



Publisher

African Journal of Social Work

Afri. j. soc. work

© National Association of Social Workers-Zimbabwe/Autor(s)

ISSN Print 1563-3934

ISSN Online 2409-5605

Licensed under a Creative Commons Attribution-Non-commercial 4.0 International License

Indexed & Accredited with: African Journals Online (AJOL) | University of Zimbabwe Accredited Journals (UZAJ) | SCOPUS (Elsevier's abstract and citation database) | Directory of Open Access Journals (DOAJ) | Society of African Journal Editors (SAJE) | Asian Digital Library (ADL) | African Social Work Network (ASWNet) | Department of Higher Education and Training (DHET) - South Africa | SJR | CNKI - China | Journal Publishing Practices and Standards (JPPS) | EBSCO | DOI

Social work perspective to the Igbo-African Administrative Institution (age grade) and Nigerian Local Government

ONAH, Celestine Chijioke, EZE, Fred O., EJIM, Emeka Patrick & OBALUM, Maureen

ABSTRACT

Right from the beginning of civilization to this present globalization epoch, people have been actively engaging one another via the creation of socio-political institutions to enable them mobilize, organize, govern and administer their society better. With the passage of time, some institutions are either restructured or totally discarded. The reason is basically to guarantee suitable leadership/governance geared towards creating sustainable values for societal development. Some Igbo-African institutions of governance survived antiquity and metamorphosed into useful structures in the modern local government and social work system. Therefore, this article interrogates how the Igbo-African age grade institution particularly survived antiquity and metamorphosed into strategic modern institution in local government administration in a secular state-Nigeria, following the roles of the youths in social work and community/rural and national developments. Sankofa African research method was adopted, leveraging contextual-descriptive analysis on data gathered through historical, documentary, and ethnographic approaches. Ujamaa theory (African community theory) that emphasizes citizens working together and looking after one another, which has been in existence among the Igbo people before colonialism was used in the analysis. Findings revealed that the Igbo-African administrative institution of the age grade system has been integrated into the modern local government system with various names and functions.

KEY TERMS: administrative institution, age grade, Igbo-African, local government, Nigeria, social work, youths

KEY DATES: Received: October 2023 | Revised: November 2023 | Accepted: December 2023 | Published: February 2024

KEY DECLARATIONS: Funding: None | Permission: Not applicable/UJ Grant 1819 | Conflict of Interest: None | Ethics approval: Not applicable/UNZA Ethics Committee/AIEC

AUTHOR/S DETAILS

ONAH, Celestine Chijioke, PhD, Social Sciences Unit, School of General Studies, and the Department of Public Administration and Local Government, University of Nigeria, Nsukka, celestine.onah@unn.edu.ng, onahchijioke@gmail.com

EZE, Fred O., PhD, ESUT Business School, and the Department of Public Administration, Enugu State University of Science and Technology (ESUT), Agbani

EJIM, Emeka Patrick, PhD, Department of Business Administration and Management, Institute of Management and Technology (IMT), Enugu
OBALUM, Maureen Chekwube, Institute of African Studies, University of Nigeria, Nsukka, maureen.obalum@unn.edu.ng
(Corresponding author)

Current and previous volumes are available at:

<https://ajsw.africasocialwork.net>



HOW TO REFERENCE USING ASWDNET STYLE

Onah, C. C., Eze, F. O., Ejim, E. P. & Obalum, M. (2024). Social work perspective to the Igbo-African Administrative Institution (age grade) and Nigerian Local Government . *African Journal of Social Work*, 14(1), 31-39. <https://dx.doi.org/10.4314/ajsw.v14i1.4>

INTRODUCTION

The Igbo nation of the Southeast Nigeria prior to the first contact with the Europeans and the consequent colonialism had already established democratic system of governance with strong institutions deeply rooted in the principles of republicanism '*ikikere ochichi sitere n'aka ndi ana achi*'; egalitarianism '*mmadu nile ra*', acephalouness '*enweghi onye ka ibeya di ka onye isi*', and gerontocracy '*ochichi ndi okenye*'. The Igbo people are republican in nature; and thus very resilient and highly enterprising with dogged spirit of brotherhood and independence. These are evident in the kind of organizational formations, customs, lifestyles, and cultures, believe systems, traditions, and the general worldview of the Igbo nation usually expressed in words like '*Oha*' (the people), '*Igwebuiké*' (unity is strength), '*onye aghala nwanne ya*', (nobody should leave his or her brethren behind), thereby depicting their solid believe in unity of purpose and working together for the general interests of the people in a community, thus serving as the guiding principles for the collectivization of public welfare and rendering of social work by the age grade. This is a raw manifestation of the spirit of republicanism, which this research examines in the context of the Igbo-African administrative system of the age grade formations, by investigating how and why the Igbo-African age grade system survived antiquity to become relevant in the modern local government and in organizing and explaining the importance of social work system in Nigeria.

BACKGROUND

Historically, traditional administrative system existed everywhere in the world. Traditional institutions are socio-politically organized and generally accepted human formations, groups, and individuals that are consciously created or usually inherited from one generation to another. Across societies, traditional institutions are created for the purpose of discharging specific social services and functions to the traditional host community where they existed, before colonialism (Babalola, 2021; Udeagha & Nwamah, 2020). Traditional institutions are locally organized structures of social variables formed to control different fabrics of communities aimed at achieving social cohesion, peace, progress, solidarity, and development in a given society. The British monarchy according to Ipsos (2016) is a traditional administration that dates back to many centuries; anchored on folklores, and British heritage. Akude (1992) averred that as societies evolve, certain basic agencies become essential and evolve alongside in shaping human activities and bringing order and development. Orlu & Achinulo (2017) maintained that traditional institutions are well organized and thoughtfully established system of local administration of the people prevalent in the governance of all African societies, for making and maintaining laws and order towards ensuring development before the advent of the Europeans.

The practical means through which Africans governed themselves prior to the advent of colonialism constitute the elements of traditional institutions, which are vehicles for traditional administration. Nwizu (2010) noted that the authority of the traditional administrative institution/system anchors on well-established belief system in the sacredness of the commemoration of traditions and legality of the status of those carrying out authority within the sphere. African traditional institutions were seriously damaged, annihilated, and thus, many traditional structures of governance were replaced with the western democratic values following the advent of colonialism (Obi-obiora & Asiazobor, 2021; Raimi & Rekiya, 2019). Traditionalism survived partially as they were integrated into the modern democratic government as evident in the traditional rulers or royal fathers with roles in governance structure of today's African societies. However, certain traditional institutions were not permanently destroyed; they currently co-exist with the modern western democratic government (Tsegaye, 2019). Towards this end, the study raised the following objectives:

1. To ascertain how the Igbo-African administrative institution (age grade) survived antiquity and become relevant in today's local government administration.
2. To identify the nexus between the Igbo-African administrative institution (age grade) and social work in social service delivery in local government in Nigeria.

METHOD

The method implicit in this study is Sankofa research methodology (SRM), because it is the most suitable for this work. Sankofa research method advocates that "it's not taboo to go back to the source and fetch what you forgot" (Bangura, 2011, p. 175). Hence, Sankofa African research methodology is all about looking at the past positive African culture, philosophies, identity, history, and world view with the aim of learning relevant lessons that are capable of developing and sustaining Africa in the present modern society that is awash with Western and Euro-centric approaches that many at times do not answer to African problems. For Africa to begin to solve its problems, grow and develop like other continents, Africa must go back to her glorious past - roots, pick up indigenous African practices that are healthy, and jettison unhealthy African practices that are repugnant to equity, good conscience and natural justice, with reformatory mindset, where necessary. Not throwing away the baby and the bath water as the case of Africa after colonialism - this is responsible for the majority of the current problems

ravaging Africa. In the words of Bangura, to “move forward into the future, they need to reach back into their past and take with them all that works and is positive” (p. 175).

This research, therefore, adopted Sankofa African research methodology to reminiscent on the Igbo-African past – age grade system, its survival instincts and dynamic changes that made it relevant in the present day modern world, thus serving as a clarion call for us to acknowledge and uphold the age grade system in the mainstream of social political and economic activities, due to its relevance in today’s modern world. Therefore, age grade system is Igbo-African socio-political and economic model that is strategic in ushering in development, peace, liberty, security, sense of belonging, love, humanism, political participation, and economic empowerment as an answer/model to community/national development and sustenance. Igbo-African age grade system operates through the ubuntu spirit and philosophy of “I am, because you are”. And if you are because I am, then both of us are very important as we need each other and cannot do without each other. Mugumbate & Chereni (2020) buttressed ubuntu as the African philosophy based on collective values and practices of making individuals real human beings by being part of larger community, environmental, societal, and spiritual world through significant relational contribution. Ubuntu is further expressed in Igbo-African phrases such as “*agboko nwammiri onu oji a ufufu* – working together produces great result”.

THEORETICAL ORIENTATION

Ujamaa theory (African Community theory) - is employed where active youth inclusiveness in governance through the various age grades system of the Igbo-African administration is adopted as framework for the analysis. The idea of Ujama theory has been in existence in Africa long time ago, and cannot be credited to a particular scholar. However, Julius Kambarami Nyerere later advanced and popularized the theory. Ujamaa theory entails having a social political culture and its principles that take full delivery of community interest to the citizens through building a cooperative economics structures that enable all the citizens to work together, and look after one another in the spirit of communityhood. Some of the basic assumptions of the theory are (1) the most vital aspect of every society is the community (2) platforms such as institutions and structures must be built by citizens as enablers in advancing community interest (3) citizens’ collective involvement – all citizens should play active roles in upholding the welfare of the community through which their individual interests would be realized. The choice of the theory is apt due to its suitability in explaining and analyzing the contributions and the dominant roles played by the age grades in the day to day activities of local governments; communities, towns, and villages thereby serving as a formidable institution/structure for mobilization and implementation of projects and programs formulated by the people as a viable self-help institutional framework for development of society.

The Igbo-African Age Grade system metamorphosis

Belonging to age grade (*Otu Ogbọ*) system and identifying with their activities are not by force; hence, they operate democratically in line with Igbo customs, culture, and tradition. In this study, the steps in the Igbo-African age grade metamorphosis have been properly identified and categorized into 4 periods in history, to aid our understanding of the trends; intrigues and dynamics that shaped and influenced the survival instincts of the age grade system as an age-old institution of governance in Igbo land relevant in the contemporary society, thus:

(1) Igbo-African age grade in the pre-colonial era:

This period depicts all age grades in Igbo land before contact with Europe and its consequent colonialism. This is the earliest period of the Igbo-African age grade institution. It is the most significant era in the history of Igbo-African administrative system of age grade. Age grade or group system as the case may be is an integral and essential part of the socio-cultural and political structure of the Igbo-African institution that is comprised of all able bodied youths of a given community/town born within a given age bracket, usually within 2-5 years, or 5-10 years intervals, who come together to perform certain social political functions as may be approved by the community/town (Ezenwaji, 2002). Record keeping of peoples’ age were determined and ascertained through the age grades they belong to, or through the age grade that people they were born at the same period belong to. Different age grades exist. Membership to any age grade is voluntary. The essence of an age-grade is the enhancement of members’ well-being and advancement of the entire community interest. Before an age grade takes off, members must have attained certain age. However, the age varies from community to community.

The more the number of age grades in a community, the better for the community. This is because age grades are integral part of development of every Igbo community. At this crude stage in the evolution of age grade, what age grade did included but not limited to contributing resources to build houses for members, assist members finance the cost of their marriage feasts, take turns to cultivate farmlands of members and harvest same during each season of the year, assist members during funeral rites of their parents, building village square, forming and maintaining musical groups and masquerade secret cults used for communities’ entertainment during festivities, ceremonies, and for security purposes, and any other functions that promote the philosophy behind the African

spirit of 'ubuntu'- communalism. Also, age grades engaged in securing territories against invasion of external aggression or internal insurrection, which pre-colonial Africa was known for inter-tribal or inter-communal wars. Thus, age grades were in the frontlines for recruiting able-bodied young men who fought such wars. At this earliest stage, there was no financial/business role for the age grade, because barter system prevailed at this period in the history of African system. Age grade role at this stage was purely for survival and social cohesion functions.

(2) Igbo-African age grade in the colonial era:

The White colonialists did not destroy the Igbo-African age grade institution, because they found it fascinating and thus, useful to them in fulfilling their mission in terms of ushering in development in the colony. However, Achebe (1958), and Ujumadu (2017), posit that the Igbo of Eastern Nigeria, for example, have a culture of segmenting into different age grades, which are used for battle to defend their communities, if the need arises. In line with this, it is apparent that community management undergoes division of labour by assigning task to different age grades. Age grade being a well-articulated social institution of the youths is the active force and engine room for the enforcement of collective decisions of communities and discharging of social duties that require vigour, skill, talent, intelligent, courage, energy, and creativity, which are the hallmarks of the youths.

The significant roles age grades performed during colonialism cut across every vital Igbo social fabrics and strata of human societies, thereby touching lives in amazing ways via their guarding the 'Igwe'- Chief palace, maintenance of village square, construction of community market, construction/reconstruction of feeder roads, cleaning of streams, security functions as appointed to work with and guard the warrant chiefs introduced in Igbo land which were hitherto unknown to the people were all developmental oriented strides, projects and services rendered to the various communities by the age grades during colonialism. Age grade formation survived colonialism, because of the significant roles it played when local government was first created by the colonial regime, which quickly integrated and utilized the already organized Igbo age grades into the mainstreams of their politico-administrative system, while other regions and ethnic groups which did not have such structure on ground struggle to integrate the youths in the scheme of things in their various local governments. So, the age grades under different names and structures became applicable to colonial local government system in absorbing or employing youths with skills who worked with the colonial masters (Achebe, 1958).

The members of age grades cooperated with the White people and thus participated in education program provided through colonialism by the Missionaries – Churches in Igbo land. This helped them acquire knowledge and skills, European values, language, and modernization that equipped them to work seamlessly with the White (Achebe, 1958), engaged in radical nationalism movement that decolonized Africa, and also assumed politico-administrative power of the state when the colonialists finally left.

(3) Igbo-African age grade in the post-colonial era:

In fact, this era witnessed massive surge in the formation of age grades across Igbo land. This is because of its inherent usefulness, preservation, and successes recorded during the pre-colonial and the colonial eras. The people strongly began to identify and consolidate age grade formations since the Western colonialists who destroyed other social fabrics and institutions of governance did not tamper with the institution of the age grade, which is believed to be on account of its relevance to governance and development. The positive results are evident in the many self-help community projects and infrastructure age grades executed in different communities in Igbo land with little or no government support in the post-colonial democratic local government system within the 1960s-1980s. This is so because initiation and completion of projects is a major qualification to celebrate birthday anniversary of age grades thereby motivating each age grade to engage in annual or biannual community development projects (Ifechukwu, 2010). Age grades, therefore, engage in healthy competitions among one another in the execution of community development projects and programs in Igbo land.

Many age grades identify projects and completely execute them. Others in conjunction with the community execute certain projects and programs that benefit the people and the community at large (Obodoechie, 2011). This period is when age grades began to build schools in Igbo land, hospitals, and engage in economic functions like apprenticeship training of the members and non-members for the welfare purpose of developing communities. The economic role of the Igbo apprenticeship system helped the Igbo nation to rebound quickly after their defeat in a civil war with Nigeria between 1967-1970 (Ekekwe, 2021). Thus, different age grades took up the roles that speedily developed Igbo land by rebuilding the war torn Southeastern Nigeria through massive self-help developmental oriented projects and programs.

(4) Igbo-African age grade in the contemporary era:

This is the modern era in the history of the Igbo-African age grade system beginning from the 1990s – till date. It depicts the full integration of age grade into the mainstream economy and socio-political activities and operations in governance. This is prominent in the massive intensification of stakeholder capitalism practiced by the Igbo

people centuries ago (Ekekwe, 2021). This era marks the beginning of massive youth inclusiveness in businesses, and in politics that birthed the ministry of Youths and Sports Development, youth parliament, youth wings to political parties, youth empowerment organizations, and community development programs championed by recognized nongovernmental organizations of youths of different age brackets in partnership with the government. This era saw the transformation of age grades into social clubs, meetings, and certain organizations/associations with powerful influence in governmental policymaking process and implementation. Example of age grades turned into social club is the Peoples Club of Nigeria mentioned by the late Igbo popular High Life musician, Oliver De Coque in one of his popular songs.

Fafunwa (2004) noted that they (age grades) were also used for educational purposes, citizenship training in general for political activities. The author further noted that the age grades sometimes levied themselves to raise money for some important community projects, acting as village police and executive agents for the supreme governing body of the town or the village – the town or union – enforcing penalties and collecting fines imposed on individuals or sections of the community by the union. They checkmate excesses in communities through enforcing civil laws, or providing security by arresting offenders and handing them over to the police in criminal matters. In terms of security services, the age grades still perform the functions of protection of the land, life and property. Widjaja (2001) noted that newly created age grades prove their worth by defending the host community from traitors and enemies. This in the long run enhances peaceful co-existence and harmonious co-operation in various communities that made up local governments which triggers social progress. Police cannot be found everywhere in Nigeria, especially in the rural communities. Hence, age grades assist in terms of maintaining security, law, and order.

In recent times, the age grades have diversified their roles to include newer activities, which aid development/modernization such as in areas of economy, education, health, and politics. Igbo people, therefore, practice wealth redistributions through stakeholders' capitalism championed by age grades. Ekekwe (2021) noted that the "*Igbos are known for the Igbo apprenticeship system (IAS), a communal enterprising framework where successful businesses develop others, and over time provide capital and give away their customers to the new businesses. The implication is that few businesses grow to become very dominant, since they keep relinquishing market share, and in doing so, they accomplish one thing: a largely equal community where everyone has opportunities, no matter how small*". Ndukwe (2015) tracing the trends in the changes that led to the survival of the Igbo-African age grade system argued that age grades are now well organized with written laws, codes of operations and their names changed to clubs to fit their pattern of operation and objectives. In the same vein, Nwankwo (2004) noted that the functions of age grades have been elaborately redesigned to provide solutions to the contemporary challenges of today's society. All these are done by the modern age grades voluntarily to help members and to develop communities thereby helping local governments discharge their statutory functions of developing rural communities.

The nexus between Igbo-African administrative institution and local government system: a social work perspective for social service delivery

African administrative institutions have no doubts played crucial roles and contributed immensely in the creation, growth, development and sustenance of modern local government system in Nigeria. African institutions and their settings are the integral key factors on the bases, foundations and principles for the creation or existence of local government and its administration. This is predicated on the fact that local government system has a practical expression in the type of socio-cultural proclivity, norms, customs; and the general life-style prevalent in a place (Udenta, 2007), which culminates in institutional nativity, traditional elements or means of identifications constituted in the administration of a people within a given local government area. African administration is grassroots oriented-administration just like the local government all over the globe is saddled with, except a few urban local governments in which their services and approaches are still diversified and community-based, within the framework of local government approach.

Emphasis is placed on youth participation at all levels in Igbo society, through community development service avenues in which individual youth belongs to age grade system, where they gradually take responsibilities in active public life. This is a social work perspective to social service delivery. This is because social work is an embodiment of usually nonpaid humanitarian services that are voluntarily rendered by 'social workers' for the benefits of mankind and development of society. Social work therefore, delivers social services that solve community problems (Farley et al., 2010). Social work according to Taiwo (2006) is anchored on the socio-economic and political customs prevalent in communities where social work services are rendered. Thus, social work is an avenue to deliver social welfare programs to the citizens through social policy (Igweonu & Onu, 2018). Hence, it is from belonging to age grade system and active participation and identification that one learns social life; social work, and acceptable behavioral conducts to function and to render social work or services in Igbo communities.

The people are the custodians of African institutions. The unwritten history of the Africa is embedded in the institutional and operational governance frameworks. They provide the base that shapes the superstructure upon which societies and the modern local government revolve on in developing countries. In fact, in this part of the world, life generally revolves around African and modern institutions co-existing side-by-side, which Riggs (1964) identified in his theory of Prismatic societies traceable to what Riggs (1980) observed to be inherent in the ecology of the public administration existing in all developing societies. British was able to introduce indirect rule system in their colonies, and appointed warrant chiefs in Igbo land to assist them administer the vast territories of Nigeria, because of the already existing, functional and useful socio-political fabrics tied to African governance structures they met on ground. Through the indirect rule approach, the African rulers were officially launched into the mainstream politics to form a link between African system of governance and modern governments, especially in the grassroots - local governments. This is the genesis of local government system in Nigeria, and the consequent reforms aimed at bringing government closer to the grassroots.

DISCUSSION

Age grade as a viable institution in Igbo land is very old. However, it has survived up to centuries and metamorphosed into unobjectionable structure in the present day local government system in Nigeria, through social service delivery. Modern institutions such as political parties, churches, secular state, etc. now have youth wings composed of different age brackets. Howbeit, these modern age grades now have new names and structures though with their fundamental roles unchanged, even though they acquired new functions in addition to their main functions epitomized in the Igbo society (Nwankwo, 2004). This is supported by the empirical evidence in the trends on how the Igbo-African age grade institution metamorphosed into valid and useful structures in local governments in Nigeria through community development, and the economic roles of youth empowerment and wealth redistributions through stakeholders' capitalism (Ekekwe, 2021; Ndukwe, 2015). Various town unions, town hall meetings, youth parliaments, neighborhood watch (security), self-help projects and programs, youth wings of political parties, community policing, etc. existing as integral parts of various local governments' structures in Igbo land evolved from different age grades from different communities where memberships are drawn from among the interested age grades and individuals.

The Igbo administrative system was highly decentralized with authority vested in no single individual. Rather, authorities are deposited on several institutional frameworks that democratically service the needs and interests of the various communities in Igbo society. Evidence to this abounds in the popular Igbo phrase known as '*Igbo enwe eze*', - meaning that the Igbo had no one particular king that ruled over the affairs of the entire Igbo nation. Hence, everybody is equal partner in community development and nation building, which is the spirit driving social worker in rendering social services. Authority in pre-colonial Igbo society was highly diffused and properly segmented (Asadu, 2017) as evidenced in the formation of different institutions; and age grades, which are also replicated in today's local government structure as seen in the executive, legislature, civil service cadre, and other institutional frameworks, and social groups. Therefore, the Igbo nation has administrative institutional mechanisms created for governance of their society towards servicing the public interests for the sustenance of the society. The Igbo traditional institutions are broad and integrated into the social system and cuts across all social strata that all persons have roles where they fit in the governance of their society (Okolie et al., 2006; Okolie, 2000). This explains the social work dynamics, and the nexus between the Igbo institution of governance and local government system in today's Nigeria.

The Igbo-African age grade, an administrative system originates and revolves around the traditions of the people (Orlu & Achinulo, 2017; Babalola, 2021), and the sources of their power, authority, and legitimacy are from the tradition of the people – Ubuntu spirit (Nwizu, 2000; Ojo, 1979). Traditional institutions are the agents or organs through which traditional administrative services are delivered to local geographical settings, in line with the norms, precedents, age-old customs, culture and native aspirations of the host communities in a given society. This is the social work perspective that established the link between Igbo-African administration and local government through community service delivery engaged by the age grades – youths (see Ezenwaji, 2002). However, before the advent of the Europeans as colonial masters, the structures that were leveraged by the natives, through the natives and for the natives to advance the course of administration (pre-colonial government/leadership) of a people are known as the traditional administrative institutions (Iwarimie-Jaja & Raimi, 2018; Asadu, 2017; Onyeneho, et al. 2017). Thus, the Igbo-African age grade, an institution survived antiquity functioning through ubuntu to deliver social services to various communities, using able bodied age grades for different roles that develop society.

CONCLUSION

Age grades in Igbo-African administrative system or institution of governance defied all odds and survived antiquity thereby metamorphosing into useful structures and relevant agencies in the modern society through

bringing development and social service delivery in communities. The youths are now recognized and saddled with sense of belonging by engaging in active social work, and political responsibilities, which prepare them for higher positions both at state and federal leadership roles. This gave birth to the ministry of youths and sports development as exists today in Nigeria, and many countries of the world. The roles of the age grades are performed as a social work–community responsibility service for development. This study suggests more inclusion of youths in politics, governance and national development programs, as they have learned and demonstrated leadership skills through numerous self-help projects implemented in various communities. Each institution of governance should absorb and integrate more youths in its leadership role.

REFERENCES

- Achebe, C. (1958). *Things fall apart*. New York: Anchor Books.
- Akude, I. (1992). Traditional agencies and rural development in Nigeria, In: Michael Olisa et al (eds.). *Rural Development in Nigeria: Dynamics and Strategies*, Onitsha: Meks Publishers Nigeria.
- Asadu, I. (2017). First Class in Government for Schools and Colleges. Nsukka: Great AP Express Publishers Ltd.
- Babalola, O. E. (2021). Conspectus of age-grades system in Ikere – Ekiti. *Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS)*, 4(2), 479 – 488.
- Bangura, A. K. (2011). *African-Centered Research Methodologies: From Ancient Times to the Present*. San Diego: Cognella.
- Ekekwe, N. (2021). A Nigerian model for stakeholder capitalism. *Harvard Business Review*. <https://hbr.org/2021/05/a-nigerian-model-for-stakeholder-capitalism> (accessed 3-6-2022).
- Ezenwaji, I. (2002). *Traditional Administrative System in Nigeria: A Study of Selected Nigerian Societies*. Enugu: Institute for Development Studies, UNN, Enugu Campus.
- Fafunwa, A. (2004). *Learning Among Peers*. Akure: Satelight Publications Ltd.
- Farley, O. W., Smith, L. L. & Boyle, S. W. (2010). *Introduction to Social Work*. Essex: Pearson education Inc.
- Ifechukwu, J. A.O. (2000). The Umunna experience to dispute resolution in traditional Africa: The Igbo experience' In: Ifechukwu, J. & Okenimkpe, M. (eds). *Proceedings of International Conference on Conceptualizing African Approach to Management*, UNILAG, 2000; pp. 197-210.
- Igweonu, O. & Onu, J. (2018). Social work and social problems. In E. John Eze (Ed.). *Social Science Perspectives to Peace and Conflict Voleum. 1 Revised Ed.* (pp 203-215). Enugu: San Press Ltd.
- Ipsos, M. (2016). Monarchy popular as ever ahead of Queen's 90th Birthday celebrations. www.ipsos.com/ipsos-mori/en-uk/monarchy-popular-ever-ahead-queens-90th-birth-day-celebrations (accessed 16 March 2020).
- Iwarimie-Jaja, D. & Raimi, L. (2018). Governance, social order and development In Nigeria. *Port Harcourt Journal of Social Sciences*, 8(2), 110-127.
- Mugumbate, J. R. & Chereni, A. (2020). Now, the theory of ubuntu has its space in social work. *African Journal of Social Work*, 10(1).
- Ndukwe, C. (2015). Changes and continuity in age grade practices in Nigeria: a study of the Igbo traditional and modern administrative system. *Journal of Policy and Development Studies*, (9)3, 176 – 184.
- Nwankwo, B. C. (2004). *Authority in Government*. (Revised edition), Lagos: African Fep Ltd.
- Nwizu, G. (2010). *Eminent Administrative Thinkers: From Taylor to the Present Day*. Okigwe: Marco Printing Press.
- Obi-obiora, H. & Asiazobor, C. (2021). The role of traditional institutions in local governance in Nigeria. *African Customary and Religious Law Review (ACARELAR)* 2 (2021).
- Obodoechie, O. (2011). *Global Co-operation: Nigeria, International and Comparative Co-operative Systems*. Enugu: Chimex Publications.
- Ojo, J.O. (1976) *The Changing Role of Traditional Rulers in the Nigerian Political Set-Up*. Ibadan: University Press.
- Okoli, F. C. (2000). *Theory and Practice of Local Government: A Nigerian Perspective*. Enugu: John Jacob's Classic Publishers Ltd.
- Okolie, D. O. & Eze, F. E. (2006). *Local Government Administration in Nigeria: Concepts and Applications*. Enugu: John Jacob's Classic Publishers Ltd.
- Onyeneho, et al. (2017). *Nigerian Government and Politics 1: A Dynamic Approach*. Enugu: John Jacob's Classic Publishers Ltd.
- Orlu, A. & Achinulo, E. (2017). Traditional administrative system and the politics of land management in Akpor Kingdom, in Rivers State, Nigeria. *Journal of Political Science and Leadership Research*, 3(2), 56 - 73.
- Raimi, L. & Rekiya, A. (2019). Governance and social order in traditional societies: Lessons for modern political institutions in Nigeria. *International Policy Brief Series, Social Science and Law Journal of Policy Review and Development Strategies*, 7(1), 100-114.
- Riggs, F. (1964). *Administration in developing countries*. Boston: Houghton Mifflin Company
- Riggs, F. (1980). The Ecology and context of Public Administration: A Comparative Perspective. *Public Administration Review*, March/April.
- Taiwo, O. O. (2006). The role of social legislation in social policy practice. In L. Oluode, F. Bammeke, & D. Durawade (Eds.). *Reading in social work* (pp 68-80). Lagos: Latoms Nigeria Enterprises.
- Tsegaye, T. K. (2019). Contemporary local governance and indigenous institutions: The case of the Sidaama, Southern Ethiopia. *Africa Review*, 11(1), 77-94.
- Udeagha, N. and Nwamah, G., 2020. Ethno-Religious Sentiments and the Need for Restructuring in Nigeria. *Advances in Social Sciences Research Journal*, 7(8), pp.17-34.
- Udenta, J. (2007). *Local Government: A Comparative Perspective*. Enugu: New Generation Books.
- Ujumadu, V. (2017). Age grades as facilitators of development in Igboland. *Vanguard Newspaper*.

<https://www.vanguardngr.com/2017/10/age-grades-facilitators-development-igboland/> (accessed 5-2-2021)

Widjaja, M. (2001). Igbo Culture, Igbo Language and Enugu - Igboguide.org <http://www.igboguide.org/HTack.htm> (accessed 10/6/2020).