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**A NON-EMPIRICAL REVIEW OF TRADITIONAL
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AND COMMUNITY DEVELOPMENT IN BONNY LOCAL
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Dr. Akie Opuene Hart



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A NON-EMPIRICAL REVIEW OF TRADITIONAL INSTITUTIONS, MULTINATIONAL CORPORATIONS AND COMMUNITY DEVELOPMENT IN BONNY LOCAL GOVERNMENT AREA (1996-2018)

Dr. Akie Opuene Hart

School of Public Health, Department of Environmental Health, University of Port Harcourt, Nigeria.

akiehart@yahoo.com

Abstract

This study is a non-empirical review of “Traditional Institutions, Multinational Corporations and Community Development in Bonny Local Government Area (1996-2018)”. It was emphasised that several studies have affirmed the resiliency, legitimacy and relevance of traditional institutions in the socio-cultural, economic and political lives of Africans, particularly in the rural areas. Hence, the primary aim of this study was to find out if the traditional institutions in Bonny have been able to adapt and adjust to its changed environment. The study critically looked at the historical and descriptive research of other scholars relevant to the study. Thus, the study was non-empirical in nature. Findings from the study revealed that traditional institutions in Bonny Local Government Area have ensured sustained community development through changes in the environment as the vacuum created by the absence of government projects led to their collaboration with multinational corporations in the State for the benefit of their people. The study therefore recommends that Government and companies should appreciate and empower the traditional institutions for the good work that they are doing in Bonny Local Government Area in particular and that the government should amend the constitution to have a specific legal role for traditional institutions in community development.

Key words: *Traditional Institutions, Multinational Corporations, Community Development, Bonny Local Government*

Introduction

The role that traditional authorities can play in the process of good governance can broadly be separated into three categories: firstly, their advisory role to government, as well as their participatory role in the administration of regions and districts; secondly, is their developmental role in complementing government’s efforts in mobilising the populace for the implementation of development projects, sensitising them on health issues such as HIV/AIDS, promoting education, encouraging economic enterprises, inspiring respect for the law and urging participation in the electoral process; and thirdly, their role in conflict resolutions, an area where traditional leaders across Africa have already demonstrated tremendous success.

For almost a decade now, Nigerians have witnessed an unprecedented public interest and supports for good governance and leadership especially with regards to community development. This is largely the result of the work of civil societies and renewed support from International organisations, which have encouraged democratisation and political pluralism. For many scholars, development through traditional institutions is premised on the idea that every community member would want

to participate in the development of his community because the kinship and lineage relationship within a community evoke a spirit of togetherness (Charles, 2005, Cornwall, 2006) as well as that of homogeneity and harmony (Gaventa & Valderrama, 1999). For others, participation in rural community developments for development has implications for equity, representation and voice (Minkler, 2005), and is thus a realisation of the long-awaited paradigm shift in social development thinking, from direct empowerment of the people, to participation of the people in decision making toward their empowerment.

For centuries before the advent of British rule, governance in different parts of present-day Nigeria was synonymous with traditional institutions and their rulers. Local administration generally centered on the traditional ruler who was considered the repository of religious, legislative, executive and judicial functions, with a few exceptions (e.g.: in the south-east amongst ibo communities (Afigbo, 1972, p.2).

Traditional institutions have been in existence before the advent of the colonial masters because of evolution of different types of administration in the governance and administration of traditional communities in general that brought about the classification of the old system as being traditional while the latter introduced system is known as modern institutions. There is a line of demarcation between the traditional institutions and modern institutions. The emergence of modern institutions in the administration and development of communities have raised the question of the relevance of traditional institutions. Their continuous existence is even being questioned, as well as the role they perform.

Prior to the advent of colonial rule, the administration of the communities that formed Nigeria was under the traditional institutions. These traditional institutions are many especially, the Bonny traditional system, though bearing striking semblance to Yoruba traditional system, was unique in many respects. Therefore, traditional institutions during the pre-colonial Nigeria were many and diverse in composition but the most prominent of all is the kingship institution. It is at the apex and it is the one that other traditional institutions are subjected to. It is against this background, that this study, anchoring on the Bonny traditional institution system, examines its role in community development in terms of their capacity to respond to the changes in its environment, its ability to remain relevant in the face of modernisation, and the watering down of its pristine duties by the modern state in Nigeria, how it has adjusted and collaborated with the multinational corporations to fill the vacuum created by the inability of the three arms of government to discharge its constitutional duties. The role of the traditional institutions in community development is to collaborate with the multinational corporation to fill the vacuum created by the inability of three tiers of government to provide basic infrastructure. The components of the Bonny traditional institutions are (1) His Majesty, the King called Amanyanabo who administers through the Perekule palace. (2) Bonny Chiefs Council (BCC): a congregation of all presented and recognised chiefs called community Chiefs, Ama-Alabo, Se-Alabo. (3) Wan Alabo who are compound chiefs that have been installed and recognised at the compound levels waiting for presentation at the community level before they can be recognised as country-community chiefs. They are assisted to run their compounds by Wari-Seniapus who are the elders and the youth's exco. (4) There is also a Titled Citizens Assembly made up of titled citizens — those that have excelled in general areas of endeavor; they assist the king and chiefs to run the community. (5) Ibanise Conference: A Convocation of all the Traditional Institutions. This is the supreme assemblage that can declare war, make peace during war time, excommunicate or impose drastic sanctions.

The present king of Bonny modernised the traditional institution and adapted it to

modern trends by creating development institutions that are durable and proceeded to partner with multinational corporations to provide the much needed funds that enabled them to fill the vacuum created by the absence of government projects in local government. The federal, state and local governments have abdicated their responsibilities and the traditional institutions have to step in for the benefit of their people. The study examined the prevailing circumstances why the traditional institutions modernised, how they modernised and adjusted to the nature of the partnership and the modalities of it was analysed and presented.

Statement of the Problem

Invariably, the greatest problem facing traditional institutions in carrying out their roles today is the lack of definite legal roles as the constitution did not give them any role to play and the absence of basic infrastructures in their communities. This is due to the failure in performance of the three tiers of government. Therefore, the non-inclusion of any constitutional role for traditional rulers in the 1999 constitution is another major challenge as the people conceive of traditional institutions/rulers as the government that is closest to them. These people tend to complain to the traditional rulers about poor amenities, such as water, road, electricity amongst others without necessarily knowing some of the constraints faced by these traditional institutions/rulers. Historically, traditional institutions in Nigeria have been known to perform significant functions that have aided the development of societies. Some of these duties include; maintenance of law and order, protection of the moral codes of the people, provision of genuine and unbiased leadership and above all promotion of the economic drive of the society. Against this background of the emergence of modern political institutions in contemporary times, the traditional institutions have been relegated to the position of obscurity in matters of governance, especially when compared to the enviable position they occupied during the pre-colonial and colonial era. As a matter of fact, the traditional institution does not enjoy constitutional recognition or responsibilities despite their seemingly crucial role in governance. According to (Adesoji, 2010) what is happening to the traditional chieftaincy institution in contemporary Nigeria is just a manifestation of our inability to fashion out a suitable political system that will reflect our social, economic and political realities as against the colonial and military imposed political structures of the colonial era and post-independence period respectively. While it is a truism that traditional institutions play a very crucial role in governance, yet, criticism against traditional institutions has been massive.

There is no doubt that traditional institutions in Nigeria have gradually witnessed the erosion of their powers, from depending upon British colonial administration to dependence upon elected politicians. As their roles narrowed, that of the political class increased. Despite official talks and slogan on the indispensability of traditional authorities as a veritable vehicle or platform for promoting peace and development, the policy environment is not conducive to supporting traditional authorities to play a meaningful role in local governance, and for that matter making a meaningful contribution to community development at the local level.

Supporting the position that there is a vacuum of underperformance or no performance at all by the elected political leaders at the local government are; (Emordi and Osiki 2010) they argued that most of the developmental initiatives and strategies employed by government have no notable impact on the lives of the host communities. Furthermore, evidence from the various sources lends credence to the fact that

environmental degradation accompanied by oil spillages has made life difficult for the local people. The destruction of farmlands, fish ponds and rivers have completely altered the economic life of the people that were once dependent on their natural resources and productive region for the worst. Abimbola (2000), the fact that most projects of government have no notable positive impacts shows that there is a vacuum that can only be filled by the traditional institutions that are near to the people pending when more patriotic and selfless political leaders will emerge. The major problem at the grassroots is the absence of the presence of the three tiers of governments, the need for the closest government in their eyes to help them. The government that they see is the traditional institutions and these institutions have no constitutional role and resources to intervene. To be relevant and to meet the needs of their people, they must adjust reform, re-strategise and modernise to meet the problem of basic infrastructural deficit in rural areas. The summary of the problem is the existence of infrastructural deficit at the LGA level, the absence of effective presence of the three tiers of government and the need for the traditional institution to be empowered for it to adjust and to be useful to the people.

Aim and Objectives of the Study

The main objective of this study is to examine the present role of traditional institutions in Bonny LGA via a vis its functions in the past particular era when it combines executive, legislative and judicial functions and the present time, to find out if it has been able to change, reform and adjust to its changing present environment and to make a significant positive impact on community development. The fundamental and major objectives are:

- i. To find out if and how the traditional institutions in Bonny Local Government have been able to adapt, adjust and reform to be useful in addressing the infrastructural deficit caused by the underperformance or absence of basic projects delivered by the three tiers of government. How useful is the traditional institution in addressing the lack of basic infrastructures challenges and the expectations of the people and hope in them as the government that they see that they can easily run to and be heard.
- ii. To find out if presently the traditional institution in Bonny LGA has been able to form a sustainable partnership with Multinational Corporations in Bonny LGA for the benefit of their people through the delivery of positive impacting projects is there a partnership and if it is there is it beneficial to human and physical environment.

Research Questions

1. How has the traditional institution in Bonny L.G.A. been able to modernise and adapt to the present environment of no constitutional responsibility?
2. How has the traditional institution in Bonny L.G.A. partnered with the multinational institutions in Bonny for the benefit of its people and how has it impacted their development?

Hypotheses

1. That the living standards of the people of Bonny local government area has been improved upon by the traditional institution that modernised and partnered with multinational companies for their benefits.
2. That despite constitutional limitations, the Bonny local government traditional institutions have adapted and reformed with the selection/appointment of well educated, well experienced technocrats and is able to impact positively on its environment.

Scope and Limitations

The study is limited to Bonny local government from 1996 to 2018. It is limited to Bonny local government traditional institution activities in the development process from 1996 to 2018. It looks at the partnership between the traditional institution and multinational companies in funding development projects. The years before 1996 and after 2018 was not studied.

LITERATURE REVIEW

Traditional Institutions

The traditional institution is an enduring part of human heritage. It plays a critical role as the custodian of culture and traditions. Expectedly, our traditional institutions are closely linked with the grassroots, and so understand the problems of our people intimately.

It is, therefore, in effect, the normative and utilitarian attributes of traditional institutions that have further enhanced their resiliency. In short, paramount institutions operate in the context of an entrenched bureaucratic and commercial class that, despite its domination, lacks effective modern state structures at the grassroots level.

Conventional Yoruba individuals of Southwestern Nigeria for example likewise have significant holy foundations with a huge strict measurement that similarly further the network perfectly. They incorporate consecrated sovereignty foundation, open hallowed places and sacrosanct forests, divination and masquerades. Every last one of them, by and large, suggests significant strict convictions, extraordinary force and authority, and fills in as an imperative channel for instilling and advancing the perfection of amicable living in the public eye by the individuals. For customary gatherings that have hallowed lords, such rulers are not just political heads; they are all the more significantly sacrosanct personages. They have profound and enchanted forces which empower them to present advantages to their kin. Much of the time, they are viewed as relatives or manifestations of perfect creatures, a legendary precursor, or heavenly nature. Conventional establishments are by all account not the only structures of nearby indigenous administration; they comprise just one of the components (Olowu and Erero, 1997).

Traditional community institutions and traditional authority systems are not always visible to the outsider unless some representatives of such systems are already incorporated into local government structures, and their hereditary (ascribed) positions are confirmed and recognised officially. Community institutions refer here to a variety of power structures (dimensions of authority) in local communities, both “formal” and “informal” authorities, “visible” and “less visible”, legal/rational and charismatic, political and religious, structural and functional, general and specific (e.g. leadership among women, youth, and men).

Given this heterogeneity, the focus should be made on the existing dimensions of leadership in rural areas that can be conceived of as being “customary” in the functionalist sense, no value judgment is implied. “Community institutions” are based on interpersonal, mostly face-to-face relationships among social (rather than administrative) units that are conceptually distinct from those contained in the modern construct of the nation-state (Messer, 1998). Traditional institutions are synonymous with institutionship with legitimacy derived from traditions (Ajayi, 2012). Traditional institutions as those political institutions predating the coming of British colonialism in Nigeria cater for the economic, social and political aspirations of their people, which

today have become part and parcel of our cultural heritage (Aliyu,2007).

Traditional institutions in Nigeria have proven resilient and exist today side by side with the modern democratic system of government. Nevertheless, what obtains in their powers in pre-colonial Nigeria is quite different from the powers they wield today (Agbiboa, 2013).

It is against this backdrop that this study conceptualises traditional institutions to be those institutions that have existed in pre-colonial Nigeria and still exists in modern-day Nigeria that has upheld and passed on the customs and traditions of their people from one generation to another.

The traditional institutions exercised several powers in pre-colonial Nigeria ranging from the executive, legislative and judicial powers in consultation with a council of advisers. Traditional ruler's power and authority were largely derived from traditions (Amusa & Ofuafor, 2012, p.409).

Four functions of traditional institutions in pre-colonial Nigeria are; organisation of troops; administration of justice; collection of taxes and protection of their territorial domains (Aliyu, 2007, p.6). The fusion of powers on traditional institutions in pre-colonial Nigeria did not make them dictators in the administration of their territories. The reason is that; they consulted their councillors and officials in the administration of their territories (Blench, 2006, p.13). In pre-colonial Nigeria, the safeguarding of peace and stability was carried out at different levels. In the north, three committees were in place to ensure peace and security through the settlement of conflicts. These are a low-level committee, comprising of the village head, Fulani and farm leaders. They can resolve the issue at their level, mostly by mediation and payment of compensation (Adie, 2011).

The new elites that rose after autonomy considered the foundations as a danger to their standard and in this manner diminished their forces. Customary foundations' jobs were not essentially changed until when in 1976 a constitutional change of government was completed which radically decreased their capacity to only counsellors in the organisation of their local communities. The military mediation in legislative issues and the resulting rebellion did little to give the conventional establishments explicit jobs in the organisation of their local communities. The long stretches of military mediation, conventional foundations to a great extent protected their status, aside from the significant change in 1967/8 when their forces were altogether decreased (Blench et al, 2006:1). The 1979 constitution which is a result of a military system striped the customary organisations of the forces that set it up to this point.

Conventional organisations have had the option to make their effort to be felt in an advanced state framework and their endeavors to be in harmony and in compromise to be profoundly recognised. We cannot disregard the traditional institutions in our search for peace and security; it should be utilised effectively for the purpose of giving out security. Problems that we are having now had existed before, we need to explore how they were managed in the past (Dalong, 2013).

Recently, there is a racket for conventional organisations to be given sacred jobs that will additionally upgrade their jobs in harmony and compromise in their separate territories. For example, the 1979 constitution of the Federal Republic of Nigeria (Schedule three, section II, Section B) accommodated a board of customary authority in each state with forces to exhortation on standard law or social issues, between mutual relations, chieftaincy matters and the support of open request inside the State. In any case, the 1999 constitution that introduced Nigeria's fourth republic was notable on the elements of customary establishments. It is the perspective on this paper a distinct job must be settled in the Nigerian constitution that will give customary foundations a few

powers in the upkeep of peace. This is progressively appropriate in perspective on the present security challenges upsetting the nation. Harmony and steadiness along our outskirts must be ensured on the off chance that, administration of the customary establishments as they cement their obedience to strict and political associations with their kin (Aliyu, 2007, p.3).

Prior to the appearance of the white man, there was the upkeep of lawfulness in the land through the assistance of indigenous organisations. Aside from assuming an indispensable job as balanced governance to the general organisation and administration of the individuals, these indigenous establishments additionally tended to the issue of enculturation to guarantee the solidness and coherence of the Benin people in an intergenerational pattern of life. These indigenous foundations incorporate the family, marriage, religion, mystery social orders, and societies, etc. Malinowski (1948) stated that an establishment couldn't be said to be utilitarian with the exception that, it satisfies some essential needs of its individuals and that social solidarity is the final result of such social organisations that can be viewed as useful. Malinowski, (1948) in his book, "The Magic, Science and Religion and different Essays" clarified that indigenous organisations serve some impossible *works* of Miss Jane Harrison and Mr. Cornford which overlap or interfere; they are always *clear*, in the tribe, there is a special type of social *organisation serving the interest of the people*". The capacities served are social joining, attachment, social solidarity and solidarity among the individuals in the general public. Before colonisation, the individuals were managed under the umbrella of enormous political associations, for example, the Fulani Emirate in the North, the realms or domains in the Yoruba land and Benin, town framework in Igbo land and the more distant family framework in the East of the Niger, indigenous establishments in every one of these spots referenced, represented and directed through the activity of standard laws.

Strengths and Evan Pritchard who did broad academic work on contemporary African political establishments characterised these foundations into two primary gatherings: Chiefly societies and chiefless society.

Chiefly societies are those with centralised authority, well-defined administrative machinery and established judicial institution while chiefless societies are those in which authority is dispersed through several counter-balancing segments instead of being concentrated in a single central authority (Sarpong, 2007).

The traditional institutional arrangement in the Ede community is comprised of the traditional institutions, the council of elders or chiefs, market women or women groups, youths, community associations, age groups etc. In light of hundreds of years old practices, it gives basic initiative, frequently going about as "overseer and storehouse" of the customary "social framework/values" of the indigenous local communities. Close by, it is depended by law with significant open obligations ashore and income organisation, insurance and the board of regular assets of the network, organisation of ancestral legal framework and the arrangement of guidance to the administration specialists (ADB, 2001). The colonisation of the locale in the late eighteenth century, subjected the job of these establishments to by and large British supervision and characterised the forces and elements of the Chief and Headmen. From the late nineteenth century onwards, there were a few administrative laws and official requests which despite everything stay as the fundamental administrative law for the organisation of the locale (ADB, 2001). Ayo (2002) thought that from historical times, the high stratification of political systems has emerged among the Yoruba communities of Ede Township of present day Osun State. The high stratification system is

characterised by a council of kingmakers that exist to install a new traditional ruler (Oba) and to work toward making the Oba operate within his traditional responsibilities. According to Weber (1946): *traditional authority refers to that form of domination that rest upon routine behaviours which have, over the years come to be regarded as an inviolable norm of conduct or upon piety for what actually, allegedly or presumably has always existed.*

Regardless of genuine interruptions over the previous decades, the different customary organisations despite everything have a prevalent impact on the life of the Ede people group concerning a contention by Karl Polanyi an expert of monetary human science. He contended that financial exchanges can't be comprehended outside their social relations. In this manner, the key segments of social relations which impact the elements of casual establishments extend from relations of family relationship, religion, and sex; which comprise social traditions and standards of on-screen characters.

As economies evolve and develop, these informal institutions underpinning social arrangements and constituting informal institutions reach a point where they become part of the mainstream, regulated, part of the tax base, part of the democratic process (Van der Merwe, 2006).

Right now, these are restricted to associations and workplaces that advanced or that were made and were supported by the individuals of the network before the appearance of expansionism. They were for some time built up training that doesn't get their reality from the conventional constitutions of the state. Rather, they have their inception in African common history, convention, culture and innovation. These establishments are assembled into the social association, political or regulatory foundation, age grade affiliation, exchange and expert societies, town associations, network improvement affiliations, women groups and strict association.

The inheritances of the frontier time frame's aberrant principle in the South-Western part of Nigeria for example, formal foundations which are association and workplaces that have their starting point or are gotten straightforwardly from the cutting edge state or the conventional constitutions of the state are probably going to get referencing and furthermore differentiations made among them and the customary organisations.

The Multinational Corporations

A multinational company (MNC) can be defined as an enterprise that engages in foreign direct investments (FDI) and which owns or to a certain extent, controls value-added activities in several countries (Dunning & Lundan 2008). These activities generally take place within subsidiaries which can take the form of wholly-owned subsidiaries (subsidiaries where the MNC owns the majority or the entire share capital), minority equity investments

(companies where the MNC holds a minority equity share) or joint ventures (companies where the MNC shares its capital with another company). Multinational companies exist in a variety of forms, ranging from smaller companies that invest abroad to large groups that manage subsidiaries in an important number of countries. Today, the boundaries between an MNC and its environment have become loose (Mayrhofer, 2012).

Foreign subsidiaries frequently cooperate with local companies and interact autonomously with other actors in their local business environment (suppliers, distributors, clients, government, and so on). MNCs are thus embedded in multiple networks which are likely to evolve over time according to the local environments where

they operate (Hennart, 2009).

According to figures provided by UNCTAD (2011), there exist about 82,000 multinational companies in the world, which own 810,000 subsidiaries located in various countries. The ranking published by Global Fortune 500 (2011) shows that, among the 500 largest MNCs, 133 have their headquarters in the United States, 68 in Japan, 61 in China, 35 in France, 34 in Germany and 30 in the United Kingdom. It seems important to note that the recent period is marked by the growing weight of multinational companies from emerging countries, which have significantly increased their investments abroad (Ghemawat & Hout, 2008). In the past, the Global Fortune 500 ranking was dominated by MNCs from Triad nations (North America, Western Europe, Japan), and it is only in recent years that MNCs from emerging economies have gained strong positions on the global market.

Over the years, Multinational corporations (MNCs) have been a source of controversy ever since the East India Company developed the British taste for tea and a Chinese taste for opium (Stopford, 1998). A typical multinational corporation (MNC) normally functions with a headquarters that is based in one country,

while other facilities are based in locations in other countries. In some circles, a multinational corporation is referred to as a multinational enterprise (MNE) or a transnational corporation (TNC) (Tatum, 2010). They enter host countries in different ways and different strategies. Some enter by exporting their products to test the market and to find whether their existing products can gain a sizeable market share. For such firms, they rely on export agents.

These outside deals branches or get together tasks are built up to logistics costs in the light of the fact that there is a point of confinement to what remote fares can accomplish for a firm owing chiefly to levy obstructions, amounts and attributable to coordination's or cost of transportation. A large portion of the organisations are empowered by the low compensation rates and other natural components. To satisfy the development needs of the remote nations, the firm considers different alternatives, for example, authorising or outside direct venture which are basic advances. Some proceed to set up investment outposts which they have made due to the FDI alternative. Each progression takes key arranging and is propelled by benefit through deals development. The possibility of worldwide partnerships has been around for a considerable length of time yet in the second 50% of the twentieth century, global organisations have become significant undertakings. Tatum (2010) suggests that multinationals work in various basic models in the countries they operate based on the nature of their business and what best suits it.

The first and normal model is for the worldwide enterprise situating its official home office in one country while developing offices are situated in at least one different nation. This model frequently permits the organisation to exploit the advantages of consolidating in a given region, while additionally having the option to deliver merchandise and enterprises in zones where the expense of manufacturing is lower (Ozoigbo and Chukuezi, 2011). The nature or objective of MNCs is the maximisation of profit at

the lowest possible cost. Actually, it is this feature that gave rise to MNCs. So the idea of investing in a foreign land is not to better the lot of the host nation but to exploit as much as is possible in order to develop the home country (Ozoigbo & Chukuezi, 2011). Presently multinational corporations have dominated discussion on political economy. Activities of the MNCs in Nigeria have generated a repulsive reaction from many

economic theorists like (Onimode 1982). Onimode (1982) went ahead to regard MNCs as monsters that have consistently and systematically stultified economic development in various parts of the world.

According to Gilpin (1987) 'the principal objective of multinational corporations is to secure the least costly production of goods for world markets. This goal may be achieved by acquiring the most efficient locations for production facilities or obtaining taxation concession from host governments. This objective confirms the views of the Marxist who see the MNCs as progressive agents of capitalism. As a result of this capitalist motive, the MNCs try in every way possible to cut down expenses and maximise profit. As stated, the MNCs usually have their headoffice in one country with a cluster of subsidiaries in other countries and they maintain a very high standard management outfit. This managerial expertise gives rise to maximum efficiency, that is, the maximum result at minimum cost.

At the same time, they are often also accused of destructive activities such as damaging the environment, complicity in human rights abuses, and involvement in corruption. Whether these accusations are fair or not, many MNCs are now attempting to manage these complex set of issues in the host countries by implementing corporate social responsibility (CSR) strategies because such issues may risk the success of their operations. (Bulus & Ango, 2012). It is not in the nature of the MNCs to solve social or economic problems of the host countries. Luis Echeveria, the former Mexican President had the belief and feeling that there is

the need for transnational corporations to respect the social and cultural fabric, as well as the development priorities of the countries in which they are investing (Robinson, 1979).

In Bonny Island the following mega projects are located; the crude oil export terminal of Mobil, Nigerian Liquefied Natural Gas Company (NLNG) with 6 trains Liquefied Plants, the seventh train is about to take off. Exxon-Mobil Natural Gas Liquid Plant and Shell Petroleum Development Company Nigeria Limited export terminals and their accompanying beehive of high technology industries are located in Bonny Local Government Area and they are the Multinational Corporations operating in the Local Government with other associated Multinational Companies.

Community Development

Hsueh and Yan (2011) observed that Sustainable Community Development (SCD) aims to integrate economic, social and environmental objectives in community development. SCD is based on a consideration of the relationships between economic factors and other community elements such as housing, education, the natural environment, health accessibility and the arts. SCD has emerged as a compelling alternative to conventional approaches to development.

It includes the demand for contemporary and future generations, national sovereignty, international equity, natural resources, ecological carrying capacity, the combination of environment and development and other important content (Lijing et al, 2011).

It calls on people to pay attention to protecting and improving the ecological environment along with production increase and emphasised the following three aspects: Firstly, it emphasised on development. Development is the goal; it is the basic premise to meet the needs of human beings. Secondly, it emphasised on coordination. It is the goal and objectives of economic growth, environmental protection must coordinate together. Finally, it emphasised on fairness. It is necessary to reflect the

fair distribution of material wealth on the contemporary use of natural resources but also reflects the present and future generations' intergenerational equity; different countries, different religions and different groups of people should strive to be fair. Sustainable development requires minimising resource consumption, to create a relaxed environment for future generations (Lijing et al, 2011).

An effect of sustainability in community development is the harmonisation of two forces, which are environmental pressure and economic growth. The approach of environmental protection for sustainable development is to achieve environmental and economic benefits which is the trinity complex system engineering; it contains scientific and technological capabilities, government regulation and control behavior, public participation (Lijing, Yonghong and Yanli, 2011). Sustainable development brings about a lasting improvement in the quality of life of the community members (Ulluwishewa, 1993). Don and Kutzmark (2006) noted that sustainable development can enhance a sense of place, reduce crime, mitigate natural hazards, conserve energy and resources, preserve culture and heritage, improve traffic circulation and reduce waste. It can attract more viable economic development as the competition among communities for high-quality business becomes more intense and it can help to relate and integrate the many components of a community to achieve a synergistic whole. Bridger and Luloff (1997) further observed that sustainable communities meet the economic needs of their residents, enhance and protect the environment and promote more humane local societies. Sustainable community development emphasises on a balance between environmental concerns and development objectives, while simultaneously enhancing local relationships.

THEORETICAL FRAMEWORK

Structural functionalism is used as the theoretical framework as it shows the different parts of society and in this context, the Bonny local government consists of the traditional institution and within the institution, there are many functional subsystems. There is also the multinational and among them, there are many companies that operate like NLNG, SPDC, MPN etc.

All these systems and subsystems must co-operate to maintain stability and this stability is what leads to law and order. It is in the interest of the traditional institution for there to be peace and also for the multinationals for there to be peace as violence can lead to the removal of the traditional institution from office and no profit for the companies.

RESEARCH METHODOLOGY

The specific step by step procedures used to do a critical evaluation of the selected, identified information on the topic of research is the methodology. It is the historical and descriptive research that deals with secondary sources of data in the existing literature; this involves studying the experience of the past in order to gain a clearer understanding of the impact of the past on the present and future events.

The existing literature on traditional institutions was studied to gain an understanding of the Bonny traditional institutions partnerships with multinationals.

The History and Origin of Bonny

Some years ago, the Ibani Race, a community within the Ijaw tribe, migrated from their ancestral home as a result of inter-communal disturbances. Their journey entailed movement by land and river until they eventually landed at the Ndoki area in the Imo River Basin. There, they remained for a period of time and established settlements

in Okoloma, Azougo, Oruma and Ayarha,

all in the Imo River Basin. In these areas, they engaged in fishing, farming and hunting which were their original occupations. Because of their long stay in these areas, procreation took place and there was an increase in population. After a period another group of Ibani migrants arrived in search of their relations whom they had not seen for long. Eventually, the second group of migrants arrived at one of the settlements already occupied by the first group. Not realising that the strangers were their kin of the same kindred group and from the same ancestral homeland, they questioned their mission, their reply was “WAMINA DOKIARI” This, translated into English, means “WE ARE LOOKING FOR OUR BROTHERS”. It is generally accepted that the name “NDOKI” derived from the statement “WAMINA DOKIARI” still in search of “Greener Pasture” the main group of the Ibani people under the leadership of Alagbarigha (Alagba-Gbari-Gharia) Opuamakugba, Okparandoli and Opara Asimini moved south-wards and eventually landed at Opuoko and Kalaoko following creek route in Ogoni area where they moved to Eseni Otumo and Mbabie. From Mbabie they moved on to Anyangala in Andoni area where they had a short stay.

From the Andoni area, they moved along through a river now known and called Asarama-Toru. From Asarama Toru they got to the Bonny River. Still travelling along the Bonny River, searching for a more secure and protective place in which to settle, they eventually entered a small meandering creek, which led them into an area, which seemed to them suitable for their purpose. Because of the density of the forest around the place, they named the bush Orupiri. During their sojourn through Andoni territory, they adopted one of the idols worshipped by the Andonis, the “WA”, which they renamed “Orumo Pele Gidi” in the Ibani language.

Settlement at Orupiri

Having fully settled at Orupiri, they re-engaged themselves in their usual occupations of fishing, hunting, weaving, canoe carving, salt production and farming. At Orupiri, Okpara Ndoli being the oldest man in the group was the accepted leader of the community.

At his demise, Opuamakuba being the next eldest of the group took over the mantle of leadership. Alagbaria, being a hunter, usually ranged far and wide. During one of his hunting expeditions, he discovered a vast land full of curlew birds, “Okolo”, and on his return told this to his fellow Ibani settlers. The newfound land by Alagbaria became known and called “OKOLOAMA” the land of the curlews.

Geographical Location

The Kingdom of Grand Bonny is located forty kilometres southwest of Port Harcourt, the capital of Rivers State and borders the shores of the Southern Atlantic Ocean into which its main river, the Bonny Estuary finally flows. It shares boundaries with Bile and Kalabaris in the West, the Andoni in the East, the Okirikans and Ogonis in the North and the Atlantic Ocean forms the boundary in the South.

Under Bonny Kingdom Territory

The Bonny Kingdom consists of Bonny island and more than forty-eight towns and villages which are bounded on the South by the Atlantic Ocean and from the South - West to the North by the New Calabar River (Nmaminatoru) up to the Ikiokpo Confluence (Igira-Bie) also known as Alakikigha. From Ikiokpo Confluence to the right, following the tidal flow of Bonny River, extending to the North- East into Bob Creek on

the left and bursting into 'Sarabipi in the Ogoni region up to Bewa Creek and crossing over to Oloka-Tume on the right; down to Andoni River (Ido Torn) and into the Atlantic Ocean- it embraces all the towns, villages, plantations and fishing settlements within the area. Bonny has 45 farm and fishing settlements at its Northern and North - Eastern Boundary axis with its Okrika, Ogoni and Andoni Neighbors. Bonny boundary in the west is with the Bile's and Kalabaris at the new Calabar River with some of the following boundary Communities/settlement. Igbo Boko, Mbiakpa Fia-Ama, Fagha Bo Kin, ForuPagha-Ama, Tumkini, Ochokorocho, Igirabie etc.

The Traditional Institutions in Bonny, Adjustment and Adaptation to the Changing Environment

Indeed traditional institutions in Bonny Local Government have ensured sustained community development through the changes in the environment as the vacuum created by the absence of government projects lead to their collaborations with multinational corporations in the State. The first secondary school in Bonny – Bonny National Grammar School was founded by the community, even before the advent of multi-national companies. The electricity and water in Bonny communities are all products of the collaboration between the traditional institution and multi-national companies. The vocational centre, Library, museum, roads, bridges are also products of this partnership – the Multi- National Company are the Government the traditional institution see while the traditional institutions are the government the people see.

Customary foundations advanced after some time and they made establishments to achieve improvement in the rustic territories. As operators of rustic advancement, customary foundations are to utilise the assets made accessible to them by neighborhood governments. The local administrative, state governments and their officials produced income to enhance the lives of the individuals inside their territories of activity through starting and drawing of development undertakings in their Local governments, for example, the arrangement of access streets, water and power; continuing occupations through the arrangement of credit offices for farming, expressions, artworks and little scale business; and empowering the arrangements of agreeable social orders and other monetary groups (Akhakpe, Fatile and Igbokwe- Ibeto, 2012).

In this manner, the customary establishment is generally recognised as a feasible instrument for provincial change and conveyance of social administrations to the individuals. The above conversations show that it is extremely unlikely one can discuss neighborhood advancement without setting more accentuation on the job of a conventional organisation. Additionally, the provincial region can't grow socially, strategically, financially and even innovatively without customary organisations. No big surprise, Maddick (in Igbokwe-Ibeto, 2003) takes note of that:

to achieve social change and general economic growth requires spreading efforts so that local communities and individuals can participate to bring under ideal conditions, energy, enthusiasm and most important of all local development activities... local authorities provide the opportunity for local people to participate in the local decision and local schemes within the general national policies, and to act above all, as local centers of initiative and activity conducive, to development.

The above articulation supports the way that conventional organisations have an important and positive job developed procedure. Akhakpe Fatile and Igbokwe-Ibeto (2012) noticed that network improvement through the instrumentality of conventional establishments is fundamental for a supported advancement process. The customary

organisations' framework is in this way the surest method to get the grassroots' through arranging and sustenance of usage methodologies if sufficiently supported under a degenerate free framework.

The association between organisations prompted portable water for drinking, the electricity that is provided, acceptable street and other essential courtesies which shows the significance and of the conventional foundation.

Conventional organisations encourage political assembly and the sharpening of the individuals inside their territories. The institutional structure of a conventional establishment's organisation is vital to the achievement of any administration program. It has been reliably contended in writing that the local government is a compelling and productive instrument for political training and socialisation of the individuals at the grassroots level. Customary organisations take into consideration custom based support in choice usage of government programs that influence their lives (Akhakpe, 2013).

Verifying the above explanation, Briggs (2007) believes that the battles are the basic reason for custom based contribution, that intrigue and pledges to programme achievement are probably going to be high when individuals view such projects as theirs. Customary foundations organisation through Internally Generated Revenue (IGR) raises income to back improvement programs at the grassroots. This is notwithstanding the statutory distribution from the league account. Through such monies, it gives social enhancements and administrations, for example, pipe-borne water, boreholes, streets, bungalow businesses, aptitude obtaining focuses, maternity and cabin emergency clinic and human services conveyance and so forth to the individuals.

Under the 1999 Constitution, it is clear that grassroots governments should assume a main job in the new request, as conventional rulers are as yet fundamental to the achievement of monetary advancement and political soundness at the grassroots level. They proceeded with the importance of customary specialists to the conventional organisation's framework in contemporary Nigeria as Egwurube (1985:34) appropriately noted might be ascribed to the accompanying reasons. In the first place, member political culture among the dominant part of the residents, particularly in provincial territories are as yet torpid. Secondly, customary specialists are as yet genuine in the eyes of numerous individuals. Thirdly, the endeavors to standardise elective neighborhood authority structures in current steady and close conventional organisations that would in the long run get the general acknowledgement of the populace have to a great extent fizzled. In this manner, foundations that have a nearby base must supplement the endeavors of one another for successful administration at the grassroots level.

To ensure integrated Rural Development in Rivers State in keeping with the broad national objectives of DFRRI, and the need for the full participation of all the citizens of Rivers State, the then Military Governor, Col. S.I. Ukpo on 14th December 1986, launched the Rivers State Government Initiatives for Integrated Rural Development christened Accelerated Integrated Rural Development Programme (RAIRDEP). According to the Governor, RAIRDEP was a new philosophy of rural based development programme and was designed to upgrade the rural communities to a semi-urban status by providing a communication network and a grand plan of infrastructural facilities equitably distributed to all the geographical components that make up Rivers State (Okowa, 1987, Johnarry, 1987).

The governor went further to describe RAIRDEP as the policy blueprint of accelerated integrated rural development to be undertaken by his administration with the cardinal focus on the following agents of implementation:

Ministry of Works and Transport, the State Directorate of Food, Roads, and

Rural infrastructure, Community Development Committees (CDC) of various villages and towns in the traditional institutions' Areas, and private organisations including clubs, companies, unions, associations, philanthropists among others. On the whole, the overall policy objectives of RAIRDEP could be summarised as:

- a) To create employment opportunities in rural areas by encouraging improved agricultural production.
- b) To maximise the use of existing social, health and educational facilities and to provide new ones where necessary.

It is clear that RAIRDEP was not very successful. The rural areas remain rural in outlook with very few modern facilities and a high level of poverty. The in-coming Governor who took over the state's Administration did not continue with the programme.

"The available literature, published, data, participatory transect walks (PTWs), key informant interviews (KIIs) shows that the Nigeria LNG Ltd has provided several socio-economic development programmes, and constructed several physical infrastructures. Some example of such programs and projects provided the following:- Bonny Educational Programmes, Youth Empowerment Scheme (YES), Micro-Finance Scheme/Thrift and Loan Schemes by NLNG project, Business Development/Advisory Support Services, Bonny Utilities Company (BUC), Right of Way Maintenance Contracts for community members, Nigeria LNG Limited's Direct employment, Taxes and Duties to Government, Other infrastructural facilities provided by the NLNG Bonny vocational center (BVC) and some by Joint Industry Companies (JIC)".

Several projects have been provided by the NLNG project, from which the host communities of the project have benefitted. Some of these include specific community projects provided singularly by NLNG and some in collaboration with the Joint Industry Companies (JIC), comprising of NLNG, SPDC and Mobil. Table 6-11, presents specific community projects accompanying each stage of the NLNG project.

DISCUSSION OF FINDINGS

1. The study findings were consistent with the findings of previous researchers who found that traditional institutions participation is crucial in sustainable community development in partnership with multinationals Holden, Roseland, Ferguson and Perl, 2008; Saleh, 2004; Wild and Marshall, (1999).
2. It was also discovered that traditional institutions in Bonny has been able to adequately transform the socio-economic lives of their environment, with the numerous limitations bedeviling her by the Nigerian constitution.
3. This study also found out that community development advocates for participatory approaches in sustainability as protection of natural and local values as well as executed projects cannot be managed solely by the traditional institutions at the traditional institutions level as there is a need for more buy in by the absentee three levels of Government.

SUMMARY OF THE STUDY

This study non-empirically reviewed the "Traditional Institutions and Community development in Bonny Local Government, 1996-2018". The emphasis of the study was that Traditional institutions have been in existence even before the advent of the colonial masters because of the evolution of different types of administration in the governance and administration of traditional communities in general that brought about the classification of the old system as being traditional while the latter introduced system is known as modern institutions.

The study also discovered amongst others the characteristics of vibrant Traditional Institutions and Community development in Bonny Local Government which is a deviation from the norm, which is poor traditional institutions in other communities due to its inability to adapt, adjust go the problems of Government Initiated Projects in communities in Bonny amongst others and how the traditional institutions have filled the vacuum. The research was summarised, concluded and made adequate recommendations on Traditional Institutions and Community development in Bonny Local Government 1996-2018 were made.

CONCLUSION

Significantly, in Nigeria today, the concept of community development is traceable to the past, perhaps as old as history itself. There is empirical evidence to indicate that before the advent of colonialism, the various communities in what is now known as the present day Nigeria nation mobilised and employed varied dignified efforts towards pulling their resources together to develop their localities or communities. Generally, development is seen as a process of transformation and improvement of the environment to make it more habitable. This implies that development from its inception is a kind of holistic movement and community development is an integral part of this broad value adding process.

However, despite the trumpeted noble objectives of various administrations in Nigeria with respects to community development, there still exist enormous gaps between policy

formulations and implementation and the reality of the actual level of the development of rural communities across Nigeria and Bonny local government in particular. It is this gap that the traditional institutions in Bonny, adjusted and reformed to fill and it started it by planning – by initiating and designing the Bonny master plan and thereafter went further to create development structures – Bonny Kingdom Employment Bureau (KKEB) and Bonny Kingdom Education Trust Fund (BKETF) to implement, monitor and sustain.

The modern institutions have the constitutional backing, funding and capacity to do development projects in the communities but because of bribery, corruption, nepotism and politicisation, the modern institutions at the three levels of Government have failed badly and Bonny is not an exception to the extent that there is no appreciable presence of Government and to address this, to fill this vacuum, the traditional institutions came in and partnered with multi – national corporation to provide basic infrastructure, monitor them and sustain them also.

To achieve this, the traditional institutions adjusted, reformed its methodology, opened up and created institutions for development. The traditional institution could have done more if it is to reform further and carry more people along by opening up the process themore, as there is always room for improvement.

Most leaders of traditional institutions are educated, polished and urbanised and this has helped in modernising the system “Above the local level, some of the more powerful chiefs (or Kings) can influence National Policy debates and to promote Development change. The current Asantehene and Okyenhene (King of AkyenAbuakwa) are both highly educated and very business oriented men. Their power and authority are such that they are often more likely to be listened to than any politician”, Richard Crook (2005).

The same applies to the present traditional institutions in Bonny; they are highly educated, have economic power and have wielded great influence which has helped the system and the institution. Because of this, the federal government of Nigeria had in

various times enunciated numerous national development plans which among other things were aimed at guaranteeing accelerated community development; however, these plans fell flat and communities like Bonny are now stranded and must do the needful in adjusting.

RECOMMENDATIONS

- The state in collaboration with the Bonny traditional institution should engage the rural communities in educational programmes and regular orientation on the need to adapt to change in the communities. This will enhance the educational capacity of the youths and their productivity in Bonny communities.
- The rural development agencies should collaborate more with the traditional institutional to enforce its policy objectives for the development of the rural areas, including Bonny communities.
- The traditional institutions can sensitise and ensure that there should be an opportunity for the rural Bonny poor to access bank facility for farming activities without much restriction through collateral.
- The state should work with the traditional institutions that are near to the people, closest to the grassroots and encourage the banks to establish at least a branch in rural Bonny communities to aid socio-economic development.
- The Government and companies should appreciate the traditional institutions for the good work that they are doing in Bonny, they should be encouraged and given support/logistics like boats, cars and allowances to motivate them to do more.
- The Government at all levels should implement a rural development budget for the development of the rural areas, including Bonny communities to reduce rural poverty in Bonny communities.
- There should be a reform on Bonny cultural right of inheritance and access to farmland and other properties to give an equal and better opportunity to both male and female children.
- The oil and gas multinationals operating in Bonny communities should maintain their oil facilities with best practices and standard operating procedures to avoid pollution of the host communities and seriously be involved in more corporate social responsibility projects for rural Bonny communities' development.
- Activities of the ethnic militias and cult groups/gangs should be checked and controlled by the State Security Agents to reduce violence and suffering of the poor particularly on the sea.
- The government should use traditional institutions to mobilise, sensitise and empower the rural Bonny poor, who are farmers with improved seedlings, farming equipment and train them on new farming skills to improve their farm yields.
- All communities should be encouraged to upgrade the quality of the people they appoint to offices in their traditional institutions.

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