equally considered it important to emphasis the significance of the traditional rulers as on institution worthy recognition we are interested in seeing actualization where traditional rulers are placed at a position of governance have substantial influence in the direction of local government polices and program. In view of the fact that traditional rulers are closer to the people. It is only rational that they were involved in the administration of the jurisdiction which the local council fall into since all paid monthly salaries like other servant.

1.5 RESEARCH HYPOTHESIS

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

H₀: Traditional rulers cannot make a positive impact in community development program.

H₁: There is no relationship between traditional rulers and community development.

H₀: There is relationship between traditional rulers and community development.

H₁: Traditional rulers are the major cause of the problem facing community development.

H₀: Traditional ruler not the major cause of the problem facing community development.

1.6 SCOPE AND LIMITATION OF THE STUDY

The work cover one important political center Irepodun tradition council with AjeIpo Oba being the seat of irepodun Local Government in determining the relevance of traditional rulers to mobilizing grassroots support for development. The thesis examine the power of traditional rulers before during the colonization, their continued relevance in modern administrative structure of democracy.

Meanwhile, the work has its limitation in view of available finance and time for the completion of the work as, such this thesis only worked on limited area of concern are of relevance are therefore future researchers.

1.7 ORGANIZATION OF THE STUDY

The researcher work is spread over the five chapter, each with its own empirical procedure chapter one contained introduction the background of the study scope and limitation of the study, aim and objective of the study, significance of the study, method of the research, organization of the study and definition of the key terms are also deal with in the chapter.

Chapter two review on literature review, introduction, theoretical frame work, current trend in thinking, and summary of the chapter.

Chapter three include research methodology, introduction of data, brief history of case study, presentation of data, analysis of data, summary of chapter.

Chapter five talk about summary of finding, recommendation and conclusion.

1.8 DEFINITION OF TERMS

Authority: The lawful possession of power and authority which the people recognized and accepted to which they are having right and privileges as a government apparatus.

Government: Government therefore, implies consumer that is a social contract in which the people agreed to obey and accepted good governance and administration simply implies the process of decision making planning and implementation and coordination.

Local: This refers to a specific portion of the country depend by locality that is having defined boundaries and with social cultural peculiarities. Its implies a sense of community feeling which means that the people inability and locality share with looks needs, common needs and problems they share traditional and beliefs as well as history.

Monarch: There is considered as a supreme rulers i.e. an Emir, Oba, Efusor given whose power cuts across executives, legislative, judiciary and religious function, it is therefore a system of government by single ruler.

Power: This is the ability of an individual or group to influence or make one or group people to do what under normal circumstance he would not have don't put differently into course in which he favored.

Tradition rules and chief: This is a power who by in culturally defined area by tradition. He has complete political executive, legislative and judicial power rein forced further by religious belief.

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CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter focuses on discussion the role of traditional rulers in community development. The researcher intend to examine views and opinion of people and writers based on the role of traditional rulers in community development which will be used for sociological analysis. Attention would be focused on the role of traditional institution from the pre-colonial era up to present democratic political system of government.

2.2 THEORETICAL FRAME WORK

Oladosu (1981) defined traditional rulers as the spiritual leader and custodian of the tradition of their areas of the authorities.

Traditional rulers can also be said to be power by virtue of both right is described the position of lead of his own people in culturally defined area by tradition. They have complete political executives, legislative and judicial power reinforced farther by religious beliefs.

Bello-Iman, a traditional ruler is a person who by disfea of his ancestral occupies the throne of stool of an area and who has been appointed to it in accordance with the custom of the area whose throne has been existence before the advent of the British in Nigeria.

Long before introduction of modern style of government based on demonstrate principle the people of what is known as Nigeria has established their world teaching civilization furnished and operate in Nigeria this civilization established trading link with Europe and another during the period the traditional political system in Nigeria was three types

- i. Those based on chiefdom –Emir, Etsu, Oba and paramount chief
- ii. Power concentrated on the group structure or ages scads like Igbo system[Republican type]

TRADITIONAL CHIEF IN COLONIAL PERIOD

Right from the time the first Portuguese`s stepped on the top the soil of Nigeria, social political and economic order took a new turn since it is not possible for the European traders to ascribe themselves the economy of interior African state directly and indirectly and because of industrial revolution of Europe and the need for human and material resource of Africa and Europe power resorted into gent Mary petition of African states between the competitive European countries and American.

Author names [1975] states that when the capitalist mode of production was installed in Europe and Americans were seen as the only source of the most superior human labour at the cheapest price with a few gin powder and a few key of gin. This method was adopted because the claim to territories were based on treat singed by African chiefs .Despite the fact it was not an easy task for colonialist in getting chiefs to cooperate, Crowder and Abdullahi [1979] said that when the European care to take over these territories they were not able to do it peacefully they had to undertake expensive military operation which meet fierce opposition. The control of power shifted from traditional chief to colonial governors especially in Nigeria despite the fact the British had set out it administrative machinery in the colonies and governor vested with numbers of power. The problem encountered is the process of petty these administrative machineries into practice.

Were so that Irraits [1962] vehemently certain the system by saying that “if central government collapsed the nature authorities carry on administration of the country when as if the nature of authority collapsed there would be complete disaster” meanwhile the

present day Irepodun Local Government area is divided into three major district listed below.

- i. IFAJA DISTRICT: Comprising of Ifaja district including Ifaja Township, OMU-ARAN [Rivers Rine Areas] and AJASE IPO [up land Areas]
- ii. IHAYA DISTRICT : comprising of IJAYE TOWNSHIP, OMUARAN and AJASEIPO
- iii. ARAN DISTRICT: Comprising of ARAN township , OMUARAN and AJASE-IPO

THE TRADITIONAL RULERS AFTER INDEPENDENCE

The problem of traditional rulers after independent took a relatively new form soon after the ablation of regional emirate , nature authority system with subsequent creation of the twelve state each is divided into division Kwara State have twelve division among them is Ilorin comprising of the present Ilorin East, Ilorin West, Ilorin South, Asa and Moro Local Government.

Also we have Itaja division comprising of the present Irepodun and Ekiti Local Government Area respectively. There were divisional administration who was merely house keeper as Oladosu (1981) put it.

This is because government official are now representative and can freely operate independently except that ordered by the state. but even if they with the power of legitimacy still has with the traditional rulers. It is from the premises that made colonial leaders to build governance around traditional rulers in the first instance.

THE RELEVANCE OF TRADITIONAL RULERS IN LOCAL GOVERNMENT ADMINISTRATION

The foregoing is not intended to undermine the crucial significance of the traditional rulers in our system they are the spiritual leaders and custodian of the tradition of their subject. They are “factor” of all people in their areas of authority.

Incorporation of their vital role in mobilizing greatest support for development of the whole country. A forum should be created for them both convective their views on the management of the affairs of the nation.

All the rulers of Nigeria have quite right emphasis the indispensability of traditional ruler in the mobilizing grassroots support for development of Nigeria the in thence in ensuring good and responsible government need not to be limited to local area in local government. A more dignities role then their present one in local government need not to be limited to local area. A more should be cared bear on local state and national issues.

The Emir and Esfus in the north appoint representative usually a prince Hasrimi, Kpotain, Ubandawari, Ndaji, Isadza as district head to administered districts on their behalf this as the situation until 1976 brought a relation any change on the part of the traditional ruler has been reduced to the following areas.

- i. Provide the link between the government and the culture of the people
- ii. Chiefs are member of local authorities
- iii. Provide the link between the government and the people
- iv. Perform judiciary function local disputes assessor decoration of customary laws and chieftaincy title mean while dispute limiting the role of traditional chief are to mentioned areas. Most if not all function have been taken always by other

government apparatus thus rendering the position of chief subject irrelevant. In support of the claims Olawale (1982) asserted that “sincere leaven independent judiciary system the only dispute which the ended judicial system the only dispute which the emirs or Obassettle today is that of his people who so wish even under criticism such as the conferment of titles. As father of their people they should not be placed in a position where they will have to vote in favor of one group as against another in a council. To involve them authority in local government or any other level of government will exposed them to partisanship. In the words of the former governor of Kwara State Col. David Bamigboye RTD) “ I commend the respect of the vast majority of the people in their domain and endeavors themselves their sons and daughter through which good will they and the throne. Traditional rulers have of necessity to be isolated from partisan politics in the words of the emir of Yaarii. Politics is everybody food. But there is one of politics party. The way you handle your people is also political you should know how to handle them. You should know the way to advise your people so that they don’t misunderstanding things. You have to do it wisely because you are not allowed to come out and play politics like that but constantly as a father everybody looks to you for advice. If you leave your subject to grow as try them you are the person to be blamed.

In the light of the Forget try. We includes

- i. The traditional rules should continue to be non member of elected local government councils, but they can serve as ceremonial president of the council
- ii. That they should continue to sense in the existing traditional emirate council serve in the existing councils and be changed with specific responsibility such as setting

- iii. Chieftaincy and land dispute leaving to preserve culture heritage and assist in the interpretation and meditations of customary law: recommending the appointing discipline and deposition of chief symbolizing the unity of their people inspiring and encourage community effort e.t.c. and they should met from time to time to deliberate on all issue affecting their domain such meeting should take the form of conference and should be on a request basis.

THE CONSTITUTIONAL PROVISION OF TRADITIONAL RULES

In an indirect attempt at bringing the traditional rulers under local government the local government reform of 1976. The land use decree of 1977 was set based on the economic foundation of the monarchy. The 1979 constitution defined traditional rulers simply as chief and indication that they are expendable the constitution was boomed in Guinea 1957, Burudiand Maliin 1960. Rwanda in 1962 and Zambia in 1978 the Nigeria 1999 constitution only provides for traditional council, which serve as a to form of chief within the local state and national level . authority the chief have been expressing classification over constitutional provision which make them sit in a traditional council where they can no more than echo the voice of the givens.

LOCAL GOVERNMENT AND LOCAL ADMINISTRATION

Local government can be defined as the breaking down of a country into small unit or locates for administrative purpose in which pull and direct parts are plated by the inhabitants. Through it representative who exercise power under the general authority of the national government.

Local administration there are four means decision-making planning and the co-ordination process of a locality by the local people as they are give the power the national government local government on the land is the third tiers of government.

Local government on the other hand is the third tiers of government accordingly. Local government is defined according to the constitution did so it is a part of the country which acts within its limited framework separate from the federal and state government and responsible to the electorate local bears its existence to the constitution that is it deserves its life from the organic state, because political structure identified with local government are institution structure erected for the achievement of the aims and objective of local government such as making life more meaningful for the grassroots people.

More importantly it is the fact that local government is a broader or wider concept in terms of its function and authority than local administration could be found can never operate within or outside local administration.

This situation has led to the submission that there is paucity of evidence to support water. Tight argument on the distinction between local government and local administration. This is because in either of the two concepts there is always a cord between the federal and state exercise of control that verses in diversity for instance in the 1976 and 1999 Nigeria constitution although, local government it is still within the individual list of the state government as well and or the government has some measure of supervisory control over local government. In conclusion we can say that the difference between local government and administration depends much on the subjective judgment of the individual as the two concepts are closely intertwined.

2.3 CURRENT TREND IN THINKING

There are some justifications for local government with the political system given also some roles and functions they play within the system.

1. For practical purposes of administrative government must cater for the special needs of different parts of the society both the political unity and administrative variety are,

therefore need within the political system and neither can be discounted local government tries to combine these two goals of unity and diversity.

2. Closely related to the first reason is that certain function of government are basically local in character and as such. These government function to be effective must be performed locally his deals with the locality of knowledge.
3. Another role is the need for the democratic decision making at the grassroots in other word, local government gives available opportunity of education to citizens.
4. Local government also sense as attain ground for national political leaders. The point here is that grassroots will be of tremendous importance when they more up the political ladder to serve at the nature level.
5. Local government council or case easily held accountable to local grouped individuals then either state or federal government or even the agencies.
6. The service being provided at the level complement the effort of the federal government nation development. It further help to decoyers the government at the federal and in state doing free the national development.
7. Local government increase the people understanding and support for social and economic development programmes become more realistic end lasting. A case is the local economic empowerment (cedar) adequate of the state economic. Empowerment scheme (seeds) and national economic empowerment (needs).
8. Lastly it contribute to national heritage hence; strengthen the national identity and national unity.

The traditional rulers in Irepodun Local Government are knowing well of their love and expectation in their area of jurisdiction most often deviate from fuse roles and exceptions which brings about change and ushers the community into development. What

then is the role of traditional rulers in community development? What are the constraints facing the traditional rulers in the discharge of their community development programs? how can the role of traditional rulers in community development be improved in Irepodun Local Government Area?

2.4 SUMMARY OF THE CHAPTER

From the study, it is found that traditional rulers have succeeded in boosting commonly development through the provision of boreholes, ruralroads, formation of cooperative societies, setting up of markets, construction of culverts , construction of earth dams, mobilizing people for health programs and resolving disputes within their domains. It was dissolved that poor road network, illiteracy and financial constants were obstacles to community development in Irepodun .This scenario presented lack of access to long distance communities with non-passable roads, lack of understanding of projects initiated due to illiteracy as a result of low participation of community members in most projects initiated by traditional rulers.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

In the course of carrying out this study both primary and secondary method of collecting data and information was used.

The primary data and information collected for the purpose of this study was through personal interview with some of the traditional rulers like Obas for education, wealth, workforce and secretary, the writers also had interview and discussion with most of the people in the local government area, information collected from all interview more examined and used for analysis.

The secondary data used of information were obtained through the following:

The relevant of federal, state and local government official, records for examines the enabling set, law decree and edict, published book and journals.

Relevant of seminars and conferences papers relating to the subject matter “The role of traditional rulers in mobilizing grassroots support for development” available news papers, articles and account on relevant issues.

3.2 SAMPLE AND POPULATION OF THE STUDY

Sample procedure can be defined as the act of taking any portion of a population or universe interestingly most researcher are conducted by means of a sample, in other words is the way and manner or phrase for drawing sample from a population. Since population is made up of all conceivable element of subject or observation relating to a particular phenomenon of interest to the researcher subject or element are individual items that make up the population.

Sampling is done because the population is smaller and it not possible to study large population effectively.

There are two major methods of drawing a sample from a population. These are probability sampling while non-probability sampling dose not give room for estimating the probability that each individual will be included in the services examples

- a. Quota sampling
- b. Judgment sampling
- c. Convenience sampling

Probability sampling has been widely adopted leading research bodies because of its sound theoretical basis which allows the legitimate use of mathematics of probability. The people of Irepodun Local Government also engage in Christianity and Islamic but they all live in peace and harmony.

It is the only complete objective method of sampling population while re-organizing the soundness of the probability method, the non-probability method would also be used in some areas where its necessary, non-probability sampling will be used due to the low reason;

- a. The nature of the topic under study
- b. The research instruction used
- c. Inadequate fund for the project
- d. The time factor in which the product has to be completed.

The sampling method in this project is quota method this method allow the researcher to make use of all the speech data in the sample to use. The classes so that a sample of the item in the population can be included.

Quota sampling method it is very important because it is on its own. It is a non-random method although it involves selective sampling in accordance to specify characteristics or groups, the actual choice of respondent is left to the description of the investigation. The method is flexible, it does not require a sample frame, it saves cost and time, however it is open to investigation bases.

POPULATION OF THE STUDY

The people of Irepodun Local Government are not over populated, but their population is about average concession to other local government in the state. Irepodun has a population of about 54,788 based in the 1991 population project for the Kwara State. About 70% of the population are predominant farmer and traders who concentrated on the Garri and trading. In which they earn their living from. However, the people contribute to the development of the state by putting in their resources in other to have efficiencies and effectiveness in the area. The people in the local government by exchanging of buying and selling of good and inter marriage.

Irepodun Local Government and is geographically located at the eastern part of Kwara State along Ekiti State.

The most predominant religion amongst the people are Christianity, Irepodun Local Government comprises of only one tribe namely Yoruba's. The languages spoken is Igbomina.

3.3 SOURCES OF DATA COLLECTION

There are various method of collecting data for inform action for comprehensive and descriptive rewards, of this land. In this research work the data collected include:

Primary sources: Collected interview with the accounting officer (cost accountant) on area which are essential for the research work. Preliminary data were requested from

this people as a regard to information on the position held in the organization, the degree of their responsibility and also the costing system put in place for the achieve of the organization objective.

Observation: the observation of this research was personally conducted to determine the truthfulness and reliability of the information collected from the management. It includes monitory behavioral and non behavioral activities and conditions of simple subject.

Secondary sources: this is the data draw from other studies work and publican of other people that have relevance to the study; data was derived from the following sources.

Textbooks on cost accounting and costing method

A manual on costing as a tool management accounting.

3.4 METHOD OF DATA ANALYSIS

In the method of data analysis, mathematical or statistical method are resumed DILWSON (1984) noted that mathematical model are used to reduce the mass of data into a compact form. In this regard therefore, the mode of data analysis will intalks around statistical. A present event of all response obtained from the questionnaire in the selected question from the feasting was made.

The responses here fell under the following heading

Yes, No, Indifference.

A science method of data analysis was carried out. The data which were presented on a tabular from. The chi-square test was used to explain the data on the research hypothesis. The chi-square is the comparison of samples frequency entered in the defined data category with the expected frequencies for this category based on the assumption that the hypothesis is true (Kazimer1979).

The chi-square method is particularly important in data analysis presented in the form of contingency table of more than categories in this study (Kazimer1976).

The chi-square method is denoted by the symbol χ^2 and the formula for computing.

$$\chi^2 \text{ is given as follows. } \chi^2 = \frac{(f_0 - f_2)^2}{f_0}$$

where F_0 : the number of times variable under study are observed in the sample where the number of times variable is expected to occur in the sample assuming the hypothesis are $F_0 - F_2$ = the difference between the number of observation of the variables and expected number of occurrence.

3.5 RESEARCH PROBLEM

For the purpose of the topic, questionnaire is chosen as an instrument for data collection. The reason for the use of questionnaire is because of its numerous advantages over others.

It is cheaper to conduct

It is easier to distribute and have to manage time

Questionnaire eliminates the problem bias of the researchers in influencing the respondent.

It eliminates the problem of interviewing highly placed company executive

DISADVANTAGE

Poor responding rate

Information supplied and received may be restricted and limited

Answer to the question may be ambiguous.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS OF DATA

4.1 INTRODUCTION

The chapter presents the data presentation analysis and interpretation of findings of the study. The chapter would be divided in two section. The first section shall deal with the descriptive analysis if the data collected with the use of frequency distribution on of this key variable.

The second section of this would deal with inferential analysis of some variable and test of hypothesis.

4.2 HISTORICAL BACKGROUND OF THE CASE STUDY

Irepodun Local Government is the near which came into existence after the native adopt (NA) which was an indirect method of ruling by the British colonial administration called “divisional officers” native authorities were created and controlled by the premier of the region and give directive on their composition this was the system of operation of native authorities in the northern region before creation of state one in Ilorin provinces which government area derived from name from Ekiti Parapo, meaning “unity” the headquarter of Irepodun has population are pre dominantly farmer and trader who concentrated on the production of Garri trading who Irepodun Local Government area is geographically located in eastern part of Kwara State along Ekiti State.

The chairmanship administration as is adopted in 1980 democratically elected members of the council was govern in to pull off and direct the affairs of the local

government. This was later dissolved in July, 1989 and sole administration were appointed throughout the federation.

4.3 PRESENTATION OF DATA

Descriptive analysis response rate

It is necessary to give background information concerning the sample size this will help in determining whether the sample is representative of the entire population or not.

The sample size of how people was chosen out which questionnaire were given to them all in Irepodun Local Government of which a total number of sources returned to this represent 83.33% show that number of the questionnaire distributed 83.33% show that responses rate was impressive.

Table 1: Frequency Distribution of Responses by Sex

Sex	Frequency	Percentage
Male	35	70
Female	15	30
Total	50	100%

Source: Researcher's Field Survey, 2024.

The above table indicates that majority of the respondent are male which implies that most of the people in the Irepodun Local Government are males. This is line with the situation in the country where males usually dominate female in number and in other local government. This low percentage of our female respondents does not mean that are purposely administered our questionnaire to mostly male. This therefore gives the males in the Irepodun Local Government an edge over the female counterpart on responding issues.

Table 2: Frequency distribution of responses by marital status

Marital status	Frequency	Percentage
Single	14	28%
Married	35	70%
Divorced	1	2%
Widowed	-	-
Total	50	100%

Source: Researcher's Field Survey, 2024.

The table above shows that majority of the respondent are married the number of the married responded 70% of the total people. Those who are single represent a minority with 28% of the people divorce rate is not common among the people show by 2%.

Table 3: Frequency distribution responses by Age

Age group	Frequency	Percentage
20years	6	12%
21 – 30years	13	26%
31 – 40years	16	32%
41-50	12	24%
Total	50	100%

Source: Researcher's Field Survey, 2024.

Table 4: Frequency distribution responses by Religion

Respondent	Frequency	Percentage
Christian	40	80%
Muslim	10	20%
Traditional	-	-
Total	50	100%

Source: Researcher's Field Survey, 2024.

The table above shows the percentage of respondents in return to religion. The three main religion in Nigeria, Christianity, Islamic and traditional were made references to Christianity has 80% while that of Islamic religion had 20%. But nothing was recorded under traditional religion. This is due to the fact that a lot or may who had their background rooted in the traditional had converted to either Christianity or Islamic religion.

Table 5: Frequency distribution responses by education qualification

Respondent	Frequency	Percentage
WASSCE/NECO/GCE	40	80%
OND/HND/BSC/MSC/PHD	10	20%
Total	50	100%

Source: Researcher's Field Survey, 2024.

From the table above, the respondent were selected randomly from the various ethnics group that made up Irepodun Local Government. The people WASSCE/NECO/GCE has 80% while 20% for the OND/HND/BSC/MSC/PHD.

Table 6: Frequency distribution by occupation

Respondent	Frequency	Percentage
Farmers	20	40%
Civil servants	15	30%
Private servant	10	20%
Unemployed	-	-
Business men and women	5	10%
Total	50	100%

Source: Researcher's Field Survey, 2024.

This table shows the frequency of those people who knew about the effort of Irepodun Local Government in developing their area of local government, 30 frequency was recorded with 100% which implies that the people are really aware of the effort been made by Irepodun Local Government towards visible development.

SECTION B

Table 7: Are you aware about the efforts of Irepodun Local Government toward developing in your area?

Respondent	Frequency	Percentage
Yes	50	100%
No	-	-
Total	50	100%

Source: Researcher's Field Survey, 2024.

This table above shows the frequency of those people who knew about the efforts of Irepodun Local Government in developing their area of local government 50 frequency was rewarded with 100% which implies that the people were really aware of the effort been made by Irepodun Local Government toward visible development of their area.

Table 8: Do you agree that vibrant traditional ruler enhance rural development

Respondent	Frequency	Percentage
Yes	30	60%
No	20	40%
Total	50	100%

Source: Researcher's Field Survey, 2024.

From the above table, the percentage of yes is 60% and that of is 30 this shows that when any of the local government is given free land or independent from any interferences, it was contribute largely and positively to rural development and might even help to increase better living.

Table 9: Did Irepodun Local Government enjoy any level of autonomy

Respondent	Frequency	Percentage
Yes	35	70%
No	15	30%
Total	50	100%

Source: Researcher's Field Survey, 2024.

These questions were disagreed for the staff of the council. The information gathered from the finding show that the respondents that answered yes is 70% while the no is 30%

Table 10: Development and growth can be achieved in the rural area through traditional ruler do you agree?

Respondent	Frequency	Percentage
Yes	50	100%
No	-	-
Total	50	100%

Source: Researcher's Field Survey, 2024.

The outcome from table 10 shows that the percentage of tens 100% which means that development and growth can gradually get of local communities only through the traditional rulers.

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CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 SUMMARY OF FINDING

Several function have been guaranteed to be performed by the traditional institution in Nigeria as while these among other include the co-ordination of development plans for the local government and setting of conduct within their area to mention but few.

It is persistent to not that during the colonial era they become co-rulers with the British officials who because of inadequate staffed finance had to rely indigenous rulers to implement their policies the traditional heads and chief however lost considers autonomy and sovereignty which they are yet to regain up till today.

In summary the traditional rulers in their council are not well treated and must be thoroughly satisfied in the present political and economic dispensation as traditional rulers whose authority are highly recognized by the people the traditional rulers cannot do without participation in politics. While the government is feely to retain them from pretense politics the need to be checked in their minds of their subject at the grassroots.

5.2 RECOMMENDATION

The research hereby makes the following recommendation which are aimed at improving the rules of traditional rulers in local government administration.

- A. Traditional rules are made ceremonial president for the country. The amount expended on our traditional institution will not be justified it they continue to remain idle in local affairs, especially of their immediate territories. Since traditional rulers claim traditional representative constitution should provide that they be incorporated as colonial president automatically with elected chairman still holding its executive power this of utilizing chiefs since most of them today are leaned distinguished gentlemen in their right.

- B. Isolate chief from partisan politics. “As father of all traditional rulers should not be placed in a position where they are have to use in favor of one group against another in a council. To involve them is to expose them to partnership.
- C. Emirate council forum: this council form a strong forum charge with special responsibilities including deliberation on all issue despite presence cultural heritage assist in interpretation of customary law recommending, appointment discipline and disposition chiefs inspiring and encouraging communal efforts.
- D. Traditional chief should live an exemplary life traditional rulers by their father must conduct and forum personally with of education they must live above partisanship and pre-colonial interest.
- E. Understanding position as per function in the local government administration chief should be well aware that they are in the council as partisanship in progress with the elected representative and must know the limit of influences they can exhibit.

5.3 CONCLUSION

From our findings in the study we can conclude by making the following generalizations

- A. That the role of traditional rulers in mobilizing grassroot support for development is complementary and does not many way conduct with that of the council.
- B. That various decision and politic emanating from edicts decrees dit or the constitution given form and life to the local government as a political units and lands ownership have pushed the authority of the traditional chief towards opinion.
- C. That traditional rulers can only be of relevance in today local government in as much as they continue to cooperate by obediently performing the role as stimulated in the constitution of the federal republic of Nigeria.

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