

Comparative Analysis of Land Use Act Using Traditional Method of Nnewi North, Anambra State, Nigeria.

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Abstract- *This paper examine the land tenure practices in traditional system of Nnewi community which is the only community in Nnewi North local government Area, Anambra state, comprising four quarters .Some elders and community leaders were interviewed. Also secondary data were obtained from text books, journals and other published and unpublished online materials. This paper identified how land was acquired traditionally and the reasons for land acquisition/ownership in traditional channels of settlement of land dispute in Nnewi North. It concludes that the pattern of land tenure system practiced in Nnewi North was one carefully drawn with all organized system of land dispute resolution which has strata and jurisdiction. This system has been in existence as far back as 11 century AD even before the coming of the British with their system of land tenure. The government should revisit the method of land holding in the country and to take drastic measures to address the inequities.*

Indexed Terms- *Land Tenure System, Land use Act 1978, Communal Land, Land Acquisition Traditional Method.*

I. INTRODUCTION

Land is an indispensable natural resource to man because on it human activities take place. As activities of man increases the demand for land increases. Land is part of the culture of a people both at individual and communal level they are willing to fight an defend it. Throughout history the ownership of land has often been a sensitive and politically controversial issue. Perhaps one reason for this, is that land is unlike other commodities that can be bought and sold in the that it is fixed in location.[1] Land for the Igbo people has economic, socio-politically and religious connotations as it is regarded by the people as a sacred gift from God for the good and maintenance of all members of the

communities dead or alive. Thus, it is generally believe that “Land belong to a vast family of which many are dead, few are living, and countless members are still unborn”.[2] The living only hold land in trust for the benefit of their ancestor, themselves and generations yet to come [3]it also identified satisfying economic need, profit, independences, prestige and political power, continuity and social benefit as the motives of owning land among the Igbos.

Land is known to have spiritual conation and value amongst the Igbos with Nnewi as no exception. Land is seen as the home of those ancestors who, more often is realized, play an active and important part in the daily life of those still living. Nnewi Kingdom is also known as Anaedo meaning the land of Gold (The Supreme deity and goddess of Nnewi). There are instances in the study area where land is seen as a deity itself. For instance Edo is the supreme deity of all the Alusi (Igbo: Deity) in the Anaedo country (Nnewi). The central shrine of this unifying Alusi is at Nkwo Nnewi, the central market. There are four other deities in Nnewi:Ana (meaning Land), Ezemewi, Eze and Ele.

According to [4] Land tenure is the relationship, whether legal or customarily defined, among people, as individuals or groups, with respect to land. Land tenure is an institution, that is, rules invented by societies to regulate behavior. Rules of tenure define how property rights to land are to be allocated within societies. They define how access is granted, they rights to use, control and transfer land, as well as associated responsibilities and restraints. Land tenure systems determine who can use what resources for how long, and under what conditions land markets exists when and wherever it is possible to exchange rights in land, usually for agreed amounts of money or other considerations. The commercialization of Nnewi has increased they demand for land for various uses. Thus making land in Nnewi a very tradable

commodity. Agbo Edo, a forest land which belonged to Edo.

Nnewi deity, was cleared to make way for the development of the market was called Nkwo Nkwo Nnewi market. The development of this market was instrumental to the fast development and boom of commercial activities in Nnewi.

The transitional system of landownership in Nnewi includes, communal land (Ana Obodo), village land (Ana Ogbe), clan land (Ana Umunna) and Ani Alusi, the one dedicated to the goals. The individual and family land tenure is alien to the traditional land tenure system in Nnewi as they are derived from the Ana Umunna. The land got from the Ana Umunna become personal land to the new holder and family land (Ana Ezinulo) to the sons of the new holder. In the traditional land tenure in Nnewi, most Nnewian get a portion of land ubi (out-station garden) where they usually cultivate their farm products.

II. LITERATURE REVIEW

2.1 Historical Background of Nnewi

The origin of Nnewi can be traced back to 11 century AD, The town is named after “Ewi” which means a rabbit and “Nne”, or mother, meaning mother of rabbits . Nnewi North is structured into four quarter- Otolo, Uruagu, Umudim and Nnewichi –named after tribal descendants headed by Obi, the Chief of the Quarter Nnewi was the eldest of four sons of Ikenga and Maku, whose four sons respectively. According to oral historians, Orafite and Ichi who are descendants of Ikenga founded the two other adjoining settlements. The traditional ruler of Nnewi is called the Igwe and traditional stool is purely hereditary.

His Royal Highness Kenneth Orizu 111 is the current Igwe of Nnewi, he presides over the affairs of Nnewi. He is assisted by the traditional rulers (Obi’s) of the other three quarters;Uruagu, Umudim and Nnewichi. History revealed that Nnewi was known for trading economic goods and slave in the 14th to 19th Cenutry due to external influence of the British and the Europeans in west Africa. The slave trade paved way for Christian , missionaries/ who followed British colonial administrators to evangelize. The activities of the missionaries and British Colonists brought about

western civilization in the town . it was said that Christianity brought about a lot of positive change which was germen to the development of the town . Also, the Nigerian civil war of 1966-1970 contributed to the growth of Nnewi, like other towns in Igbo land, are predominantly Christian .

However, there still exist a small number of traditional worshippers among the population. Traditional and norms of the Igbo’s regarding patriarchy, marriage, land, culture ceremonies and activities and outlook on life are still upheld in some sectors of the community.

2.2. THE CONCEPT OF LAND

Postulated six concepts of land to include ; Physcial, Economic, Legal, Socio-political, Spiritual and Abstract . He opined that the meaning of land can be best explained through the conceptual framework expressed by the major players in land use decision namely economists, lawyers, geographer, supernatural persons and governing institutions.

A. The physical concept

physical land is concerned with the natural environment in which man finds himself and the nature and characteristics of various resources with which he must work . It comprises the physical solum (soil) and all man made resources and environment on land together with the sub-surface and supra-surface areas of the earth surface. It take account of the vegetation, sunshine, rainfall and topographic feature e.t.c that either help or hinder man in his use of land.

B. Economic Concept

Land in economics refers to the entire natural and man-made resource, which possession of the earth’s surface gives control over. Land is seen as a factor of production as well as bedrock of all wealth, classical economists see land as space, factor of production, consumption good and capital.

C. Legal concept

The legal concept of land quantifies the abstract concept of land determines the quantum of the rights and interests, which somebody may claim over land.

D. Abstract Concept

This concept is built on the abstract or invincible attribute of a proprietary land unit, the decision making unit of the land.

According to Reference [4] the proprietary land unit, is created by the prevailing land tenure system. The abstract elements of land are invisible attribute of a proprietary land unit, which greatly influence the basis for economic use of the physical land.

E. Socio-Political concept

This concept deals with humans element of land. It looks at land as situation pertaining to people from the community as against the physical environment. It tries to classify the geographical location of land or territories into political unit or socio-political entity. Typical socio-political group in any community include: family unit, village/community/ kingship, town, country and continent.

F. Spiritual/Religious Concept

The acceptance of the concept of land Depends on the belief of people, throughout the world, people have always attached certain things to land ,which often make it to be sacred. The Igbo's of Eastern Nigeria view land as a deity. It is the belief of the people that as a deity land exercise inherent control over the people.

2.2. Traditional methods of land Acquisition

The tenure ship of land differs slight from society. Reference[7] indentified first settlement ,conquest, customary grants, gift, inheritance and sales as methods of land acquisitions.

- A. First Settlement: A settler or group of settler such as a community or family who settled down first on a parcel of land free from any other adverse owner. Most lands were originally acquired through this means. For instance history has it that Nnewi in the 11AD.
- B. Conquest: community/village wars were used as means of acquiring land in the pre-colonial times. Acquisition of land by conquest was possible under the native laws and customs. The conqueror became the owner land .This is no longer obtainable in most places including towns and communities in Nigeria.
- C. Customary Grants: this is process whereby the community through the community heads issue

land to individuals, usually, members of community. Land is only granted to the male children who were ready to build where they will live with their families. Currently due to scarcity of markets or town halls.

- D. Gift: this is the transfer of land from one person to another without the payment of any consideration. The community or an individual can gift land especially for development purposes. For instance His Royal Highness Igwe Dr. Kenneth Onyemaeke Nnayi Orizu 111 donated most of the land used for the established of the college of health sciences Nnamdi Azikiwe, Nnewi.
- E. Inheritance : This is one of the predominant methods of land acquisition. It is the devolution of land from one person to another, especially from a father to a son . In most Igbo traditionally communities with Nnewi as no exception, the Aniobi/ fathers compound where he lived) is inherited by the Diokpala(first son). If the father has other lands he issues them to his other sons, if the father has other lands he issues them to his other sons, if he does not have any other land the compound is large enough, his other sons can get portions of its for development of their own houses. The particular portion where the father developed his own house(Aniobi) is inherited by the first son. Likewise in some communities like Nnewichi, if the mother kitchen was built outside the main house (just as we used to have it in the old traditional setting the last son is expected to inherit the mother's kitchen and out- house(Animpuke).
- F. Sale: This is the transfer of interest in land by a seller to a purchaser for some consideration. This consideration could be in the form of money and/ or other items such as kolanuts, goat and palm wine.

DEMAND FOR LAND

In traditional Nnewi communities land is required for various purposes which indirectly affect the tenures system and they includes: housing, farming, recreation, worship and other uses. The following are the reasons for the demand for housing.

i. Housing

Land has always been demanded for the provision of shelter to man. The increase in economic activities in

Nnewi due to the presence of Afia Nkwo(Nkwo Nnewi market) and other economic and social institutions has led to increased population and hence more demand for land for housing and other purposes.

- ii. Farming: traditionally in the past the Nnewi community was known for peasant farming which helps them to take care of their families. Each household usually had the Ana mbubo, which is a garden around the house where daily food items are cultivated such as bitter leaves, pumkin lease and paper. It also served as a place for the disposal of bio- degradable waste such as kitchen waste and dry leaves. Individual households also had the Ana ubi (out-stationed land) where they do their main farming and cultivate crops such as cassava and yam.
- iii. Recreation: Nnewi has various village square which are used for social gather .These village squares are still in existence .There are village square located in the various palace of the obis (kings) such as obi Otolo, Obi umudim, Obi uruagu and Obi Nnewichi. The villages in these four quarters(communities) also have their various smaller Obis which also have market squares. For instance Nnewichi has obi Oduda , Obi Abubor, Obi Okpuno and obi Obiafia. The various shrines also have their squares where the traditional worshippers gather.
- iv. Worship: Nnewi still accommodates many shrines and churches some of these shrines are as old as Nnewi itself, since 11AD. Few persons are still traditional worshiper and make use of these shrines. Some examples of the shrines are : Okwuana in umanuka Otolo nnewi, Okwu ezemewi in Abubor Nnewi, Okwuogwugwu in Okpuno Nnewi, Okwumkpukpa in umuenem Otolo Nnewi and many others.

2.3. CLASSIFICATION OF LAND TENURE IN TRADITIONAL NNEWI SOCIETY.

Historically, in Nnewi land was held communally, however this pattern of land ownership or land tenure has given way to individually held pieces and parcels of land. the tenure system in traditionally Nnewi society is a peculiar one; however for the purpose of this work, different tenure practices in traditional Nnewi society may be seen as discussed below:

1. Communal Land Tenure (Ana Obodo): The Communal land tenure laws in Nigeria. This is

evident in the various lands dedicated for various communal use and which includes the village squares, the shrines, the market and other land dedicated for farming purposes . Historical evidences has shown that Nnewi in the past fought wars just to increase her size of communal land. One can gain access to community land by being a member of the community. In this type of tenure the land is owned by the entice Nnewi communities which can be shared among the four quarters/communities ;the four quarters, an example is the Nkwo Triangle. The Nkwo Triangle being owned by the entire Nnewi community is held in trust and administered by the Igwe Orizu of Nnewi together with the other three obis, while the lands owned by the individual quarters are held in trust and administered by the Obi's of those quarters, an example is the AniNkwo Nnewichi which is administered by the Obi of Nnewichi.

2. Village land(Ana Ogbe): the various community/quarters lands can further be shared among the villages that make up each community/quarter while some are retained as community land. village land emanates from the community land. The village comprises of different clans(Umunna), the umunna comprises of larger extended families. For instance in Nnewichi community there are villages which include: Oduda Nnewichi,abubor Nnewichi, Okpuno Nnewichi and Obiofia Nnewi. Each of the four trust and administered by the Obi's of the various villages.
3. Clan land(Ana Umunna)This emanated from the Aniofbe: The various village in Nnewi has various clans for instance Oduda Umunna Enenwu and Umunna Ezechiedo. These six clan all have their own land, which they allocate to member of their clan if need be. The umunna has an elected head known as onyeisi umunna(Chairman of Umunna), he spear heads the activities of the umunna including land matters works with the isi okolo also known as Onauto, who collects utu (Levis) from members of the umunna, who is also the head of the village and thereby the head of umunna Ezekwolobi, that is ,the obi of Ezekwolobi, is also the obi Oduda . He is charged with resolving land disputes among any member of the clans under his village.

4. The family land (Ana Ezinawo): Some family land emanates from the clan land. This is so because when a man is allocated a parcel of land by the Umunna, the allotted land is also inherited by his sons. Family land is owned by a family in a certain prescribed manner by the head of the family which is usually the oldest members of the family. He holds the same in trust for the rest members of the family. Despite the fact that the family head possesses the right to family land, he cannot take decisions in respect of the land such as alienating, leasing or disposal of the land without the consent of the principal members of the family before taking decision on land. In the Igbo tradition all sons are entitled to their father's compound with the eldest son acting as a caretaker until all the other sons have built their own house and vacate the compound which now wholly belong to the eldest son. There is also the following:
 - i. Ana Iru Ezi (front view of compound): This is also known as the Obi and is the exclusive birth right of the eldest son (Di Okpala)
 - ii. Mkpuké: These are huts built for wives behind the compound which usually includes the woman kitchen. The last son of the woman inherits his mother mkpuké.
 - iii. Uzo Mkpa: These are small track roads between the compounds which usually link the compounds of extended families. In modern times, most of these tracks have been closed by block wall fencing.
5. Individual Land Tenure: The individual land emanate from the family land, where a father shares his land amongst his sons it becomes individual land. This individual land can also turn out to become family land if it will be further shared by the grandsons.

DESCRIPTION OF THE TRADITIONAL METHOD OF LAND TRANSACTION IN NNEWI

In the olden days land was not seen as a tradable commodity in Nnewi but was seen as a commodity that can be given, hence the saying "Adihi ere ana ere, ana enye ya enye" one can give another land with the promise that the person will bury him and perform all burial rites upon his death. Another instance could be a man giving his land to a rich man with the promise that the rich man will train his child in school,

likewise, before the coming of the British the people of Nnewi practiced traditional mortgage (Igba Mbibi); where one could use his land as collateral to take loan from another and gets back his land after payment. Such arrangements were done through oral evidence and in the presence of a witness(es).

In Nnewi land could be given to some one who is not a member of the community but land was not given to women including women that are indigenes of the community (Umu Ada). There are three major items that must be present in every traditional land transaction in Nnewi, they are : eight kolanut(Oji mkpuru Isato), plam wine and goat , if a goat is killed, it means that the purchase bought the land out rightly. The purchaser of the land takes a full leg of the goat while the seller takes the other parts of the goat. Some of these customary practices are still in practice, land sellers still demand for kolanuts and goat (Ewu Ana) as part of the consideration for the sale of their land.

TRADITIONAL METHOD OF RESOLVING LAND DISPUTE IN NNEWI

Land has always been a subject of dispute in our society. This is not just peculiar to the Igbos but in found among different tribes and people all over the world both in traditional and modern settings. Land dispute in Nnewi can be settled according to the customs and traditions of Nnewi people, especially where such dispute is among indigenes and the land is held customarily. There are hierarchies in the settlement of land disputes in organization has been in practice even before the coming of the British that brought the received English Law and its court System.

Land disputes among members of the same extended family are settled by the Ime Nne (Larger Family) which is spear headed by the eldest man in that extended family. If any party is not satisfied with the judgement at this level, he can take (appeal) the matter to the Umunna presided by the obi of umunna or the chairman of the umunna, if he is not satisfied at this level, he takes it to the quarter/ community (presided by the obi of Nnewi and this is the final level .If the dispute is among kinmen (Umunna), it starts from the umunna level up until it gets to the Igwe. If it is among members of different quarters, then the dispute can

only be settled by the Igwe. Also parties can not jump a strata of settled by the Igwe. Also parties ca not jump a strata of settlement , it is expected that parties in dispute must have harnessed the lower strata before going to a higher authority.

Likewise, the location of the land in dispute determine which traditional ruler has the right / Jurisdiction of settlement. The Obi of Nnewichi cannot settle land matter in umudim, neither can the obi of oduda settle a land matter in Abubor . It is also necessary to note that the Igwe. Obi's and family heads do not settle this land matters in Isolation, they work with other members of their cabinet/elder in the settlement of land dispute and other disputes.

2.4 LAND USE ACT OF 1978

Land use Act No.6 of 1978 was promulgated into lawi. with effect from 29th March, 1978 as the nation's landii. policy document .Since then, it has remained so in the country till date. To all intents and purposes, the Act regulates the ownership, alienation , acquisition, administration and management of land within theiii. federal republic of Nigeria . iv.

Section1of the land use Act vests all land comprising the territory of each state in the Federation of Nigeria in the Governor of that state and such land shall be held in trust and administered for the use and common benefit of all Nigeria in accordance with the provisions of the Act. v. vi.

Section5(1) of the Act empowers the Governor of the state to grant statutory right of occupancy to any person for all purposes in respect of land, whether or not in an urban area and issue a certificate of occupancy in evidence of such right of occupancy invii. accordance with the provision of section 9(1) of theviii. Act. Also section5(2) of the Act provides that "Upon the grant of a statutory right of occupancy in accordance with the provisions of subsection(1) of this section, all existing rights to the use and occupation of the land which is the subject of the statutory right ofix. occupancy granted by a Governor is presently thex. highest right to land in Nigeria. This right of occupancy granted by a Governor is presently the highest right to land in Nigeria. This right of occupancy is a right which allows the holder to use or occupy land to the exclusion of all pother persons

except the Governor and is granted for a maximum holding period of 99years, subject to the payment of ground rent fixed by the Governor throughout the holding period.

Section 21and 22 of the Act prohibit alienation, assignment, mortgage, transfer of possession , sub-lease or otherwise however customary or statutory rights of occupancy in Nigeria without the consent and approval of the Governor of the state where such right of occupancy was grant. The provisions of sections 21 and 22 of the Act are as follows:

Section 21, it shall not be lawful for any customary right of occupancy or any part thereof to be alienated by assignment, mortgage, transfer of possession , sub-lease otherwise howsoever:

Without the consent of the Governor in cases where the property is to be sold by or under the order of any court under the provisions of the applicable sheriffs and civil process law; or .

In other cases, without the approval of the local government section 22(1) it shall not be lawful for the holder of a statutory right of occupancy or any part thereof by assignment, mortgage, transfer of possession, sub-lease or otherwise however without the consent of Governor first had and obtained: provided that the consent of the Governor :

Shall not be required to the creation of a legal mortgage over a statutory right of occupancy in favour of a person in whose favour an equitable mortgage over the right of occupancy has already been created with the consent of the Governor.

Shall not be required to the reconveyance or release by a mortgage to a holder or occupier of a statutory right of occupancy which that holder or occupier has mortgage to that mortgage with the consent of the Governor.

To the renewal of a sub-lease shall be presumed by reason only of his having consented to the grant of a sub-lease containing an option to renew the same.

Section 22(2) The Governor when giving his consent to an assignment, mortgage or sub-lease may require

the holder of a statutory right of occupancy to submit an instrument executed in evidence of the assignment, mortgage or sublease and the holder shall when so required deliver the consent given by the Governor under sub-section(1) of this section may be signified by endorsement thereon. Statutory right of occupancy as interpreted in that section of the Act is the right of a person or community lawfully using or occupying land in accordance with customary law and includes a customary right of occupancy for overriding public interest, subject to the payment of compensation for the unexhausted improvements based on the provisions of section 29(4) of the Act. v.

The Nigeria land use Act of 1978 abolished the existing land tenure systems and replaced them with a uniform land Administration systems and replaced them with a uniform land Administration system across the country. Prior to the Act, there were three land tenure systems. They were the customary which was essentially based on the customs and traditions of the various communities with the chief, community or family head holding the land in trust for family or community use. The non-customary, based on the received English law (Operational mainly in the then Lagos Colony) which vested the land on the British crown but also allowed for either free holding or lease holding with depicted by its highest number of procedures required for property registration in sub-Saharan Africa (13 procedures as compared with 3 in Rwanda), the cost of property registration in Nigeria(20% of property value) is the highest when compared with those of other countries in the region. While such cost is 0.2% in Rwanda, it is 1.2%,4.3% and 51% in Ghana, Kenya and Botswana respectively. A land ownership system which restricts the citizens “right to occupancy land, buy, let or sell their land without obtaining the consent and approval of their Governors as provided in section 21 and 22 of Nigeria’s land use act is anti- people and oppressive and cannot enhance sustainable development in any egalitarian society.

Transfer of tenured occupancy; and special native favored system of Northern Nigeria which put the land under the control of system of Northern Nigeria which put the land under the control of the Governor for the use and benefit of the native of the Region. All the existing tenure systems encouraged land holding

without an obligation to develop them, fragmentation and uncoordinated alienation hoarding speculatively for value appreciation and without precise documentation.

The land use Act was therefore designed to achieve the following objectives (Salami 2014);

- Make land easily accessible to all Nigerians
- Prevent speculative purchases of communal land
- Streamline and simplify the management and ownership of land
- Make land available to government at all levels for development
- Provide the system of government administration of rights that will improve tenure security.

Undoubtedly, the act has also hindered the effective functioning and operation of the property markets in the country. By virtue of section 1 of the Act, individual can not only be granted a right of occupancy for a maximum holding period of 99 years, subject to payment of ground rent to the government as fixed by governor. This has made private land ownership in the country insecure. It has also affected the efficiency of the property markets. To all intents and purposes, this right of occupancy is a leasehold interest. The middle made by this interpretation on the property markets in the country has resulted in ignorant trading and transfer of property rights by professionals and laymen alike as people continue to sell freehold interests in land which they do not have within the context of the Act. The vesting of all land comprising the territory of each state in the federation of Nigeria in the governor of the absolute interest in land in each state of the federation. By virtue of section 1 of the Act, individuals, cannot own freehold interest in land in Nigeria. Individual, can not only be granted a right of occupancy for a maximum holding period of 99years, subject to payment of ground rent to the government as fixed by the governor. This has made private land ownership in the country insecure. This is the reason why compensation is not part for bare land without unexhausted improvements within the provision, of the Act, except for an amount equal to the rent, if any, paid by the occupier during the year in which the right of occupancy was revoked. Besides, compensation payable on revocation of right of occupancy by the Governor is limited to unexhausted improvements as provided in section 9 (4) of the Act and does not include other pertinent claims for severance and injurious affection. Also, the land use Act of 1978

lacks adequate capacity for conflict resolution with respect to disputes arising from unjust and unfair revocation of rights of occupancy granted under the provision of the Act.

This is evident in section 47 Of the Act which stated as follows:

1. This Act shall have effect notwithstanding anything to the contrary in any law or rule of law including the constitution of the federal Republic of Nigeria and, without prejudice to the generally of the foregoing, no court shall have jurisdiction in inquire into:
 - i. Any question concerning or pertaining to the vesting of all land in the Governor in accordance with the provision of this Act: or
 - ii. Any question concerning or pertaining of this Act, or right of the Governor to grant a statutory right of occupancy in accordance with the provision of this Act. Or
 - iii. Any question concerning or pertaining to the right of a local government to grant a customary right of occupancy under this Act.
2. No court shall have jurisdiction to inquire into any question concerning paid or to be paid under this Act.

Thus, the court and even the constitution of the federal republic of Nigeria are excluded from inquiring into any question pertaining to the granting of land rights by the Governor and payment of compensation in cases of compulsory land acquisition in any part of the country.

CONCLUSION AND RECOMMENDATION

Having examined the land ownership system in pre-colonial Nigeria was communal. Land was deemed not owned by individuals but by communities and families in trust for all the family members. The legal estate under customary land tenancy is vested in the family or community as a unit. The only interest in land created by the land use Act is a right of occupancy- statutory or customary. Section 5(1) and 6 (1) of the Act empower the governor and local government to grant statutory and customary rights of occupancy respectively. The land use Act has not affected so much the customary ownership of land, save the requirement of consent for alienation. Prior to the

promulgation of land use Act, land is completely owned by individuals, families and communities with the head who hold the land in trust for the use of the entire people. The land use Act of 1978 was enacted to redirect general philosophies of pre-existing land tenure systems in Nigeria through the application of a uniform statutory regulation of ownership and control of land rights and to stimulate easier access to land for greater economic development as well as promote national and social cohesion. In an attempt to harmonize the different land tenure multiple forms of tenure resulting in insecurity of right of occupancy granted under the Act, excessive bureaucracy in obtaining Governor's consent and approval for land transactions and certificate of occupancy, among other shortcomings.

The paper recommends for the amendment of the custom of the populace, in order to have a clear and not confusing land tenure system. The government should revisit the method of land tenure system. The government should revisit the method of land holding in the country and to take drastic measures to address the inequities.

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