

## GOVERNMENT INTERFERENCE IN TRADITIONAL LEADERSHIP AND COMMUNITY DEVELOPMENT IN AKWA IBOM STATE, NIGERIA

Mbon, Namso Ekpo  
Department of Public Administration  
Faculty of Management Sciences  
Akwa Ibom State University  
namsombon6@gmail.com

DOI: <https://doi.org/10.60787/aasd.vol3no1.74>

### Abstract

*Before now traditional leaderships were bound by normative principles to rule with consent of the people in compliance with norms of their respective communities. Appeal to enthronement of traditional leaders were based on the virtues of the ancestral background of the person who would be chosen or appointed as community leader in accordance with the prescription of the rituals of the community deity. But fairly recently, traditional leadership has become elevated stool either by struggle or appointment by political player. Therefore, the study examines the effect of government interference on traditional leadership and community development in Akwa Ibom State. The study adopted survey research method alongside cluster and stratified sampling techniques to gather data from the three major ethnic group in the state. Hypotheses were tested and analyzed using simple regression statistical tool. Findings reveals that, issuance of certificate of recognition to traditional leaders by governments impedes substance of culture and norms in communities. Also payments of remuneration to traditional leaders create leadership tussle in communities. The study recommended that government should make laws to prohibited issuance of certificate of recognition to traditional leaders and revert to supporting ancestral principles for selection of traditional leaders in order to sustain cultural heritage and foster community development in the state. Also, payment of remuneration to traditional leaders should be abolish and stop to forestall leadership tussle and permeate sustainability of culture to foment community development in the state.*

**Keyword:** Traditional, Recognition, Remuneration Community, Development.

### Introduction

Prior to colonization of Nigeria as a political entity, there were already in existence autonomous traditional governments that were politically sovereign within their jurisdiction according to socio-cultural and economic affinity. Apparently, societies cum communities were constantly governed by the indigenous political and administrative leadership made up of various forms of traditional rulers, chiefs, elders, village councils as prescribed by each political entity's known as emirates, kingdoms and empires. Admissible, the operational tools of community leadership were accentuated by

systematic customs of norms and rituals situated by their peculiar traditional rudiments. Thus, leadership was based basically on ancestral enthronement and the aspiration as well as hope of the people had discernment. In other word, ascension to the throne of leadership in respective communities was obtained through basic principles that accorded people their desire and the sanctity of the throne strictly adhered.

Increasingly, the structure and quality of leadership at communities become a key factor in determining the capacity of the

system to achieve community development. Primarily, the leaders upheld values base on the norms to justify the existence and importance of the position they held for the community by exhibiting purposeful administration, responsiveness to the needs of the community, accountability to the possessions and eminence control of the community mark by probity. The period had relative degree of autonomy on selection of leaders by the communities defiant of coercion. Importantly, the normative process enhances mass mobilization and participatory development activities in the communities due to the trust enjoyed by the subjects from their leaders that dedicated both human and material resources for the good of the people. Although both in policy formulation and administration, the processes were of course, informal based on the archaic normative procedures with emphasis on cultural heritage and traditional justice, but it further promoted values and peace for the achievement of administrative goals and community development.

Consequently, traditional leaderships were bound by normative principles to rule with the consent of their people in compliance with norms of their respective communities. In other word, decisions bordering on issues that concern the community were taken in consultation with elders' council in full concurrence with councilors representing different sections of the community especially in political, cultural, social and economic dimensions. Absolutely, the process created indigenous administrative system structured that stimulated high potency of growth and development in communities within the sphere of their jurisdictions.

Enthusiastically, the enthronement procedure procreated traditional leaders vested with tenacious skills and reverses the epidemic social vices and scourge activities and also become a change in supporting legality in communities. Based on the potent, communities enjoyed relative chain of peace, ethically bound, interest articulated, secure

and economic struggle and competitive societies for community development. As buttress by Olu (2001), there were already well developed and properly structured indigenous systems of local traditional administration by various people of Nigeria, it was on these system under traditional institutions of local administration that the Native Authority system under the colonial rule were built.

Therefore, the informal selection of traditional leaders based on normative principle remains a salient administrative structure even during the period of colonialism in 1900. The system was later truncated and replaced with formal native administrative system by the colonial master's to achieve the objectives of Indirect Rule policy. This evident the abdication of sanctity on traditional institution and derogated the role as the personification of the pre-colonial state and sovereignty. Again, the pugnacity continued after the adoption of 1976 Local Government reforms that give affirmation to traditional leaders as members of the county council and the avowal of traditional leadership precedence on the issuance of certificate of recognition and payment of remuneration.

In Akwa Ibom State, there are three autonomous ethnic groups (Ibibio, Anang and Oro) which are sovereign in tradition, custom in the enthronement of traditional leaders within their sphere of jurisdiction. Appeal to enthronement of traditional leaders were based on the virtues of the ancestral background of the person who has been chosen or appointed as the community leader in accordance with the prescription of the rituals of the community. Curiously, the traditional leaders were highly apotheosize and had the acceptability of the leads perhaps premise on procedure of emergence and the allotment of powers to the benefits and advantage of the society.

Unfortunately, fairly recently the ascension of traditional leadership has shifted from the fundamental ritual right of community to power supremacy. Presently, the perk occasioned the struggle through support of political elites and campaigns for the emergence of traditional leadership, and the scenario often brew tussles produces misplaced priorities. Randomly, the pursuit has always been aggravated by opposition to the principle of conventional trust of traditional leadership which abound on purposely and selfless services to the community but to benefit from remuneration and other pages given by the governments. This corrode leaders that guarantee maintenance of law and order in the community, justly settlement of disputes, initiation of community development programmes, sustenance of culture and tradition and ancestral rights and programs to enhance the life of community members generally.

The position of traditional leaders has gradually become elevated stool for illegal wealth accumulation, political party agents who campaign openly at polling units in favour of their party during voting on elections. Based on the premise stated problem, the study was carried out to investigate the effect of government interference on traditional leadership and community development in Akwa Ibom State, examines the effect government interference on enthronement of traditional leaders and settlement of disputes in communities, investigate the issuance of certificate of recognition to traditional leaders and sustenance of culture and norms in communities, to ascertain the effect of

payment of remuneration to traditional leaders on leadership tussle in communities.

The pertinent questions beckoning in the study are; how does what are the effects of issuance of certificates of recognition by government to traditional leaders on sustenance of culture and norms in communities, and to what extent has payment of remuneration to traditional leaders affect leadership tussle in the communities. Therefore, hypothesis that guided the study includes; issuance of certificate of recognition by the governments to traditional leaders impedes sustenance of culture and norms in communities, payment of remuneration to traditional leaders tend to create leadership tussle in the communities.

### **Conceptualizations**

**Traditional Leader:** Whether traditional "ruler" or "leader" as one may call, means the person who is enthroned as to lead and hold the customary heritage for people in a certain community. Therefore, traditional leadership emerges as a product of the emergence of human society which eventually sought for perfect and organizes society. The society which had kinship with clearly definite authority comprising of family organization vested on the father as the leader. The offshoot of families became a compounded ethnic unity habitation there, and sought for leadership to regulate activities of the people. Tradition therefore is the customs, belief rituals dirties, norms, oath, culture of arms that shape the behavior of people in the society. It is the ideal practice, knowledge and the way of life of a people situated from generation to generation in a given community or ethnic group.

Therefore, traditional leaders are the head or the custodian of customs and traditions of the people in autonomous community with legacies of succession or transfer as obliged by the native law of the communities to carry out essential customary duties as specified by deities of the land. They are custodian of traditional practices and the regulatory heads that moderates ordinary customary businesses in the community without formal constitutional powers.

Traditional leadership are stool enthroned on people of proven character with respect to custom and tradition of communities. These emphasizes the installation of traditional leadership base on the virtue of ancestral right rather than superior coercive power of an individual or state and perhaps the throne had been existed from ancient period. Similarly, Onoja, 2012 in Idris and Kawugana (2019), traditional authorities refer to the set of rulers of the various Nigerian peoples and community before these people was brought together by the British colonial rulers in the establishment of Nigeria. To Ganiyu, Ojewale, and Oyewole (2016), traditional rulers entail the reign of a Monarch or a titled ruler vested with the authority to rule the subjects in their affairs of life.

Going by the definition, traditional leaders now becomes the mouthpiece of the people in the communities of their leadership in different aspects of endeavours that required their lead. As argued by Ola and Tonwe (2009) in Ganiyu, Ojewale and Oyewole, (2016) traditional rulers are the traditional head of an ethnic group or a clan who is the holder of the highest primary executive authority in an indigenous polity or who has been appointed to the position in accordance

with the custom and tradition of the area concerned by instrument or order of the state government and whose title is recognized as a traditional ruler title by the government of the state. In this perspective, traditional leaders are symbol of people heritage who by their virtue recognize by the government as the representative of the people through the appendage of law of the state. Wadama (2013) posits that, traditional rulers are leaders or persons by virtue of heredity or people with proven tracked records who are nominated, appointed and installed in line with the provisions of their native laws and customs.

Lookey, Alemika, Amucheazi, Oyebode and Yahaya (2010) defines traditional ruler as a traditional head of an ethnic unit or clan who for the time being is the holder of the highest traditional authority whose title is recognize as a traditional ruler by the government of the state. In this regards a traditional leader are recognized by the government as the custodians of the norms and values preserve of the people within the jurisdiction of their governance. Therefore, traditional leaders are the head or the custodian of customs and traditions of people in autonomous societies (communities) with legacies of succession or transferred as oblige by the native law of the people to carry out essential customary duties as provided by the law.

### **Community Development**

Communities are the foundation of people origins which habitats the cultures, customs and values that people grow up with the instrumentality to foster even development for their benefits. Therefore, community development is attained through coercive administration of the traditional law within the defined territory. The fore of community

development has always been to encourage indigenous ability and potentials toward self enhancement through social and economic struggle and activities.

As observed by Chukwuone, Agwu and Uzor (2006) the main intention of community development is to develop individuals' abilities and capacity to affect their wellness and quality of life through most resources utilization to advance their social and economic course. Achieving community development is prominence on developing and strengthening community base programmes through purposeful leadership to engender standard of living. Rubin (2001) contended that community development is regarded as a continuous procedure aimed toward enhancing of the quality of life of community members. This could be equated with Mbon and Ewion (2021) opinion that grassroot development is a process that involves important changes in condition of life. Any community development programme and project must ensure sustainability to secure incessant yearning and avert monotony thereby allowing for equitable access to community development products.

Therefore, community development are those programmes, projects enunciated by either government individuals or groups that was ritualistic significance and sieve as a viable mean of accelerating economic activities in order to improve the standard of live of community dwellers. Thus, development here is contended as what was and is a product of objective structure created for present and future benefits to the people.

## **Empirical Review**

Many studies have been embarked on this area of study, for instance, Agbam, and Elenwa (2021) assessed traditional leadership activities in community development in Omuma Local Government Area of Rivers State using descriptive survey design method. The researcher used Pearson product moment correlation of frequency counts percentage and mean statistics to answer research questions and independent T-test to test the hypotheses.

Findings showed that personal characteristics and activities of the traditional leaders influence community development in the study area. The study recommended amongst others that community members should consider the personal characteristics of traditional rulers and leaders before selecting and empowering an individual to take authority as a that people of Bauchi State believed that the traditional rulers in their community traditional leader in any community.

Idris, and Kawugana, (2010) examines the roles of traditional rulers on Boundary dispute Resolutions in Bauchi State. The data for the study was obtained from both primary and secondary sources. Findings revealed are the major agents in settling crisis. The study recommended that traditional rulers should adopt the spirit of yearly dialogue amongst the subject to create the necessary report towards community development programs.

In a related study conducted by Abdulsalam, Olokoba, Okafor and Adika (2020) to examined the roles of traditional rulers in conflict resolution in Kwara State, Nigeria. The study adopted descriptive survey, method and used standard deviation and T-value on age ranking of respondents and

analysis of variance (ANOVA) for testing of hypothesis. Findings showed that traditional rulers have many roles they play in conflict resolution in all ramifications. The study recommended that traditional rulers in the state should be familiar with the issues that are germane among individuals, social groups as well as providing resolution to any conflict among them in the state purposely to enhance and facilitate sustainable democracy in the society.

Similarly, Umezielike and Ugochukwu (2021) investigated the roles of traditional rulers in community conflict management in Imo State. The Study adopted descriptive survey methods and mean statistics for analysis of the questions. The study revealed that traditional rulers agreed on the use of compromise and collaborating strategies in community conflict management strategies. The study recommended that government should give traditional rulers constitutional recognition and backing for their actions.

### **Theoretical Framework**

The study was located on the general system theory by Malinowski in 1922. The theory states that every custom, material object, idea and belief fulfills some vital functions, has some task to accomplish, represents an indispensable part within a working whole (Varmma, 2002). The theory assumes that, a just and peaceful society could be accomplished through custom, belief and value system. Highlighting from change as one of the concept of the Theory, Malinowski, stressed that disruptive change can result in systematic breakdown, crises and decay in the society. Buttressing further Easton system theory argues that, political system consists of all interacting elements which contribute

to the “authoritative allocation of values for a society (Easton, 1967).

Concretely, they perform structural inter-dependence function; incurring disruptive change could create dysfunctional performance. Relatively, the meddling of government in enthronement of traditional stool has occasionally brought disruptive change and break off the culture, custom and traditional action of community headship. These to an extent evoke various kinds of crises like, settlement of disputes sustainability of tradition, norms and culture, leadership tussle and maintenance of law and order.

### **Methodology**

The study adopted survey research method which has been define by Chukwuemeka (2006) as investigation into a phenomenon or events that exist or occur at the time of research, and connected with same problem situation that is felt over a wide area by a large population. He argues that because of the largeness of population in survey research, sample of the population is normally selected to represent the entire population. The study area was Akwa Ibom State which has three (3) major ethnic groups, Ibibio, Annang and Oro with different traditional leadership rituals.

The population of the study was comprises of both the indigenes and non-indigenes residing in the study area. The study used cluster sampling technique to select ethnic groups on local government basis and applied stratified sampling technique to select sample from the three strata of Ibibio, Annang and Oro respectively. The sample size for the study was 270 representing 90 respondents in each of the ethnic strata and data were



analyzed by the use of simple regression statistical tools.

### Summary of Number of Clans and Villages for Local Government Area in Akwa Ibom State

S/ N	LGA	No. of Clans	CLAN	VILLAGES	No. of Villages
1	Abak	5	Abak Clan	Ikot Udo Usung Ukpom, Nto Utom Ukpom, Ikot Iyire Ukpom (Edem Idim Ukpom), Onuk Ukpom, Ikot Akpan Adia Ukpom, Manta Edem Idim, Manta Village, Ikot Ebak, Abak Ikot, Utu Edem Urua, Ikot Obong Utu, Utu Edem Akai, Ikot Ekang, Obio Obom, Abak Itenge, Midim Abak, Ibagwa, Ikot Afaha, Okon Abak, Abak Usung Atai, Itung, Mbarakom, Abak Village, Abak Usung Idim, Oku Abak, Offot, Ikot Obiodo	27
			Ediene Clan	Ikot Akwa Ebom, Ikot Obong Ediene, Ikot Oku Ubara, Ikot Inyang Ediene, Ata Ediene, Ibanang Ediene	6
			Afaha Obong Clan	Ebebit, Ikot Ufen, Ikot Akpan Ikpong, Ikot Udo Urom, Ikot Akpabio, Ikot Udo Obio Iwok, Ikot Ibit Ekpe, Afaha Esang, Ikot Akpa Edem, Ikot Odiong, Ikot Obio Ikpa, Ikot Inyang, Ikot Akpakpan, Ntukuk, Ikot Ubom, Edem Anwa, Ukana Mkpa Eyop, Ikwek, Eriam, Uruk Obong, Ikot Obong, Ikot Ndue, Nna Enin, Ikot Akpan Idem	24
			Midim Clan	Nto Obo I, Nto Obo II, Ikot Uko, Utu Midim, Ikot Edong, Ekpat Iduot, Ikot Antuk, Ikot Edede, Ikot Ifang, Ikot Imo, Ikot Eshiet, Ikot Ekon, Atan Midim, Ikot Ekiduk, Ikot Anyankana, Ikot Ikpe, Nto Otong	17
			Otoro Clan	Atai Otoro, Abiakpo, Ikot Essien Etok, Ikot Oku Mfang, Ikot Etuk Udo, Ibiakpan I, Ibiakpan II, Ikot Ebok, Ibong Otoro, Ibong Ikot Abasi, Ibong Ikot Akpan Abasi, Ikot Odon, Ikot Ata Udo, Uruk Uso, Ikot Obioko, Nkor Otoro, Ikot Osom	17
2	Ika	3	Achan Ika	Ikot Oyo, Ikot Ebenwang, Ikot Udo, Ikot Akpa Offiong, Ikot Akpan Okure, Ikot Inwang, Ikot Akata, Ikot Eseden, Otomo, Nto Ukpom Otong, Achan, Ikot Osukpong, Ikot Idong Etor, Nto Akan, Itung Achan, Ikot Akpan Offiong, Ikot Okoro Ata, Abiakana, Ikot Esu, Nto Udofa I, Nto Udo Igwe, Ikot Akpa Idiong, Ikot Inyang Ese, Nto Ntia, Nto Ukara, Ikot Idomo, Ikot Ebo, Ikot Antia, Ikot Otuko, Ikot Inyang Udo, Ikot Edem Inyang, Nto Udofa II, Urua Inyang, Ikot Abara, Itak Ikot Onono, Nto Mfong, Odoro Ikot Eseden,	37
			Ito Ika	Efen Ikot Okoro, Efen Ikot Udo Nya, Efen Ibom, Ikot Ukang, Udi Ika, Ikot Akpan Anwa, Nto Etuk Udo, Ikot Abai Udo, Ikot Ekong, Ito Ika, Imaman, Nto Udo Ete, Ikot Udom, Ikot Otong, Nto Udo Anwan, Ikot Inyang Ika, Ikot Edim, Ikot Akpan Ifang, Nto Urua Itak, Ikot Osom	20
			Ika Annang	Nto Urua, Ntor Usor, Ikot Onono, Nto Ukpom Ntia, Nto Mbadum, Ikot Uko, Ikot Essien Eshiet, Ikot Inyang Odoro, Nto Akpan Etim, Nto Ekot	10
3	Etim Ekpo	5	Ika Annang	Iwukem, Ikpe Annang, Uruk Ata II, Edem Akai, Ikot Nya	5
			Obong Clan	Obong Ntak, Ibio Nung Achat, Ibio Edem Urua, Obon Ebot, Omum Unyam, Ikot Mkporkipo, Esa Obong, Obong Ata Essien, Abat Town, Obong Utit Idim, Obong Ikot Akpan, Ndot Obong, Abak Obong, Otoro Obong, Ikot Ese, Ikot Udo Obong, Ikot Esop, Ikot Obio Ama, Ikot Inung, Udianga Enem, Ikot Awak, Ikot Umo Ebat, Mkporkipo Utit Idim, Ikot Ama, Ikot Iya, Ibio Nung Iba	26
			Utu Clan	Utu Ikot Imonte, Utu Idung, Akpan Udom, Etok Uruk Eshiet, Ikot Mboho, Utu Ikot Ekpo, Nkwot Ikot Ebo, Nto Obo, Uruk Ata Ikot Akpan, Utu Nsekhe, Utu Ikot Eboro, Utu Ikot Nkor, Ikot Nkim, Ikot Akpan, Utu Etim Ekpo	14
			Uruk Clan	Uruk Ata Nsidung, Uruk Ata Ikot Ebo, Uruk Ata Ikot Otok, Uruk Ata Ikot Isemin, Uruk Ata Ikot Udodia, Ikot Ikpa, Ikot Inyang, Ikot Akasor, Ikot Inyang Ekpo, Ntak Inyang, Ikot Udo Etor, Atuai	17
			Ikono Clan	Atan, Ikot Obio Nta, Ikot Akpan Odomo, Uruk Ata Ikot Ekpor, Uruk Ata Ikot Akpakan	14
4	Eket	4	Eket Offiong Clan	Ikot Ebiyan, Eteba Idung Akpaisang, Ukwa, Mkpok, Etebi Idung Iwak, Ikot Ibiok, Iko Eket, Ikot Udoma, Afia Nsit, Ikot Uso Ekong, Ikot Abasi, Idung Udo, Ikot Odiong, Etebi Ikot Uso Ekong, Idung Enen Uso Ekong, Ata Idung Inyang Uso Ekong, Asang Ikot Uso Ekong, Ikot Udota, Asang Usung-Inyang, Uda Ikot Afaha, Etebi Ikot Udota, Idung Akpan Idem Udo, Uda Ikoeket, Okukwot, Usung Inyang	24
			Afaha Clan	Atibe, Idung Udofa, Ekpen Ekpa, Okopedi Idung Udo, Atai Ndon, faha Eket, Ekpen Afaha Eket, Afaha Ukwa, Osiok, Ede Urua, Ebana, Edebuk, Esit Urua, Ikot Ekwa, Idim Afia, Afaha Atai, Ofriyo, Ata Idung Afaha Eket, Ikot Afaha, Idung Offiong, Idung Imo, Effoi, Odio, Nditia	23
			Okon Clan	Ikot Okudom, Ikot Nsidibe, Ikot Abia, Ikot Ataku, Ikot Akpandem, Ikot Inyang, Ikot Obioro, Ikot Ukpom, Ikot Abasi, Ikot Ekpo Okon, Ikot Akpa Ikpo, Ikot Ikpa, Ikot Obio Anana, Ikot Akpa Enang, Ikot Obio Ata, Ikot Oso, Nduo Eduo I, Nduo Eduo II	18

			Idua Clan	Usung Inyang, Ikot Ebok, Atabong, Idua Iseyit Idua, Odoro Enen	6
5	Ibesikpo Asutan	2	Asutan Ekpe Clan	Mbak Ekpe, Ikot Akpa, Ikot Annung, Ikot Akpa Erong, Ikot Ukop, Ikot Udo Nkan, Ikot Nko, Akpa Utong, Ikot Ediom, Ikot Iyan, Ikot Nkim, Ikot Akpaoso, Ikot Edung, Ikot Ebre, Ikot Obio Ata, Ikot Udo Eyoho, Ndikpo Atang, Ikot Abasi Ebin, Ikot Itok, Ikot Mbang, Ikot Atang Esen, Ikot Obong Ediene, Ikot Abasi, Ikot Osom, Ikot Akpa Eyoho, Ikot Akpa Ndua, Ikot Atang, Uma, Obio Aduang, Ntuk Otong, Ikot Obio Nko, Ikot Akpabin, Ikot Oku Akpan, Ikot Enua, Ikot Akpasia, Ikot Ikan, Ikot Mbride, Ikot Nkwo, Ikot Obio Edim	38
			Ibesikpo Clan	Mbierebe Obio, Ikot Iko, Mbikpong Ikot Edim, Afaha Ikot Ossom, Nung Oku, Ikot Akpan Abia, Ikot Akpa Edu, Afaha Atai, Afaha Etok, Afaha Ikot Obio Nkan, Nung Ete, Ikot Oduot, Ikot Abasi Idem, Ikot Okubo, Ikot Ambon, Owot Uta, Ebere Out, Ikot Ikere, Ikot Udo Eyop, Nung Udoe, Ikot Udo, Ikot Ide Akpakpan, Ikot Ide Etuk Udo, Edem Ibiok, Ikot Obio Odongo, Ikot Obio Offong, Ikot Okure, Ikot Eto, Mbikpong Atai, Mbierebe Akpawat, Oku Ibesikpo, Oku Ikot Edaha, Ikot Essien, Ikot Akpa Etok, Ediam, Nung Ukana Ikot Efre, Nung Ukana Ikot Obio Akpan, Afaha Udoeyop, Afaha Ikot Owop, Itoko, Aba Ukpo, Afaha Ikot Akpan Edu	42
6	Nsit Atai	1	Eastern Nsit	Iwok Nsit, Iwok Atai, Iwok Obio Aduang, Akpang Ofop, Etobodom, Odot I, Odot II, Odot III, Ikot Asua, Ikot Itie Idung, Idikpa Ikot Ntuen, Ikot Obong, Ndon Omum, Ndon Ikot Itie Udung, Ikot Akpabio, Okoro Nsit, Okoro Atai, Ikot Ubok Udom, Idifa, Ibedu, Idikpa, Ikot Abiaenyie, Ibiakpan, Ikot Esen, Adia Nsit, Ikot Inyang, Ikot Akpan Ike, Ikot Mkpo, Ikot Ebita, Ikot Edebe, Ikot Edong, Ubetim, Ibakang, Ikot Ekpot, Ikot Ntuen, Ikot Essien, Ikot Uyo Nsit, Unyehe Nsit, Ikot Nkpene, Ikot Esop, Nda Nsit, Ikot Abiyan, Ikot Out, Ikot Udofia, Ndisiak, Ikot Ukpong, Ikot Obon, Idiaba, Ndon Ekpe, Ikot Abasi, Ikot Eket	51
7	Etinan	1	Iman Clan	Ikot Ebo, Ikot Ebiyak, Etinan, Ikot Ekang, Ikot Abasi No 1, Afaha Iman, Afaha Akpan Ekpo, Ikot Udo Oto, Ishiet Erong, Ikot Akata, Ikot Akpabio, Ikot Inyang Osom, Ekpenie Obom, Edem Ekpai, Ndon Eyo I, Ikot Udo Abia, Ikot Ikpuho, Mbioto No I, Ikot Esua, Ikot Akpanya, Ikot Isong, Ikot Ekan, Ikot Ananga, Ikot Nkang, Ekom Iman, Ikot Obio Inyang, Afaha Efiat, Ikot Nseyen, Ikot Osong, Ekpenie Ukpa, Ikot Eba, Ikot Esen Oku, Ndon Utim, Oto Akan, Ndon Eyo II, Oniong, Ikot Akpan Obio Ekot, Afaha Urua Esien, Nkana, Ata Ikot Inyang, Ikot Obong Ikot Inyang, Ikot Itina, Awa Ntong, Ikot Nsung, Akpasak Efa, Ikot Obio Iko, Ikot Ekot, Mbioto Ekpen Ituen, Efiat Mbioto, Ikot Etekpo, Ikot Etor, Ikot Ukpong, Iwo Etor, Ikot Akpan Ntembom, Ikot Umiang Ede, Ikot Mfon, Ikot Obio Eka, Ikot Ibok, Ikot Ante, Ikot Ese, Ikot Udo Adia, Ata Efa, Ayam Efa, Ikot Akpa Esa	64
8	Essien Udim	8	Afaha	Ikot Ebak, Ikot Obong, Ikot Eseh, Ikot Obiokon, Ikot Ukpong Offiong, Nsasak, Ikot Akpan Eka, Ikot Ada Uto, Ikot Akpan Essiet, Nto Nsek	10
			Ekpenyong Atai	Ekpenyong Atai Nto Unnang, Nto Obio Akpan, Mkpatak Ikot Osom, Utu Ekpenyong, Ikot Udo Esenowo, Uruk Obong Ukpong Idem, Ntak Ekpenyong, Nto Osung, Midim Atan, Nto Udo, Ikot Akpan, Ikot Ubo, Ikot Esifon, Ikot Ntuen, Ikot Udo Inyang, Ekpenyong Atai Ikot Umo Nnuk, Uruk Obong Nto Inyang, Ikot Ansang, Ata Essien Mkpatak, Mkpatak Ikot Otong, Mkpatak Ikot Uba, Mkpatak Ikot Obiodok, Mkpatak Ikot Udom, Midim Ikot Inyang Udo	24
			Odoro Ikot Clan	Ikot Umo Essien, Ikot Ineme, Ikot Ekpenyong, Ikot Udom Obot, Nto Akpa Oko, Ukana Ikot Ntuen, Ekpenyong Ufum, Ukana Mbak Ukot, Ikot Utin, Ikot Ibanga, Ikot Uko, Ikot Ebok, Ikot Okon, Ikot Idem, Idung Esimuk, Ikot Andem, Ikot Udu	17
			Okon Clan	Ikot Essien, Ikot Uko Etor, Ikot Nya, Ikot Udo Okure, Umon Okon, Ikot Ama, Ufuku Ikot Ama, Ikot Ocho, Ikot Ekefre, Nto Okpo, Nto Ubiam, Ikot Idem Udo, Ikot Oko, Ifa Okon, Ikot Ekpenyong, Nyi Okon, Ikpe Okon, Ikot Igwe	18
			Adiasim Clan	Adiasim Ikot Essiendot, Adiasim Ikot Udo, Adiasim Atai, Adiasim Ikot Ekon, Ikot Ambut, Ikot Ono, Ikot Eda, Utu Ikot Ukpong, Ikot Ata Enin, Utu Ikot Ekong, Ikot Ndem	11
			Ukana East Clan	Uwa East, Ikot Osom, Ukana Nsasak, Ikot Etan, Ikot Akpan Essien, Ikot Ofok, Ikot Essien, Ikot Akpan Essang, Ikot Ofong, Iboho, Ikot Esidomo, Ikot Akpan Ifia, Ikot Akpabin, Ikot Obong Edong, Ikot Nkwa, Ikot Eso, Ikot Ndem, Ikot Akpan Inyang, Ikot Ekon	18
			Ukana West Clan	Ukana Ikot Ide, Atan Ikot Okoro, Uwa West, Ikot Afanga, Ikot Ukpong Eto, Ikot Out, Ntak Ikot Akpan, Ikot Ankan, Ikot Udo Ekpai, Ikot Okuo Etim, Ukana Ikot Ntuen, Onuk, Onuk Ikot Nwoph, Onuk Ikot Osom, Ikot Ayara, Onuk Nkop Ekpo, Ikot Akpan Ntia, Ikot Udo Etim, Akpa Utong Ikot Udo Idem, Ikot Edet, Ikot Akpabio, Onuk Ikot Abia, Ikot Udo Iman	23
			Ikpe Annang Clan	Ikpe Ekpenie Oton, Ikot Eside, Ikot Ekpe, Ikot Abiat, Ebe Ikpe, Mbiabet Ikpe, Oniong Ono, Ekoi Ikpe, Mbiabong Ikpe, Ibam Ikpe, Ikpe Ikot Akpan, Ikpe Nung Inyang, Ikpe Ikot Ntuen, Udok Ikpe	14
9	Ikono	4	Ikono Clan	Ibiaku Ata, Asanting Atan, Mbiabong Ikot Eko, Asanting Ikot Efredie, Mbiafun Ikot Ntia, Asanting Nquono, Ibiaku Ntok Okpo, Ibiaku Ikot Ukana, Mbio Oku Ikot Abasi,	90



				Mbio Oku Ikot Odung, Iton Odoro, Etok Iton, Itak Ikot Akpan Ndem, Itak Ikot Akpa Ntim, Itak Ikot Akap, Nung Ukim Ikot Etefia, Nung Ukim Ikot Abia, Nung Ukim Ikot Akpa Etok, Nung Ukim Ikot Udom, Nung Ukim Ikot Uko, Nung Ukim Ikot Mkpe, Nung Ukim Ikot Okorie, Mbiabong Ukan Ikot Idem Udom, Mbiabong Ukan Ikot Etefia, Mbiabong Ikot Ete Udoe, Mbiabong Ukan Ikot Nung, Mbiabong Ukan Ikot Ntia, Mbiabong Ekpene Oton, Mbiabong Ikot Akpan, Mbiabong Ikot Etefia, Mbiabong Ikot Mbiam, Mbiabong Ekip, Ukpom Mbiabong Ikot Ntia, Ibesikpo Ikot Udo, Ndiya Etok, Mbiafun Nkwono, Oduk, Ikot Nseyen, Ikot Obio Ata, Ibakesi Ukpom Unya, Ibakesi Ikot Edem Udo, Ibakesi Ikot Ekang, Ibakesi Ikot Mbiet, Ibakesi Ikot Omonyong, Okwe, Ukpom Ikot Nyoho, Ukpom Ita, Ukpom Ikot Abia Udo, Ukpom Ikot Akpakpan, Ukpom Usung Ubom, Ukpom Ikot Ekem, Ukpom Ikot Etim, Ukpom Ikot Ntuen, Ukpom Ikot Nya, Ukpom Ikot Odung, Ukpom Ikot Okure, Ukpom Atai Essien Ekpene Obom, Ukpom Ekpene Obom Nkwongo, Ukpom Ikot Udo Essien, Ukpom Ikot Inyang Eden, Ukpom Ikot Udo Nke-Mfon, Ukpom Ekpene Inuen, Ukpom Ikot Anwana Abasi, Ukpom Ikot Odong, Ukpom Ikot Anwana Asanga Usung, Ukpom Nnung Eduo, Ukpom Ikot Imo, Ndinya Mfia, Ikot Udo, Ikot Abia, Ikot Idomo, Ikot Nkwo, Ikot Umo, Okpoto, Ikot Esen, Ikot Akpan Inyang Nung Imo, Ikot Akpa Isiak, Nung Inuen, Ikot Umo Essien, Nko, Ikot Obok Idem, Iton Ikot Ito, Iton Mmong, Edem Edet Ikot Enie, Edem Edet Ikot Okpo, Edem Edet Nung Eyio, Ikot Nya, Ikot Ette, Abak Oduot	
			Ndiya Clan	Ikot Akpayara Ndiya, Ikot Akpan Ndiya, Ikot Abasi Ndiya, Mbiakpa Ndiya, Ikot Anyan Ndiya, Ibok Ndiya, Ikot Akpa Ekpuk, Ikot Akpa Edok, Ikot Nto Ndiya, Ikot Akpa Idem Ndiya, Ikot Offiong Ndiya, Ikot Akpa Edet Ndiya, Ikot Udu Ndiya, Ikot Etefia Ndiya, Ikot Idaha, Ikot Obio Edi, Ikot Akpan, Ikot Enua, Nkara Obio, Ibiaku Ikot Edet	20
			Ediene Clan	Osuk Ediene, Uyo Obio, Ikot Oku Ediene, Nnung Idio, Ikok Udo Enang, Ikot Ediene, Mbat Aka Ekpeme, Udok Atai, Uyo Afaha Nkan, Ediene Atai, Ikot Okubo, Afaha Ediene, Aka Ekpeme Ikot Ayan, Atai Obio Ediene, Ikot Onwon Ediene, Idoro Ediene, Ikot Antem, Edem Iyere, Ibienang, Ekpene Ediene, Usuk Obio Ediene, Etip Ediene	22
			Itak Clan	Afaha Itak, Ukpap Ekpan Itak, Ikot Inyang Itak, Ikot Udofia Itak, Nnung Udoe Itak, Ikot Eduk Itak, Afaha Obio Enwang, Ukpap Ikot Idang, Ikot Akpan Odung, Ikot Ide Itak, Obio Itak, Ikot Efre Itak, Ukpap Itak, Obot Etim, Ekpemiong, Nung Okoro	19
10	Ini	5	Ikono Clan	Ibesikpo-Ikot Udo Abia, Mbiakpa Ibakesi, Mbiatun Ubot Oko, Asanting Obot Obom, Nkwot Etok, Mbiabong Ikot Udo, Mbiabong Ikot Udofia, Mbiabong Ikot Emiang, Mbiabong Ikot Etim, Mbiabong Mbat, Asanting Utit Ikpe, Usuk Ibakesi, Edem Idim Ibakesi, Mbiafun Ikot Abasi, Mbiafun Eyeh Adia, Ndinya Ikot Imo, Ibakesi Ikot Udo Asan, Itak Edem Esa, Itak Ikot Obio Ise, Ikot Awa, Ikot Emem, Ikot Andem, Ikot Ubam, Ikot Abasi, Anwa Urua, Ikot Udo Ata, Ikot Ede, Ikot Idut, Aba Itiat, Atan, Ikot Ata Udo, Ikot Antia, Ikot Ese, Ikot Edem, Usuk Ntatan, Ikot Udo Eboho, Edem Akai, Ikot Obio Asang, Ikot Akpan, Ikot Uno, Ibesikpo Edem Idim, Usuk Idim	42
			Ikpe Clan	Odoro Ikpe, Ikpe Ikot Nkon, Ekoi Ikot Ofon, Nna Enin, Itie Ikpe, Nkana Ikpe, Ibiono Ewuro, Ikot Ukpom, Ndot Ikpe, Oniong Ono, Usung Ita, Nsit Ikpe, Akpayak Ikpe, Ibam Obot Enen, Ikot Osom Ikpe, Ibam Ukot, Mbiabet Ikot Efa, Mbiabet Ikot Udo, Mbiabet Eyehedia, Mbiabet Otung, Mbiabet Ikot Oton, Mbiabet Ikot Esiyere, Mbiabet Ikot Udo Uba, Ekoi Atan Ubom, Ekoi Eben Obom, Ekoi Ikot Ebom, Ekoi Ikot Udofe, Ekoi Ikot Abia, Ekoi Ikot Nyoho, Ibam Edet	30
			Nkari Clan	Ikot Offrong, Ubie Nkene, Ikot Akpan, Offufa, Ikot Uko, Mbente, Obrong, Anwafia, Ibono Okporo, Ibono Usuk	10
			Itu Mbonuso Clan	Amanamong, Obot Ndom, Ogu, Ikot Nta, Ebo, Ikot Essien, Ikporom, Mkpu, Nchana Ebua	9
			Iwerre Clan	Edem Urua, Ikweme, Obotme, Ukpa Okon, Okpoto, Mbiabong, Nturi,	7
11	Ikot Abasi	5	Ikpa Nung Asang Clan	Essene, Ikot Imo, Ikot Akpa Enin/Ikot Essang, Nduk Ekan, Ikot Akpa Idiang, Ikot Etefia, Ikot Osudu, Akpabom, Ndak Ekom, Ikot Obioko, Ikot Ubo Ekpe, Ikot Usop, Ikot Ada Udo, Ikot Eduo	
			Edemaya Clan	Atan Ikpe, Ikot Ikara, Ikot Ufot, Iboro, Ikot Obio Akpan, Ikot Obio Ekpe, Ikot Unya, Ikot Akpabio, Ikot Abia Ndia, Ikot Enini, Ukan, Ikot Oboro Enyin, Ediduo, Ikot Akpan, Ikot Ndien, Ikot Eyen Imo, Ikot Usoide, Ikot Iyire, Ikot Efre, Ikot Okpok, Ikot Etenge Ndon, Atan Eka Iko, Ikot Ubo Akama	23
			Ukpum Ete Clan	Ete, Ikot Etenge Ete, Ikwa, Ikot Akan, Ikot Ataha, Ikot Ikwo, Nda Uku, Ikot Akpan Udo, Ikot Okwo, Obio Akama, Itak Abasi, Abasute, Abiaran, Essien Etuk Inang, Okpoto Ete, Umenek I, Umenek II	18
			Ukpum Okon Clan	Ikot Ukpom/Ekwere, Obom, Udo Mbon, Ikot Umiang Okon, Iman, Ikot Ata Udo,	6
			Ikpa Ibekwe	Ikot Abasi, Ikot Aba, Ikpetim, Ikot Obong, Ikot Essien, Ikot Akpan Ata, Ikot Etetuk, Ata	9

			Clan	Udo Usung, Ikot Ukpo Inua, Uta Ewa	
12	Eastern Obolo	2	Okoroette Clan	Okoroette, Okorombokho, Okoroiti, Akpabom, Emere Oke I, Emere Oke II, Emeremen, Egwenne, Obionga, Iworfe, Okoro Inyong, Amangbuoji, Okorobilom, Umauka, Ama Ngulasi, Ayama, Eliile, Amadaka, Okoromobolo, Bethlehem, Ozugbo, Elekpon, Otuwene, Okwan Obolo	24
			Iko Clan	Iko, Atabrikang, Ikonta, Kampa	4
13	Ikot Ekpene	2	Amanyam Clan	Nyara Enyin Ntong Uno, Ikot Oto, Ikot Offiong, Nyara Enyin Ikot Nkpo, Ikot Udo Osung, Ikot Akpan Abia, Ikot Osurua, Ikot Ubo, Abiakpo Ntak Inyang, Ibiakpan Ikot Inan, Ikot Obong Otoro, Adatak, Ikot Ediet, Abak Ifia, Mbiasso Nto Obio Ekong, Ata Essien Mbiasso, Mbiasso Ikot Esa Udo, Ikot Enwang, Nto Obodom Mbiasso, Ibong Ikot Akan, Ikot Utoe, Abiakpo Ikot Ntuen, Abiakpo Ikot Udo Obodom, Abiakpo Ikot Obio Nting, Ikot Atasung	24
			Ikot Ekpene Urban Clan	Ikot Ekpene, Uruk Uso, Abiakpo Ikot Essien, Ifuho, Ikot Obong Edong, Nkap, Ikot Inyang, Ikot Abia Idem, Ikot Out, Ikot Obio Okpon, Utu Ikpe, Utu Edem Usung, Abiakpo Edem Idim, Ibiakpan Akan Anwam, Ibiakpan Nto Akan, Abak Oko, Nsiak, Utu Ikot Ekpenyong, Utu Ikot Essienem Ekpote, Itak Ikot Udo Okop, Ikot Idem, Ibiakpan Ikot Obio Ekere	23
14	Obot Akara	3	Ikot Abia	Ikot Ukpang Ikot Udom, Mbat Esifon, Ikot Ukpang Ikot Udo Anwa, Ntong Uno, Ikot Abia, Ikot Obuk, Ikot Mboho, Abiakpo Idiaha, Imama, Nto Eton, Uruk Osung, Abiakpo Ikot Abasi, Inyang, Abak Ukpom, Obon Ukwa Ikot Obong, Obon Ukwa Nto Ikpang, Okop, Ikot Oto Nto Ama Okop, Ibiakpan, Ikot Iko, Ikot Akpan Enuek	20
			Obot Akara Clan	Nsit Ikpe, Ikpe Mbak Eyop, Ikpe Usung Ita, Nto Ekpu Nyanyaha, Ikot Abasi Eyop, Abiakpo Ibo, Nko Nto Nkono, Nko Nto Nkoboho, Nto Ekpu Ikot, Utu Ikot Inyang, Utu Otong, Nto Nding, Ikot Abia Osom, Okuo Obom, Ikot Utu, Ikot Utin, Ikot Akpan, Mkpa Uno, Nto Obio Ikang, Ikwen Ikot Udom, Esa Ikwen, Atai Ikwen	22
			Nto Edino Clan	Ikot Amba, Ikot Osom, Ikot Ide, Ikot Mem, Usaka, Atan Ibong, Nto Ekpe, Nto Asiak, Nto Obio Iwok, Ikot Essien, Nto Edino Obot Idim, Edem Idim Okpo Eto, Ikot Udo Nto Ide, Nto Ide, Ikot Idem Udo, Nto Ide Anwa Effiat, Okpo Eto Ikot Imo, Ibong Uduk, Ibong Okpo Eto, Ikot Eyem, Nto Esu, Ikot Otu, Ikot Ukana, Ikot Okim, Abama, Abiakpo Nkap, Abiakpo Ikot Abasi Eduo, Abiakpo Ikot Ukam, Nto Omum	29
15	Itu	5	Itu Clan	Obot Itu, Esuk Itu, Edem Inyang, Obot Etim Itu, Esin Ufot/Ikot Offiong, Ikot Ukop Itu, Odu Itu, Okoho Itu, Akpa Ekpene Oton, Afia Isong	10
			Itam Clan	Ntiat, Ekiritam Akpan Obong, Mbiatok Itam, Mbak Obio Itam, Ikot Ukono, Akon Itam, Uyo Itam, Ekit Itam, Nung Ukot, Mbribit Itam, Mbak Ikot Oku, Ikot Ebom, Ikot Abasi, Ikot Obio Enang, Ikot Ekang, Ntak Inyang, Ikot Obong Edong, Ikot Obio Atai, Ikot Emien, Ikot Ekwere, Ikot Mbonde, Ikot Ekpuk, Nwut Usiong, Obong Itam, Ekim Itam, Nkim Itam, Ikot Uso Akpan, Ibiaku Ikot Obong, Ikot Ukap, Efi, Enen Atai, Ikot Annie Itam, Ikot Andem, Adang Itam, Mbak Atai, Ikot Ayan Itam, Ikot Akpan, Ikot Anse, Odiok Afaha Itam, Mbiabong Afaha Itam, Ema Itam, Mkpeti, Afaha Udo Oko, Afaha Obong Itam, Afaha Ube, Ikot Nya, Atai Ibiaku Itam	47
			Oku Clan	Ikot Ntu, Ikot Esia, Ikot Essien, Ika Oku Iboku, Ikot Adakpan, Ikot Eka Iko, Ikot Abiyak, Ikot Antuen	8
			Ayadehe Clan	Ikot Onoi, Ikot Udo, Ikot Akpabio	3
			Mbiabo Clan	Eton Ani, Offiong Ani, Nya Anating, Efik Ibuno, Ikot Offiong, Okono, Mbiabo Edere, Etehentem, Mkpanaruk, Ikot Efa, Ikot Out	10
16	Ibiono Ibom	2	Ibiono Clan	Obio Ibiono, Ikot Idaha, Ikot Ekop, Afaha Obio Eno, Mbiabam Ibiono, Ikot Obio Ama, Afaha Nsai, Atan Nsai, Afaha Utuat, Afaha Ikot Adaha, Ikot Usen, Usuk Ibiaku, Ibiaku Ikot Udom, Oku Obom, Ikot Inyang Ekpe, Itu Udo, Edem Idim, Nkwa Ibiono, Nkwa Ikot Ekwong, Ibiaku Inyang Isong, Awat Nkang, Ibiaku Ikot Akpan, Ikot Udo Ibiono, Ikot Amba, Ikot Abia Aka, Aka Ikot Abasi, Urua Abasi Umoh, Ikot Okpoho, Ikot Inyang Eno, Okobo Aka, Ikot Efim, Ikpa Ibiono, Ikot Ukpang, Ikpedip, Ibiaku Ikot Oku, Ikot Esifa, Ikot Ekpene, Ikot Akpan Abasi, Ikot Akpan Nya, Ikot Nko Ididep, Ikot Akpan Obong, Ikot Udo Obuk, Ikot Ekpote, Ikot Andem, Ikot Inyang Ididep, Ikot Udu, Ikot Antia Ididep, Ikot Edo Ididep, Ikot Onwon Ididep, Ikot Odiong Ididep, Ikot Akpa Idang, Ikot Essien Ididep, Okpoto Ididep, Mbiakpan Ididep, Odoro Aka, Usuk Aka, Mbiabam Ididep, Ididep Usuk, Mbiakpan Atan, Mbiakpan Ikot Edim, Oku Obom, Ikot Ukpoto, Ikot Ekwo, Ikot Abia Idorpo, Ikot Okpot, Obot Afia, Ikot Obio Afaha, Obot Ukim, Ikot Eto Idoro, Ikot Uwa, Ikot Obo, Itai Idoro, Akpa Utong, Ikot Antia Idoro, Ikot Akpabio, Ikot Mbuk, Ekoi Idoro, Ikot Akpana, Ikot Obong, Ikot Akpabio, Ikot Atim, Ikpa Ikot Ubo, Afaha Mbiabong, Ata Essien, Mbiabong, Ikot Ankit, Ikot Ukana, Ikot Obio Akpan, Ikot Edung, Ikot Etto, Ikot Ukpang, Ikot Onwon, Ikot Ubo, Afua, Ikot Mkpebe, Obot Oko, Ikot Abasi Inyang, Ikot Aba, Ibiatuk, Ikot Ambang, Ikot Osukpong, Ikot Ada Idem, Okobo, Ikot Ekwere, Asanting, Ikot Obio Edep, Ikot Nkpo, Obot Ukana, Anan, Nodoro Obot, Ikpa Ikot Enuen, Mbiabong Ekoi, Ikot Obio Eyen, Itu Atai, Itu Atan, Idre, Ikot	214

				Ambit, Ikot Mbuk Mbiabong, Odung Etem, Ikot Inyang, Ikot Andia, Usuk Ntan Ekere, Udioho Ntan Ekere, Ikot Idem Ntan Ekere, Ntan Akpan Udom, Osuk Ntan, Obot Enang Ntan Mbat, Obot Ukim Ntan Mbat, Edem Ntan Mbat, Ikot Udo Ukana Ono, Ikot Ubo Ono, Use Nten, Ikot Ifot Ono, Ikot Akpan Uso Ono, Ikot Ide Ono, Ikot Akpan Okpon Ono, Ikot Nya Ono, Ikot Utat Ono, Ikot Odubo Ono, Afaha Ise Ono, Use Ikot Ekop, Ikot Antono, Ikot Obio Okon, Ikot Usen, Use Abat, Ikot Edet, Ikot Odiong, Ikot Akpan Atia, Atan Aya, Use Ikot Odiong, Use Ndon, Ikot Esiet, Ikot Uba, Ikot Udom, Edem Urua, Itu Andem, Itukho, Ikot Odiong Itukho, Ikot Esen, Ikot Esidem, Omu Ekene, Ikot Udo Obio Oku, Ikot Antia Akpan, Adiaha Obong, Ikot Edok, Afaha Itiat, Obot Uyo Afaha, Ikot Ubo Mbiabong, Atan Mbiabong, Atai Itukho, Ikot Obio Asa, Ikot Antia Obio Uyai, Ekput, Ikot Inyang, Ikot Ntung, Ikot Udo Efum, Ikot Akpan Obong, Ikot Uneke, Oko Ita, Ikot Ebom, Ikot Ekpenyong, Ndon Andem, Ikot Obo Utit Obio, Ikot Iso, Ikot Obong Obio Eno, Ikot Obong Edem Urua, Ikpa Ikot Uneke, Ekimbuk, Okobo Ibiaku, Ikot Abasi Ibiaku, Ikot Enyin, Ikot Akpan Atai, Use Ikot Amama, Nsai Use, Nta Ikut Use, Inwun Use, Use Ikot Oku, Obot Okpo Ekpe Use, Queens Beach-Okopedi, Ikot Ede Use, Ikot Okobo Use, Odoro Ukim Mbiam, Usuk Ukim Mbiam, Etak Ikot Use, Obot Ifiok, Ikot Eko, Itak Ikot, Usung Uwa, Okopedi Use, Ikot Ekpe, Aka Ikot Udo Eno, Nkim Ibiono, Ikot Usan, Idoro	
			Ikpanya Clan	Esit Ikpanya, Akani Obio, Ikot Ukobo, Ikot Adaha, Mbak Unoh, Aburu, Nditung	
17	Mbo	6	Effiat Clan	James Town, Inua Abasi, Usuk Effiat, Obong Nim, Obio Iyata, Akwa Obio Effiat, Esuk Enwang, Ibuot Utan, Utan Antai, Asiak Obufa, Mbe Nodoro, Utan Brama, Utan Effiong,	13
			Ebughu Clan	Asak Ikang, Akai Ebughu, Etisong, Okobo Ebughu, Eyulor Ebughu, Atak Idiang, Utu Udim, Abiakowo, Akai Udo, Osu Ebughu, Oduo, Eyosin, Adaeba, Iyoku	14
			Ukwong Clan	Osu Udesi, Akai Ati, Udesi Isong Inyang, Akai Owu, Ubokpo, Udung Okpo, Orukim, Akprang Kprang Uda, Offi Uda, Uko Nteghe, Uda, Udung Eyo Unyenge, Utit Atai Unyenge, Ibaka, Mkpang Utong, Utan Udombo	15
			Afaha Okpo Clan	Eyo Ukut, Uko Akpan, Uba, Ubotuong, Eyo Efai, Ekiebong, Ibuot Ikot, Eyo Udombo, Ibete, Udung Eyo	10
			Ubodung Clan	Uko Itak Eyo Okpo, Uko Itak Eyulor, Udung Ikpong	3
			Effiat Villages in Bakassi	Aya (Inua Abasi), Abana Ntuen, Onosi, Akpa Nkanya, Ine Odiong, Ine Akpak, Ine Atayo, Ine Inua Abasi, Ibuot Efe, Ine Ekoi, Ine Iyoso	11
18	Mkpat Enin	4	Ukpum Minya Clan	Ikot Abia, Ikot Ekop, Ikot Abasi Ufon, Etuk Nung Ukim, Ikot Obong Minya, Asong, Ikot Ekpe, Ikot Obiokoi, Ibot, Eka Nung Ukim, Ikot Obio Akwa, Ikot Etefia Minya, Ikot Udo, Nung Ukim III, Ikot Edeghe, Ikot Eka Ide Minya, Ata Minya, Nkikara, Mkpat Enin, Ikot Ekpuk, Ikot Akpa Okop, Ikot Udo Idem, Ikot Abasi Minya, Ikot Akpabio	24
			Ibiaku Clan	Ikot Akpabong, Minya Ntak, Ikot Ebak, Ikot Abia Enin, Ikot Ntot, Ibekwe Akpan Nya, Ikot Ekpenyong, Ikot Aka, Ikot Itina, Ikot Abasi Akpan, Nya Odiong, Esa Ekpo, Ikot Idiong, Ibiaku Esa Ekpo, Ndot/Abat Nya, Ikot Aka/Nung Ikono	16
			Ikpa Ikono Clan	Ekpuk, Ikot Esen Akpan Ntuen, Ikot Ekpaw, Iton, Ikot Abasi Obio Nkan, Ikot Abia Utoh, Ikot Afang, Ikot Obio Nso, Ikot Mkpeye, Ibianga, Ikot Unya, Asana, Iffe, Ikot Eda, Ikot Umiang, Ikot Enyiene	16
			Ikpa Ibom Clan	Ikot Akata, Ekim, Ikot Ekong, Ikot Akpaden, Ikot Obio Ekpong, Ikot Enin, Ikot Oyoro, Ikot Eti, Ikot Iseghe, Ikot Obong Ukam, Ikot Edim, Ikot Ekpong, Ikot Okop Odong, Atanuk, Ikot Akpa Ekop, Ikot Obio Akai, Ikot Osong Otuk Ukam, Ikot Ukwa, Ikot Etefia Ukam, Ibotio, Ndon Obodom, Ndon Ibotio, Ikot Obio Itong, Ikot Ayan, Ikot Obio Ndoho, Ikot Inyang Okop, Ikot Aba, Ibiote, Ikot Edong Ukam, Ikot Akpan Ukam, Ikot Akpabio Ukam	31
19	Nsit Ubium	2	Western Nsit Clan	Ndiya Usung Inyang, Ikot Ukap, Ikot Akpaofuk, Ikot Ewang, Ikot Edibon, Ikot Inyang Eti, Afia Nsit Atai, Ikot Obio Ndua, Ikot Abasi Ufat, Ikot Ekpan, Ntit Oton, Ikot Akpabin, Ikot Adakokob, Ikot Ekpene Udo, Edebom Atai, Ukat Aran, Ikot Akpatu, Ikot Edikpe, Ikot Imo, Ikot Ukobo, Ikot Udo Ime, Ikot Akpan Esu, Atan, Usung Inyang Ibiakpan, Ikot Etobo, Ikot Ede, Ikot Etim, Ikot Ansang, Ikot Iyire, Ikot Akan, Ikot Okobo	31
			Ubium Clan	Ikot Eyo, Mbiekene, Edem Idim Okpot, Ikot Oduatang, Atiamkpat, Ikot Esen, Ikot Osom, Ikot Okwot, Ndukpo Ise, Ikot Akpan Abia, Ikot Ekwere, Ikot Ubo, Ikot Udo Iton, Ekpene Ukim, Akai, Ikot Okpudo, Ibiemin, Nung Obong, Ikot Ntung, Odoro Atasung, Ikot Akpa Eno, Ikot Akpa Mba, Ikot Okoro, Ukat, Mbak Uno, Ikot Nkor, Ikot Edok, Ikot Udo Ide, Ikot Uso, Obio Ubium, Ikot Enwana, Ikot Okpuyot, Obio Ekit	33
20	Nsit Ibom	1	Western Nsit Clan	Mbiaso, Mbiokporo Ekpat Eyop, Ikot Iwud, Ikot Akpa Etang, Afaha Ikot Ede, Afaha Ntup, Afaha Offiong, Afaha Abia, Edebom, Nkwuot, Ikot Nya, Ikot Ebre, Ikot Obio Etan, Nsuana/Ndukpok, Ikot Odiong, Ikot Akpan, Mbiokporo Obio, Mbiakot, Ukat Nsit, Okukuk, Ikot Asat, Afia Nsit, Afia Nsit Udua Nko, Obo Atai, Obo Ikot Ita, Obo Etok, Ikot Otong, Asang, Obo Etim, Obo Ntung, Ikot Idem, Mbak Nsit, Ikot Abasi Nsit, Afaha Nsit, Ikot Obok, Ikot Ntan, Ikot Ntuen, Ikot Ofiok, Ekpene Ikpan, Nditung, Nduo	49

				Eduo, Okwo Nsit, Anyan Nsit, Ikot Offiong, Obio Okpok, Ikot Obio Edim, Ikot Oku Nsit, Oboetim Ikot Ekong, Oboetim Ikot Etim	
21	Okobo	8	Odu Clan	Anua Ekeya, Nung Ukana, Idibi Enin, Esuk Inwang, Ekpene Ekim, Obot Inwang, Ufok Esuk, Ebighi Okobo, Ebighi Edu, Akiba Obo, Ube, Nda	12
			Eta Clan	Amamong, Atia Amamong, Ape Amamong, Atai Atai Otope, Mbieduo, Atipa Okopedi, Afaha Nsung, Ibawa, Akanawana, Anua Okopedi, Ekpene Ekim Eta, Nsating, Nung Atai Odobo, Nung Udom Odobo, Atipa Odobo, Nung Atai Eta, Ebighi Eta, Obufi	18
			Atabong Clan	Ikot Iquo, Ikot Odiong, Ikot Ema Antai, Ikot Osukpong, Ikot Okokon	5
			Ukwong Clan	Mbukpo Odobo, Eweme, Ebghi Anwa Oro, Otieke Nduong, Utine Nduong, Etieke Udung Eto, Afaha Osu, Osu Offi, Utine Eyekung, Itak Uyati, Ubak, Ebighi Anwa Ikpi, Oti Oron, Eyo Nku	14
			Ibighi Clan	Urue Ita, Afaha Akai, Oyoku Assang, Atiabang	5
			Ebughu Clan	Uruting, Eyede, Ikono, Nsie, Itak Ekim	5
			Okiuso Clan	Udung Afiang, Udung Ulo, Udung Umo, Udung Amkpe, Isa Okiuso, Udung Ukpong, Akai Nyo, Itak Okius	8
			Atabong Village in Bakassi	Itung Fishing Settlement, Aqua Ine Itung, Ibiong Utan Itung, Aqua Ine Ibekwe, Ufot Ine Itung, Ibiono Utan Ibekwe, Ishie	8
22	Onna	4	Oniong Clan	Ikot Edor, Ikot Ebiere, Ikot Udo, Ikot Nduodot, Ukpana, Ikot Abasi, Akpabom, Ikot Iko Ibon, Mkpa Eto, Okom, Ikot Akpatek, Ikot Ntuen, Ikot Annang, Ikot Ebidang, Ikot Ebekpo, Ikwe,	16
			Nung Ndem Clan	Ndon Eyo, Mkpok, Okat, Ikot Ndua Iman, Ikot Nkan	5
			Awa-Afaha Clan	Awa Iman, Afaha Ubium, Awa Atai, Awa Nkop, Awa Ndon, Afaha Atai, Afaha Ikot Idem Udo, Afaha Ikot Akpan Nkpe, Afaha Ikot Nkang, Ntan Ide Ekpe	10
			Asuna-Nung Oku Clan	Edem Idim Ishiet, Ikot Akpan Ishiet, Ikot Ese Ishiet, Abak Ishiet, Ikot Obong Ishiet, Ikot Udo Esang, Atiamkpat, Ikot Obio Eket, Ikot Mbong, Nung Oku Ekanem, Ikot Akpan Nko	11
23	Oron	4	Idua Clan	Idua Assan, Idua Esit Edik, Idua Afaha Eduok, Idua Ukpata,	4
			Ibighe Clan	Uya Oron	1
			Ubodung Clan	Eyetong	1
			Afaha Okpo Clan	Esin Ufot, Udung Ulo, Esuk Oro, Udung Okung, Udung Usotai, Udung Essang, Udung Ekung, Eyo Ekung Inyang, Iquita, Eyo Abasi, Udung Esin, Eyo Obiosio, Eyo Usotai	13
24	Urue-Offong /Oruko	6	Ibighi Clan	Oyoku Ibighi, Okuko, Oyubia	3
			Ubodung Clan	Urue-Offong, Okossi, Eyo Okwong, Oduonim Oro, Oduonim Isong Inyang, Eyobiasang, Eyo Uwesong, Eyo Ufu, Edok, Eyokpif, Udung Eta, Anai Okpo, Ubodung, Udung Ukpor, Udung Uwe, Ukuda, Abiak Elibi, Eyulor, Eyo Uya, Eyo Eyekip	20
			Afaha Okpo Clan	Uboro Oro	1
			Ukwong Clan	Mbokpu Eyo Ima, Mbokpu Uko Akai, Mbokpu Eyo Akan, Ikpe, Ibotong Eweme	5
			Okiuso Clan	Umume, Atte	2
			Ebughu Clan	Elei, Ibotong Nsie	2
25	Udung Uko	2	Ubodung Clan	Ekim	1
			Afaha Okpo Clan	Eyo Ating Osung, Usung Udung Uko, Eniongo, Eyo Ukpe, Eyo Esio Osung, Eyo Ating, Edikor Eyibia, Edikor Eyokpu, Edikor Eyobiosio, Uboro Isong Inyang, Eyo Okponung, Eyo Atai, Eyo Ebieme, Eyo Nsek, Udung Adatang, Eyo Uwe, Eyo Uliang, Eyofin, Udung Esio, Eyo Oko, Eyobisung	21
26	Oruk Anam	9	Inen Clan	Ikot Ibritam, Mbiaso, Ikot Ekpuk, Asakpa, Etok Inen, Ekefe, Ikot Ese, Ikot Offiong, Ikot Akpaya, Okukuk, Etok Nkwo, Ikot Ekon, Ikot Eduep, Ikot Eteye, Ikot Etim, Nto Udo Akpan, Ikot Obio Idang, Ikot Ndo, Oku Uruk	19
			Nung Ita Clan	Ikot Ntuk, Ikot Essien, Ikot Obio Enin Atai, Ikot Obio Enin Udobia, Ikot Obio Oruk, Ikot Inyang, Ikot Okoro, Ikot Akpan, Ikot Obio Nkan	9
			Ndot Clan	Nung Oku Ubo I, Nung Oku Ubo II, Inen Ikot Obiom, Nung Oku Ibiet, Ikot Ubo, Uruk Otong, Ikot Ukpong Etor, Obio Ndot, Usung Atiat Ubo, Obio Ebiet Nkarika, Ikot Udo Idem, Inen Nsai, Inen Atan, Ikpe Akpa Ewe, Ibianga, Ikot Obio Nsu, Inen Ikot Essien, Afaha Obo Ikot Iton, Ikot Idem Udo, Ikot Akpan Inyang, Mbiakot, Ikot Osukpong, Ndot Ikot Eda, Obio Ibiet Esa, Nto Udo Akpan, Nto Obio Idang, Inen Abasi Atai, Ndot Usung Idim	28
			Nung Ikot Clan	Nung Ikot Obiodo, Nung Ikot Asanga, Eka Nung Ikot, Ikot Oku Usung, Nung Ikot Urua Ekpo	5
			Obio Akpa	Ata Essien Obio Akpa, Ntenga Akana, Ntak Obio Akpa, Ikot Eka Ide, Ikot Idiaha, Ata	7

			Clan	Obio Akpa, Aya Obio Akpa	
			Ibesit Clan	Ibesit Ekoi, Nto Adua, Ikot Ntuen, Uruk Obong, Ntak Ibesit, Uruk Enung, Edem Idim Ibesit, Ikot Okpong, Ikot Akam, Ikot Etim Ibesit, Ikot Afanga, Isama, Ndon Ikot Umo Idien, Ikot Akpan Mbure, Ikot Akpan, Ikot Offiong, Ikot Essien, Ikot Esikan, Ikot Oko Etok, Ikot Udo Aduak	20
			Ekparakwa Clan	Itung Ikot Ndem, Ukpom Edem Inyang, Ekparakwa, Ediene Ikot Ebom, Ika Annang, Ikot Ntuen, Ikot Akpan Eda, Ikot Akpa Osung, Mbon Ebre, Ikot Akam, Ikot Inyang, Ediene Atai, Ikot Eshiet, Ikot Obong Akan	14
			Abak/Midim Clan	Ikot Ukpom Eren, Ikot Mbong, Utu Ikot Iwara, Ikot Akpan Eteduo, Ikot Akpan Ntia, Ikot Owobo, Ikot Ukpo, Ikot Otok, Otung Aya, Ikot Akpan Essien, Ikot Obio Aduak, Ikot Akpan Otuk, Utu Ikot Obio Ekpe, Etok Ediene, Ikot Uso Etok, Ikot Obong, Offot, Ikot Esenam, Ediene Ikot Inyang, Ikot Adia, Manta, Ukpom, Ikot Obio Asan, Ikot Osute, Ikot Akpakpan, Ikot Eda, Ikot Out, Ikot Ukpom Obiose, Ikot Akpan Udo, Ikot Inuen, Ikot Oko, Ute Etuk, Ikot Itor, Ikot Utiat, Enuekoro, Ikot Obio Atara	36
			Ibesit Nung Ikot Clan	Okpokoro, Anwa Udo, Idung Ntuk Uma, Ikot Iba, Warife, Ikot Oku, Ikot Ikpena, Ikot Akama, Ikot Idem, Eteben, Itung Ekpi, Ikot Ukpom Obiokpong, Ikot Akpan Udo, Ikot Udoro, Ikot Akpan Nsek, Ikot Ndo, Ikot Oto, Ikot Owuk, Ikot Udo Offiong, Ikot Omono	20
27	Ukanafun	5	Northern Afaha	Ikot Udo Mbang, Ikot Edung, Ikot Utiat, Ata Essien Afaha Ntak, Ntak Afaha Ikot Akwa, Ikot Ekparikpe, Ikot Okume, Ikot Anuwo, Nto Okon Ikot Obio Ekpe, Nto Okon Ikot Okpo, Nto Okon Ikot Enyiekop	11
			Southern Afaha Clan	Ikot Akpa Idem, Ikot Ikang, Usung Atai, Ikot Essien, Ikot Akai, Idung Nneke, Ikot Etim, Ikot Andem, Ikot Akpan Afaha, Ikot Edong, Ikot Udo Ossiom, Ikot Effiong, Ikot Ekpe, Ikot Oto-Iwu, Ikot Obong, Ikot Owure, Odoro Ikot, Ikot Awak, Ikot Iwara, Idung Akpan Uko, Ikot Dappa, Awat Waterside	22
			Adat Ifang Clan	Ikot Ndot, Ikot Antia, Ata Essien, Abat, Ikot Udo Iyak, Ndot Ikot Akwa, Ikot Akpan Inyang, Ikot Arankere, Ikot Ebok, Ikot Akpan Ebo, Ikot Akpan Eyo, Ikot Urom, Ikot Udo, Ikot Edem Ewa, Ikot Udo Mbang Afaha Obo	15
			Northern Ukanafun Clan	Afaha Obo Ata Essien, Afaha Obo Ikot Uko, Afaha Ikot Inyang, Afaha Ikot Akwa, Afaha Odon, Afaha Ikot Akpa Idem, Ikot Anta Eneng Obum, Ikot Obio Okpoho, Ikot Uko Annang, Ikot Ide, Ikot Akpa Ntuen, Ikot Oku Usung, Nkek Idim, Ukanafun Edem Inyang, Nsekhe, Nkek Abak, Ikot Obio Owo, Ukanafun Ikot Ekpat	14
			Southern Ukanafun Clan	Nkek, Ikot Udo Abia, Okoyo, Idung Eka Uyo, Ikot Ibekwe, Ikot Una, Ikot Inyang Abia, Ikot Akpa Nkuk, Nyak Iba, Ikot Ukpom, Ikot Odiong, Idung Idem Udo, Ikot Udo Obobo, Ikot Akpan Eyara, Edem Idim, Idung Urum Iso, Obon Odor, Ikot Inyang Udo I, Ikot Inyang Udo II, Ikot Enang, Idung Uko Udo	21
28	Ibeno	1	Ibeno Clan	Okorotip, Atabrikang, Ntafre, Akata, Mkpanak, Ukpenehang, Iwuchang, Ikot Inwang, Itak Abasi, Opolom, Iwo Okpoma Opolom, Iwo Okpom, Atia (New Barrack), Eto Esek, Okom Ita, Itak Idim Ekpe, Itak Ifa, Ndito Eka Iba, Usuk Ikim Ekeme, Inua Eyet Ikot, Itak Idim Ukpa, Okposo I, Okposo II, Usuk Ikim Ukwaha, Idung Abasi Okure	25
29	Esit Eket	2	Eket Offiong Clan	Ekpena Obo, Uquo Iso Edoho, Ikpa, Ntak Inyang, Edida Edor, Aba Ekpe, Oniok Edor, Odoro Nkit, Etebi Akwata, Etebi Idung Asan, Uquo, Urua Okok, Edor Atai, Mbak Uyo, Ebighi Asang, Ebighi Okpono, Etebi Idung Ita	17
			Eket Afaha Clan	Afaha Ekpena Edi, Akpa Utong, Ine Akpautong	3
30	Uruan	4	Central Uruan Clan	Ifiyong Usuk, Nwaniba, Ifiyong Esuk, Akani Obio Uruan, Anakpa, Mbiakong, Eman Ikot Ebo, Nna Enin, Akpa Mfriukim, Edik Ikpa, Ufak Effiong, Idu Uruan, Nnung Oku Uruan, Ikot Inyang Esuk, Ikot Otoinyie, Esuk Odu, Nturukpum,	17
			Northern Uruan Clan	Ikot Udo Uruan, Ikot Oku Uruan, Ibiakpe Uruan, Ita Uruan, Mbiaya Uruan, Osong Uruan, Ikpa Uruan, Ibiaku Uruan, Utit Uruan, Eman Uruan, Ifiyong Obot, Akpa Utong,	12
			South South Uruan Clan	Ndon Ebom, Ekpena Ukim, Ituk Mbang, Nung Ikono Ufok, Ndon Uruan, Ibiaku Isiet, Ibiaku Obio Ndobu, Ndon Ebom, Esuk Inwang	9
			South East Uruan Clan	Oku Ikot Edung, Ikot Akpa Ekang, Isiet Ekim, Adadia, Isiet Inua Akpa, Ibeno Isiet, Afaha Ikot, Use Uruan, Nung Ikono Obio, Ekpena Ibia, Eman Ukpa, Ibiaku Ikot Ese, Ekim Enen, Ikot Akan	14
31	Uyo	4	Etoi Clan	Itiam Etoi, Itiam Ikot Ebia, Mbiabong Anyanya, Mbiabong Ikot Akpan, Ifa Ikot Okpon, Ifa Ikot Akpan Abia, Ifa Ikot Ubo, Mbak Akpan Ekpenyong, Mbiabong Ikot Essien, Mbiabong Ikot Antem, Ifa Ikot Obong, Ifa Ikot Abia Ntuen, Ifa Ikot Akpabio, Mbak Ikot Abasi, Mbak Ikot Ebo, Obot Obom Eto, Ikot Inyang Idung, Ifa Ikot Idang, Obio Etoi, Ifa Ikot Akpan, Ifa Atai, Ikot Abai Nkop	22
			Offot Clan	Aka Offot, Atan Offot, Effiat Offot, Afaha Offot, Ikot Ekpe Offot, Ikot Okubo, Use Ikot Ebio, Obio Offot, Anua Offot, Nsukara Offot, Ibiaku Offot, Use Offot, Ekpri Nsukara, Iboko, Uyo Offot, Ikot Ntuen Offot, Ewet Offot, Eniong Offot, Ikot Anyang, Ikot Oku Idio Offot, Anua Obio Offot	21
			Oku Clan	Ikot Ntuen Oku, Ikot Oku, Ikot Udoro, Ikot Ebido, Ikot Akpan Oku, Afaha Oku, Iba	14

			Oku, Nduetong Oku, Nung Obio Enang Idoro, Afaha Idoro, Nung Edong Ediene, Ikot Akpan Ediene, Nung Udo Ediene, Nung Uyo Idoro	
		Ikono Clan	Anan, Nung Asang, Ikot Ebo, Ikot Offiong, Minya, Ikot Enyiengi, Ikot Nsung, Ikot Ofon, Ikot Ekpeyak, Ikot Anyan, Nung Ukim, Ikot Oku Ikono, Mbiabong, Ikot Mbon, Ikot Obio Mkpog, Ikot Edung, Iton, Ikot Eboro	18
Grand Total		119 Clans	2,272 Villages	

Source: Akwa Ibom State Ministry of Local Government and Chieftaincy Affairs

**A. Some of the Traditional Rulers Disputes in Courts in Akwa Ibom State**

1	HU/23/2015	-	Ekpene Ibia Village, Uruan LGA
2	HU/59/2015	-	Afaha Ikot Akpa Edu, Ibesikpo-Asutan LGA
3	HU/234/2015	-	Ikot Udo Village, Ibesikpo – Asutan LGA
4	HET/37/2015	-	Ikot Eyo Village, Nsit Ubium LGA
5	HU/132/2015	-	Mbiaboong Ikot Akpan Village, Uyo L.G.A
6	HIT/25/2016	-	Mbiatok Village, Itu L.G.A
7	HET/22/2016	-	Ekpene Ikpan Village, Nsit Ibom L.G.A
8	HBM/8/2020	-	Esit Ikpanya Vilalge, Ibiono Ibom L.G.A
9	HBM/11/2020	-	Okobo Ibiono Village Ibiono Ibom LGA
10	HU/240/2017	-	Nduetong Oku Village, Uyo LGA
11	HT/16/2016	-	Ukana Ikot Akpabio, Village, Essien Udim LGA
12	HOA/3/2020	-	Ikot Odoro Village, Oruk Anam LGA
13	HEU/18/2014	-	Ikot Udo Inyang Village, Essien Udim LGA
14	HA/43/2019	-	Ikot Etok Udo Village, Abak LGA
15	HU/278/2017	-	Ikot Ekpene Village, Ikot Ekpene LGA
16	HKN/6/2018	-	Nchana Ebua Village, Ini LGA
17	HKN/15/2021	-	Iwerre Clan, Ini LGA
18	HU/227/2023	-	Ikot Ebok Village, Ukanafun LGA
19	HA/2/2015	-	Ikot Oku Mfang Village, Abak LGA
20	HA50/2020	-	Ikot Nyah Village, Etim Ekpo LGA
21	HEK/61/2022	-	Awa Atai Village, Onna LGA
22	HEK/79/2016	-	Itak Abasi Village Ibeno L.G.A
23	HEK/42/2020	-	Afaha Atai Village, Eket LGA
24	HME/14/2020	-	Okoroette village, Eastern Obolo LGA
25	HOR/29/2023	-	Akai Atti village, Mbo LGA



26	HEK/58/2017	-	Eket Offiong Clan, Esit Eket LGA
27	HEK/26/2020	-	Ikpa Village, Esit Eket LGA
28	HME/13/2016	-	Ikot Akpaden Village, Mkpato Enin LGA
29	HEK/38/2018	-	Ikot Afaha Village, Eket LGA
30	HEK/21/2016	-	Esit Urua Village, Eket LGA

*Source: Akwa Ibom State Ministry of Local Government and Chieftaincy Affairs*

### Data Analysis and Discussion of Findings

In this section, the objective questions relating to meddling of government in traditional leadership and community development in Akwa Ibom State are analyzed using descriptive statistics such as

five-point likert scale, frequency, percentage, mean and standard deviation. And the hypothesis tested using simple regression analysis model.

### Questionnaire Administration

Respondents	No. of copies Administered	%	No. of copies Returned	%	No. not returned	%
Annang	150	34.1	132	30.0	18	4.1
Ibibio	190	43.2	168	38.2	22	5.0
Oron	100	22.7	84	19.1	16	3.6
<b>Total</b>	<b>440</b>	<b>100</b>	<b>384</b>	<b>87.3</b>	<b>56</b>	<b>12.7</b>

*Source: Field Survey, 2024*

The questionnaire administration details as explained in Table 1 revealed that, a total of four hundred and forty (440) copies of questionnaire was administered to community leaders examine how meddling of government in traditional leadership affects community development. However, from 440 administered copies, 384 copies were properly filled and retrieved by the researcher and assistants, implying that fifty-

six (56) copies of the questionnaire lost in the process. Hence, 384 respondents became the valid sample size of the study, since it is unethical and highly prohibited for researchers to manipulate data for a particular study in order to avoid uncertain and unreliable results. Thus, 87.3% (384) copies of the administered questionnaire were retrieved and confirmed.

### Issuance of certificate of recognition by government to traditional leaders impedes sustenance of culture and norms in communities

	Statements	SA	A	D	SD	UN	$\bar{x}$	Std.
1.	Culture and norms are still maintained in your community	120 31.3%	84 21.9%	87 22.7%	45 11.7%	48 12.5%	3.47	1.36
2.	Attentions are no more given to norms of choosing leaders in your community	62 16.1%	69 18.0%	124 32.3%	40 10.4%	89 23.2%	2.93	1.36
3.	Enthronement of traditional leaders are no more based on culture of you community	159 41.4%	125 32.6%	77 20.0%	17 4.4%	4 1.6%	4.07	0.96
4.	Government issues certificate of recognition to people that are not accepted by the people in your community	36 9.4%	67 17.4%	86 22.4%	96 25.0%	99 25.8%	2.59	1.29
5.	You are satisfied with how government issues certificate of recognition to traditional leaders	184 47.9%	85 22.1%	34 8.9%	73 19.0%	8 2.1%	3.94	1.23

**Source: Field Survey, 2024**

mean value > 3.0 was accepted, otherwise rejected

The issuance of certificate of recognition by government to traditional leaders impedes sustenance of culture and norms in communities were examined in Table 2. From the result, 47.9% of the respondents strongly agreed that people are satisfied with how government issues certificate of recognition to traditional leaders. This was followed by 41.4% of the respondents who strongly agreed that enthronement of traditional leaders is no more based on culture of their community. Supported by 31.3% of the respondents who strongly agreed that, culture and norms are still maintained in their community.

Against the backdrop, 32.3% of the respondents' disagreed that attentions are no

more given to norms of choosing leaders in their community and; 25.0% of the respondents also disagreed government issues certificate of recognition to people that are not accepted by the people in their community. The precision through the mean value decision rule that, a mean value > 3.0 was accepted while a mean < 3.0 was rejected. As shown in the result, mean value of 3.47, 2.93, 4.07, 2.59 and 3.94 respectively. From the descriptive question three (3) out of five (5) questions (items) had a mean value above 3.0, in effect, the researcher concluded that 60% of the respondents accept that issuance of certificate of recognition by government to traditional leaders affects sustenance of culture and norms in communities in the study area.

### Payment of remuneration to traditional leaders tends to create leadership tussle in communities

Statements	SA	A	D	SD	UN	$\bar{x}$	Std.
1. Traditional leaders emerge through power tussle in your communities	162 42.2%	88 22.9%	66 17.2%	41 5.5%	47 12.2%	3.77	1.36
2. Traditional leaders are now paying attention to money rather than community development	141 36.9%	109 28.5%	82 21.5%	28 7.3%	22 5.8%	3.83	0.96
3. Your community always have traditional leadership tussle	104 27.1%	124 32.3%	39 10.2%	116 30.2%	1 0.3%	3.55	1.18
4. Traditional leadership tussles are caused by payment of remuneration by the government	154 40.1%	61 15.9%	90 20.1%	77 20.1%	2 0.5%	3.75	1.19
5. Payment of remuneration to traditional leaders create factional leadership in your community	222 57.8%	106 27.6%	31 8.1%	15 3.9%	10 2.6%	4.43	0.96

Source: Field Survey, 2024

mean value > 3.0 was accepted, otherwise rejected

As recorded in Table 3 above, 57.8% of the respondents strongly agreed that payment of remuneration to traditional leaders create factional leadership in their community. This was followed by 42.2% of the respondents who strongly agreed that traditional leaders emerge through power tussle in your communities. In the same premise, 40.1% of the respondents strongly agreed that traditional leadership tussles are caused by payment of remuneration by the government. In addition, 36.9% of the respondents strongly agreed that traditional leaders are now paying attention to money rather than community development.

However, 30.2% of the respondents disagreed that their community always have traditional leadership tussle. And 21.5% of the respondents disagreed traditional leaders are now paying attention to money rather than community development. From the result, five (5) out of five (5) items had a

mean value greater than 3.0, and one of the objective questions had a mean value less than 3.0. Based on the decision rule that a mean value > 3.0 is accepted while a mean < 3.0 is rejected. From the result, the researcher concluded that, payment of remuneration to traditional leaders leads to create leadership tussle in communities.

#### Test of Hypothesis

Issuance of certificate of recognition by government to traditional leaders impedes sustenance of culture and norms in communities

Simple linear regression analysis result on effect of issuance of certificate of recognition by government to traditional leaders on sustenance of culture and norms in communities.

Variable	Parameters	Coefficient	Std error	Tcal – value
Constant	$\beta_0$	2.617	0.051	51.302***
Issuance of certificate of recognition ( $X_1$ )	$\beta_1$	0.198	0.020	9.779***
R-Square ( $R^2$ )		0.201		
Adjusted R – Square ( $R^2$ )		0.198		
F – Statistics		95.629		
F – Probability		0.000		
Durbin-Watson Stat.		2.088		

Note: If calculated value > tabular value, reject null hypothesis and accept the alternative hypothesis. Otherwise accept the null hypothesis. (\*\* = 5%) denotes significance of coefficient; t-tab value = 1.968, df = 382, Dependent Variable: *issuercert*, Predictors: (Constant), *sustenance*  
Source: Field Survey, 2024 (Version 23 of SPSS computation)

Simple linear regression analysis was used to test hypothesis 1 and the result is as follows: the coefficient of issuance of certificate of recognition by government to traditional leaders (X) was statistically significant to sustenance of culture and norms in communities at 1% level. Implying that, increase in issuance of certificate of recognition by government to traditional leaders, holding other variables constant, will lead to increase in sustenance of culture and norms in communities by 0.198 unit. From the result, the t-calculated value of issuance of certificate of recognition was 9.779; and the t-tabulated value of 1.968. Since the t-calculated value is greater than t-tabulated value in absolute terms, the null hypothesis was rejected in favour of alternative, issuance of certificate of recognition by government to traditional leaders does not impede on sustenance of culture and norms in studied communities.

The coefficient of multiple determination ( $R^2$ ) was 0.201, which implies that 20.1% changes in the dependent variable was explained by changes in the independent variable, while 79.9% was unexplained by stochastic terms

in the model. Thus, the independent variable (issuance of certificate of recognition by government) can only explain 20.1 percent of changes in sustenance of culture and norms in studied communities leaving 79.9% unexplained. The  $R^2$  adjusted was 19.8% indicating a goodness of fit of the regression model adopted in this study which is statistically significant at 5% probability level. The Durbin-Watson statistical value of 2.088 was observed which falls within 1.8 to 2.5, implying that there is no evidence of auto correlation in the data analysis.

More so, the f-statistical (calculated) value of 95.629 was observed in the analysis which is greater than 1.968 t-table value; and f-probability value of 0.000 was observed from the analysis which is less than 0.05 (95% of freedom), indicating that estimated regression model adopted in this study is statistically significant at 5% level. With this, the researcher rejected the null hypotheses and accepts alternative hypothesis hence, issuance of certificate of recognition by government to traditional leaders does not impede on sustenance of culture and norms in studied communities.

Payment of remuneration to traditional leaders leads to create leadership tussle in communities

**Simple Regression analysis result on payment of remuneration to traditional leaders leads to create leadership tussle in communities**

Variable	Parameters	Coefficient	Std error	Tcal – value
Constant	$\beta_0$	2.061	0.195	10.555***
Payment of remuneration ( $X_1$ )	$\beta_1$	0.369	0.059	6.265***
<b>R-Square (<math>R^2</math>)</b>		0.278		
<b>Adjusted R – Square (<math>R^2</math>)</b>		0.274		
<b>F – Statistics</b>		109.256		
<b>F – Probability</b>		0.000		
<b>Durbin-Watson Stat.</b>		1.962		

Note: If calculated value > tabular value, reject null hypothesis and accept the alternative hypothesis. Otherwise accept the null hypothesis. (\*\* = 5%) denotes significance of coefficient; t-tab value = 1.968, df = 382, Dependent Variable: payment, Predictors: (Constant), leadership tussle  
Source: Field Survey, 2024 (Version 23 of SPSS computation)

The estimated value of payment of remuneration to traditional leaders ( $X_1$ ) was statistically significant to leadership tussle in communities at 1% level. Statistically, the t-calculated value of payment of remuneration to traditional leaders was 6.265; and the t-tabulated value of 1.968. Since the t-calculated value is greater than t-tabulated value in absolute terms, the null hypothesis was rejected in favour of alternative, payment of remuneration to traditional leaders does not leads to create leadership tussle in communities.

The coefficient of multiple determination ( $R^2$ ) was 0.278, which implies that 27.8% changes in the dependent variable was explained by changes in the independent variable, while 72.2% was unexplained by the stochastic terms in the model. Thus, the independent variable (payment of remuneration to traditional leaders) can only explain 27.8 percent of changes in leadership tussle in communities, leaving 72.2% were unexplained. The  $R^2$  adjusted was 27.4% indicating a goodness of fit of the regression model adopted in this study which is statistically significant at 5% probability level.

More so, the f-statistical (calculated) value of 109.256 which is greater than 1.968 t-table

value; and f-probability value of 0.000 was observed from the analysis which is less than 0.05 (95% of freedom), indicating that estimated regression model adopted in this study is statistically significant at 5% level. With this, the researcher rejected the null hypotheses and accepts alternative hypothesis hence, payment of remuneration to traditional leaders does not lead to create leadership tussle in studied communities.

### Discussion of Findings

Findings reveal that, issuance of certificate of recognition to traditional leaders by the governments impedes sustenance of culture and norms in communities. Traditional leadership structures were adherent to customary processes whereby succession was accentuated seriously on culture and norms of communities. Selection of leaders such as village heads was based on succession rites and traditional proxy. The precepts accorded the processes of coronation as ancestral stool with serious attendance of deities and spiritual order chosen by ancestors to Sustenance norms and culture in communities. As argues by Beall and Ngongana (2009) the change in customary institutions in many countries in Africa has disunited the natives.

Recently, many communities in Akwa Ibom state still exist without leaders while some are battling with law suits in the courts because of struggle for leadership stool (see methodology). This of course distorts community efforts and gradually marred community development. In many cases, community leaders recognized by issuance certificates by the government are not accorded by the trust of the deity and the ancestral possession of the stool obliterated. The act becomes reposition of rule on already established principle and destruction of traditional rites that promote peaceful coexistence among communities even before the advent of the British incursion into Nigeria territory. Wadama (2013) corroborating this view, argue that, traditional rulers are leaders appointed by virtue of hereditary or person with proven tracked records who are appointed and install in line with the provision of their native law.

Again, traditional leadership was never a certificate order but a spiritual union of the present and ancestors essentially for preservation of the customs, norms and cultural heritage of the community's management of conflict as well as maintenance of laws and order through traditional instrumentality and static customary law. The authority of leaders were derived from the community in consent with the traditional laws, but now hitches on government directive and complicate the dynamics of traditional institutions as semi-autonomous society. The action truncate the supremacy of the process in selection of traditional leaders derived from culture to egotistic tendency and destroying relationship demonstrated by patrimonial consent and gradually deface culture and norms in communities.

On payment of remuneration, finding affirms that payments of remuneration to traditional leaders leads to leadership tussle in communities. This suggests that payment of remuneration to traditional leader has

obliterated the traditional ritual of leadership enthronement in communities. People neglect the instrumentality of selections of leaders and pursue their personal interest. The vigor of the adversary span from financial benefits offered by the government for leader and contravenes the cultural relevance of traditional leader which agree on nurturing peaceful and coherent emergence of community leaders base on essentiality of the native law.

Before the introduction of government certified system, communities have played successful role in following the custom and tradition to appoint leaders in their areas without tussle and leadership was seen as a call to serve the people without any ulterior motive or fringe benefits. Nevertheless the system was inherited from the customary setting which promoted inheritance of traditional stool to advance people co-existence and development among the people. As discovers by Agbam an Elenwa (2021), and Enang, Eshiet and Udoka, (2013), traditional leadership activities in community development personal character and activities are in some cases enthrone of people with doubtful characters creates space for tussle. Notably, recently, most communities in the state suffers leadership tussle and the cases are pending for settlement in the court (see methodology). The action and process of ascension of most community leaders pervades ancestral enthronement demands and the aspiration and hope of the communities generally and as well denied community development. This is during the struggle in the court; communities are led by factional leaders or in some cases without specific ruling machinery to manage the community resources. .

### **Conclusion**

The study investigates on government interference in traditional leadership and community development in Akwa Ibom State. The study discovers that the state has three ethnic groups with similar culture and tradition. Therefore, the network structure of



community belief on emergency traditional leadership base on the succession principle as well as cultural rites has been eroded due to government certification of community leaders.

Again, the rituals adopted for selection of traditional leaders has also throw people to the palace of struggle with coercive force among themselves in order to benefit from remuneration paid by government to traditional leaders. Therefore the certificate of recognition and remuneration offered by the government to traditional leaders has been unpalatable to traditional deities thus weaken, destroy and impaired sustainability of cultural heritage and community development in the state.

### Recommendation

Based on the finding, the study recommended that;

1. Since the culture and norm, of communities was founded on ancestral principles it should be maintained by the people. Therefore, the state government should make a law that prohibit issuance of certificate of recognition to traditional leaders and support ancestral principles for selection of traditional leaders for sustainable cultural heritage to foster community development in the State.
2. Since payment of remuneration to traditional leaders attracts impunity by self-seekers who struggle through tussle of many sorts to secure enthronement, government should abolish and stop payment of remuneration to traditional leaders to forestall leadership tussle and permeate sustainable cultural to foment community development in the State.

### References

- Absulsalam, A. Olokoba, L. Okafor, I. and Adika, A. (2020) Roles of the Traditional Rulers in Conflict Resolution for Sustainable democracy in Nigeria. *Nigeria Journal of Social Studies* 38(1).
- Agam C, and Elenwa C. (2021) Assessment of the Traditional Leaderships' Activities in Community Development in Omuma Local Government Areas of Rivers State. *Journal of Public Administration and Social Welfare Research* 6(1) 1-8 ISSN – issn 2504-3597 p – ISSN 2695-2440 [www.iiardjournal.org](http://www.iiardjournal.org).
- Agwu A. and Uzo (2006) Contraints and Strategies towards effective cost sharing of Agricultural Technological delivery in Nigeria. *Journal of International Agricultural and Extension Education* 13(1) 29-41.
- Chukwuemeka, E. (2006) *Research Methods and Thesis writing: A Multi-Disciplinary Approach*. HRV Publishers, Enugu.
- Chukwuone, N. (2006) Contraints and Strategies towards effective cost sharing of Agricultural Technological delivery in Nigeria. *Journal of International Agricultural and Extension Education* 13(1) 29-41.
- Ganiyo, Okewale and Oyewole (2016). Traditional Rulers and the Promotion of National Unity in Nigeria – Emerging Trends. *Nigerian Journal of Social Studies* 19 (12) 147-160.
- Easton, D. (1967) The current meaning of “Behaviouralism” in Eminue, O. (2001)<sup>ed</sup> *Introduction to Political Science*. CATS Publishers.

- Enang, E.T., Eshiet, S.T., and Udoka, S.T. (2013). Politeness in Language Use: A case of spoken Nigerian English. *The Intuition*, 5(1), pp: 272-285.
- Idris, S. and Kawugana, A. (2019) Roles of Traditional Rulers on Boundary Dispute Resolution in Bauchi State. *Journal of Humanities and Social Science*, 19 (6) 300-318 ISSN – 2278-8881.
- Ola and Tonwe (2009) in (5) Ganiyo, Okewale and Oyewole (2016) Traditional Rulers and the Promotion of National Unity in Nigeria – Emerging Trends. *Nigerian Journal of Social Studies* 19 (12) 147-160.
- Olu, A. (2004) *Issues in local government administration in Nigeria*. LisjohnsonResources Publishers.
- Onoja 2012 in (2) Idris, S. and Kawugana, A. (2019) Roles of Traditional Rulers on Boundary Dispute Resolution in Bauchi State. *Journal of Humanities and Social Science*, 19 (6) 300-318 ISSN – 2278-8881.
- Rubin, J. and Rubin, S. (2001). *Community organizing and development* 3<sup>rd</sup> edi. Allyn and Bacon, Boston.
- Umezulike N. and Ugochukwu, M. (2021) Assessed of Roles of Traditional rulers in Community Conflict Management in Imo State. *Journal of Continuing and Development Education* 1(1) 151-160.
- Varma, S.P. (1975) *Modern political theory*, VIKAS Publishing House PVT Ltd.
- Wadama, W. (2013) Post-Colonial Conflict in Africa: A Study of Richard Ali's City of memories. *International Journal of Arts and Humanities*, 2(4), 310 – 319.