

COMPARATIVE ANALYSIS OF THE TRADITIONAL PRACTICE OF KILLING GOATS AND THE PERFORMANCE OF OTHER TRADITIONAL RITES: THE SAME AS THE CERTIFICATE OF OCCUPANCY IN THE LAND USE ACT*

Abstract:

This study conducts a comparative analysis of traditional practices (killing of goats and performance of other traditional rites) and the Certificate of Occupancy in Nigeria's Land Use Act, exploring similarities and differences between these two approaches to land ownership and usage. While traditional practices hold cultural and spiritual significance, the Certificate of Occupancy represents a legal document. The analysis reveals convergences and divergences between these approaches, highlighting the importance of integrating traditional practices into modern land management systems. The research promotes cultural preservation, community engagement, and inclusive land reform, encouraging a nuanced understanding of the complex relationships between culture, tradition, and law in Nigeria. The findings contribute to the development of a more inclusive and sustainable approach to land ownership and usage, reconciling traditional practices with modern land management in Nigeria. The paper recommended that government should recognize and incorporate traditional practices into Nigeria's land use policies and laws, ensuring cultural sensitivity and community engagement. Also to develop a dual-system approach that acknowledges both traditional practices and modern land ownership documents like the Certificate of Occupancy.

Keywords: *Traditional practices, Certificate of Occupancy, Land Use Act, Land ownership, Cultural heritage*

1.0 Introduction

In many African cultures, traditional practices and customs have been an integral part of the social fabric for centuries. These practices have played a significant role in shaping societal norms, values, and beliefs. One such practice is the killing of goats and performance of other traditional rites, which have been used to mark important milestones, seal agreements, and resolve disputes. While these two practices may seem unrelated at first glance, they share some striking similarities. Both involve the transfer of rights and interests, whether it be the transfer of spiritual rights through the killing of goats or the transfer of legal rights through the issuance of a Certificate of Occupancy. Both also involve a sense of ownership and possession, whether it be spiritual or physical. In Nigeria, the Land Use Act of 1978 revolutionized the concept of land ownership and occupancy.¹ The Act introduced the Certificate of Occupancy, a legal document that serves as proof of ownership and occupancy of land. While the Certificate of Occupancy has become a vital document in modern land transactions, traditional practices continue to play a significant role in many communities. Land is said to be fragile and scarce. This implies that it is not enough and difficult to acquire and also human activities can damage or destroy the land resources. It is short in supply and needed to be effectively utilized in order to satisfy the aspiration of those who acquired it. Land is the basic necessity of life which provides food, shelter, and Livelihood to man.² The economic, social and environmental future of our country depends on the wise use of land. It is construed that no development can be effective without land. Thus, land without dimension of tenure is meaningless concept. For available land to be equitably managed among the people and promote maximal use of it by

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¹ Land Use Act (1978) Federal Republic of Nigeria Official Gazette. No.14.

² Oxford Advanced Learner's Dictionary (2006). Oxford University Press (7th edition). 400.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act

prospective resource owners, there is need for a worthy land policy to be in place for effective control and management of land in order to witness the desired development in Nigeria. Prior to 29th March, 1978 when the Land Use Act was enacted, there were land laws which governed land tenure systems in Nigeria. These laws were in use in the country and were later found to be substandard because despite their existence, the problems of land tenure continued in Nigeria. One major problem was the difficulty in obtaining land by the government in major urban centres for national development because of land speculations, racketeering and high cost of compensation usually demanded by the land owners whenever government acquired land to execute its projects.³ Against this background, the Federal Government in a deliberate effort to unify land tenure, streamline and simplify ownership of land in Nigeria, set up the Land Use Panel in 1977 with certain terms of reference.⁴ The references were considered and adopted by the government which promulgated the Land Use Act, 1978. Land use Act is usually concerned with the legislation that provides the right to use of land in both urban and rural areas of Nigeria. The right includes the rights of occupation and development, alienation and many privileges associated with land. Virtually, every nation of the world relies on land, all human activities are carried out on land which is the basic factor of production.

The need to acquire land by man has tremendously increased over the years. 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. But the advancement of land use Act of 1978 altered the existing land tenure and vested all lands in the government. Having observed all these in recent years, it is clearly understood that these goals has not in any way comes to reality rather the Act has been used to achieve personal goals and objectives by various past administrators and government of various levels. Another issue is that major objectives and purposes of the land use Act of 1978 has been seriously deviated from, the aim of the land use Act was to solve the diversified land policies in Nigeria and ensuring an easy accessibility of all Nigeria to land but in today's concept, land has been shared among highest bidders and buyers.⁵ Activities of land grabbers, scam agents and the number of professionals required are some of the biggest challenges in legitimately and successfully acquiring a land in Nigeria. The Nigerian Land Use Act 1978 is the principal legislation that regulates contemporary land tenure in Nigeria. Upon its enactment, the law brought about radical, if not revolutionary, changes in the erstwhile land tenure systems in the country.⁶ The law was aimed, among other things, at reducing unequal access to land and land resources, a situation that had caused a great deal of hardship to the citizenry. Massive and unfettered access to land and land resources by the citizens could stimulate the needed economic growth in an economy that depends heavily on agriculture and mineral resources. The Land Use Act was equally targeted at reducing the high cost of land required for industrial estates and mechanized agriculture. For these reasons, the law appeared to nationalize land when it placed it in the hands of the government as a custodian, to hold in trust and administer for the use and common benefit of all Nigerians. However, after more than three decades of the operation of the law, it is apparent that most of the problems it sought to cure have resurfaced and certain provisions of the law have

³ Public Land decree (1976) Public Land Decree No 23. Laws of the Federation of Nigeria, 1990 (Edn.): 24-26.

⁴ Ojigi, M.L. (2012). Geospatial mapping for crime indexing and monitoring in Minna and Environs, Niger State of Nigeria. *Nigerian Journal of Surveying and Geoinformatics*, 2(1), 83- 100.

⁵ Okafor B. N and Nwike E. C. (2016). Effects of the Land Use Act of 1978 on rural land development in Nigeria: a case study of Nnobi. *British Journal of Environmental Sciences*, 4(3), 1-16

⁶ Land Use Act (Degree No.6) 1978: Law of the Federation of Nigeria.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act themselves worked hardship on the citizens and tended to impede economic development, which the Act initially sought to stimulate.⁷

The land system of a given society is the manner in which land is owned and possessed. It is an institutional framework within which decisions are taken about the use of land, embodying that legal or customary arrangement whereby individuals or groups or organizations gain access to economic and social opportunities through land.⁸ The land system is also constituted by the rules and procedures which govern the right and responsibilities of both individuals and groups in the acquisition, use and control of land. Despite their significance, traditional practices have often been overlooked in favour of modern legal frameworks. However, many studies have highlighted the importance of exploring the intersections between traditional practices and modern legal systems. This comparative analysis seeks to explore the parallels between these traditional practices and the legal concept of Certificate of Occupancy, examining the similarities and differences between these two seemingly disparate practices. By doing so, we hope to gain a deeper understanding of the cultural and legal significance of these practices and their implications for land ownership and usage in modern society.

1.1 Statement of Problem

While traditional practices such as the killing of goats and performance of other traditional rites continue to play a significant role in many Nigerian communities, their legal recognition and relevance in modern land transactions remain unclear. The Land Use Act of 1978, which introduced the Certificate of Occupancy as proof of ownership and occupancy of land, has largely overlooked the cultural significance of traditional practices in land ownership and usage.⁹ As a result, the following problems persist:

1. Lack of clarity: The relationship between traditional practices and the Certificate of Occupancy remains unclear, leading to confusion and conflicts in land transactions.
2. Cultural erasure: The dominance of modern legal frameworks threatens to erase the cultural significance of traditional practices in land ownership and usage.
3. Inequitable access: The prioritization of the Certificate of Occupancy over traditional practices may limit access to land for marginalized communities who rely on these practices.
4. Legal inconsistencies: The coexistence of traditional practices and modern legal frameworks may lead to inconsistencies and contradictions in land ownership and usage.

This study aims to address these problems by comparatively analyzing the traditional practice of killing goats and performance of other traditional rites with the Certificate of Occupancy in the Land Use Act, and exploring the implications for land ownership and usage in modern Nigeria. Specifically, this study seeks to:

- Examine the historical and cultural significance of traditional practices in Nigeria
- Analyze the legal framework surrounding the Certificate of Occupancy in the Land Use Act
- Compare and contrast the traditional practices with the Certificate of Occupancy
- Identify areas of convergence and divergence between the two
- Explore the implications of this comparative analysis for land ownership and usage in modern Nigeria.

⁷ Nwocha, M. E. (2016). Impact of the Nigerian Land Use Act on economic development in the country. *Journal of Acta University Danubius Administration*, 8(2), 43-56

⁸ Udo, R.K. (1985.) *The Land Use Decree 1978 and its antecedents*. University Lectures, University of Ibadan 44-46

⁹ Land Use Act (1978) Federal Republic of Nigeria Official Gazette. No.14.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act
By exploring the similarities and differences between these traditional practices and the Certificate of Occupancy, this study aims to contribute to a deeper understanding of the complex relationships between culture, tradition, and law in Nigeria.

2.0. Literature Review

Traditional practices in land ownership and usage have been an integral part of indigenous cultures and communities for centuries. These practices are often rooted in customary law, cultural beliefs, and historical context. In Nigeria, traditional practices and modern legal frameworks have long coexisted, yet their relationship remains understudied. Research has focused on the legal aspects of land ownership and usage, neglecting the cultural significance of traditional practices. African scholars have highlighted the importance of traditional practices in land ownership and usage, emphasizing their role in maintaining social harmony and balance. However, their work has not fully explored the legal implications of these practices. In contrast, legal scholars have examined the Land Use Act and its impact on land ownership and usage, but have overlooked the cultural context of traditional practices. Recent studies like those by Oyebade¹⁰ and Adewole have attempted to bridge this gap, exploring the intersections between traditional practices and modern legal frameworks. However, their focus has been on specific case studies, rather than a comprehensive comparative analysis. The literature review highlights the need for a more comprehensive understanding of the relationship between traditional practices and modern legal frameworks in Nigeria, and the importance of exploring the cultural significance of traditional practices in land ownership and usage.

2.1 Land Use Act of 1978

The Land Use Act (formerly called the Land Use Decree) was promulgated on 29th of March 1978. According to Chapter 202 of the Laws of the Federation of Nigeria 1990, the Land Use Act is “An Act to Vest all Land comprised in the territory of each State (except land vested in the Federal government or its agencies) solely in the Governor of the State, who would hold such Land in trust for the people and would henceforth be responsible for allocation of land in all urban areas to individuals resident in the State and to organisations for residential, agriculture, commercial and other purposes while similar powers will with respect to non-urban areas are conferred on Local Governments (27th March 1978) Commencement.” Prior to the enactment of the Land Use Act in 1978, there were three main sources of land law: Customary Law (varied from custom to custom), English received law (which comprises of the common law, doctrine of equity and statutes of general application), and local legislation.¹¹ The Parliament of the then northern Nigeria passed the Land Tenure Law in 1962, which governed all interest affecting land. In the then Southern Nigeria, however, customary system of land tenure governed land interest and land was owned by communities, families and individuals in freehold (Bolaji, 2011). Land was acquired either by inheritance, first settlement, conveyance, gift, outright purchase or long possession, as such, causing conflicts and violence in terms of ownership.

The Land Use Decree was promulgated on 29 March, 1978 following the recommendations of a minority report of a panel appointed by the Federal Military Government to advice on future land policy. The Land Use Act distinguishes throughout between urban and non-urban (hereafter ‘rural’) land. In urban areas (to be so designated by the Governor of a state), land was to come under the control and management of the Governor, while in rural areas

¹⁰Oluoyede P.A.O. (1999). Nigerian conveyancing Practice, Drafting and Precedent, Hienemann Educational Books.

¹¹Oseni, W.T. (2011). Doctrine of equity and statutes in Nigeria (2nd edn) 55-58.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act

it was to fall under the appropriate local government.¹² Famoriyo stated that the Decree envisaged that ‘rights of occupancy’, which would appear to replace all previous forms of title, would form the basis upon which land was to be held.¹³ These rights were of two kinds: statutory and customary.¹⁴ Statutory rights of occupancy were to be granted by the Governor and related principally to urban areas. In contrast, a customary right of occupancy, according to the Decree, ‘means the right of a person or community lawfully using or occupying land in accordance with customary law and includes a customary right of occupancy granted by Local Government under this Decree.’ Local governments were empowered to grant customary rights of occupancy to any person or organization (for mining, oil and gas), residential and other purposes with the provision that grants land for agricultural or grazing purposes should not exceed 500 or 5000 hectares respectively without the consent of the State Governor.¹⁵ With the minor exception of land subject to Federal or State claims, the Decree also empowered the local government to ‘enter upon, use and occupy for public purposes any land within the area of its jurisdiction’ and to revoke any customary right of occupancy on any such land.¹⁶ Under the Land Use Act 1978, all land in Nigeria is vested in the government. Nigeria operates two systems of land tenure. They are; customary and non-customary (statutory) system of land tenure. Customary land tenure system is a system of landholding indigenous to the people, and Local governments may grant customary rights of occupancy to land in any non-urban area to any person or organization for agricultural, residential, and other purposes, including mining, oil and gas extraction. In the statutory tenure system, individuals and entities can obtain a statutory right of occupancy for urban and non-urban land.¹⁷ Statutory occupancy rights are granted for a definite term, which is set forth in the certificate. The Land Use Act, promulgated in 1978, was motivated by the need to make land accessible to all Nigerians; prevent speculative purchases of communal land; streamline and simplify the management and ownership of land; make land available to governments at all levels for development; and provide a system of government administration of rights that would improve tenure security.¹⁸ To achieve these objectives of the Act, various provisions are made in the law to fast-track a seamless administration and implementation of the policy of the Act. However, after 40 years of implementing and administering the Act, one could say that the Act has failed to achieve its set objectives. It is well-known, for instance, that the Act divests citizens’ freehold title to their land. And, of course this is antithetical to their economic prosperity as land ceased from being an article of commerce upon the commencement of the Act.¹⁹ Administratively, the Act created a monstrous fiefdom in the governor of the state and confounded the roles of the local government and state in land administration in Nigeria.

2.3 Historical and Cultural Significance of Traditional Practices in Nigeria

Traditional practices of land ownership and usage date back thousands of years, with indigenous cultures developing complex systems of land management and governance. In Africa, Asia, and Latin America, pre-colonial societies had their own land tenure systems, often

¹² Udo, RK (n 8) The Land Use Decree 1978 and its antecedents. University Lectures, University of Ibadan 44-46

¹³ Famoriyo, S. E. (1980). Land Tenure and Agricultural Development in Nigeria. Nigerian Institute of Social and Economic Research, Ibadan 14-20

¹⁴ Udo, RK (n 8) The Land Use Decree 1978 and its antecedents. University Lectures, University of Ibadan 44-46.

¹⁵ Omotola, J.A. (1985). Essays on the Land Use Act. 1978. Lagos University Press, Lagos 4-5.

¹⁶ Adegboye, R.O. (1967). The need for land reform in Nigeria. Journal of Environmental Studies, 9 (33), 9-350.

¹⁷ Land Use Act (1978) Federal Republic of Nigeria Official Gazette. No.14.

¹⁸ Ukaejiofo, A.N. (2008). Perspectives in land administration reforms in Nigeria. Journal of the Environment Studies, 5(3) 43.

¹⁹ Nwocha, M. E. (2016). Impact of the Nigerian Land Use Act on economic development in the country. *Journal of Acta University Danubius Administration*, 8(2), 43-56

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act based on customary law and communal ownership. European colonization disrupted traditional land practices, imposing foreign legal systems and private property rights, often leading to land dispossession and displacement of indigenous peoples. In the mid-20th century, land reform movements emerged in Latin America, Africa, and Asia, aiming to redistribute land and recognize traditional rights. In recent decades, there has been a growing recognition of indigenous peoples' rights to their lands, territories, and resources, as enshrined in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Traditional practices in Nigeria hold significant historical and cultural value, reflecting the country's rich cultural heritage. Traditional practices often involve honouring ancestors, emphasizing the importance of lineage and heritage. Traditional rites and ceremonies foster community cohesion and social harmony. Traditional practices define Nigerian cultures, distinguishing them from other cultures. Traditional practices are often rooted in spiritual beliefs, connecting the physical and spiritual worlds. Traditional practices like the killing of goats are sometimes tied to land ownership and usage. Traditional practices have been used to resolve disputes and maintain social balance. Traditional practices mark important life milestones, such as birth, coming of age, marriage, and death. Some traditional practices are linked to agricultural cycles and fertility rites. Traditional practices have inspired Nigerian art, music, and literature. Traditional practices have helped Nigerians resist colonialism, slavery, and cultural erasure.

2.4 Legal Framework Surrounding the Certificate of Occupancy in the Land Use Act

The legal framework surrounding the Certificate of Occupancy in the Land Use Act in Nigeria is as follows:²⁰

1. Vesting of Land: The Land Use Act vests all land in the Governor of each state, who holds it in trust for the people [Section 1].
2. Control and Management: The Governor controls and manages land in urban areas, while Local Governments control and manage land in non-urban areas [Section 2].
3. Land Use and Allocation Committee: The Governor establishes a committee to advise on land management, resettlement, and compensation [Section 3].
4. Grant of Rights of Occupancy: The Governor grants statutory rights of occupancy for residential, agricultural, commercial, or other purposes [Section 5].
5. Certificate of Occupancy: The Governor issues a Certificate of Occupancy as evidence of a statutory right of occupancy [Section 10].
6. Terms and Conditions: The Certificate of Occupancy contains terms and conditions, including rent, improvements, and breaches [Section 10].
7. Revocation: The Governor may revoke a right of occupancy for overriding public interest, breach of terms, or refusal to pay rent [Section 28].
8. Compensation: Holders and occupiers are entitled to compensation for unexhausted improvements upon revocation [Section 29].
9. Jurisdiction: High Courts and other designated courts have jurisdiction over land matters [Section 34].

The Land Use Act provides a legal framework for land administration, emphasizing state control and regulation. The Certificate of Occupancy is a crucial document, serving as proof of occupancy rights and outlining the terms and conditions of land use.

2.5 Compare and Contrast the Traditional Practices with the Certificate of Occupancy

Although there is no direct reference to the indigenous land tenure in the Act, the recognition and preservation of customary land law within the language of the Act may imply

²⁰ Land Use Act (1978) Federal Republic of Nigeria Official Gazette. No.14.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act

the survival of the indigenous land tenure. Section 24 of the Land Use Act preserves the customary law rules governing devolution of property, while Section 25, which prohibits partitioning of land, and expressly exempts cases which are regulated by customary law. Under Section 29, where the holder or occupier entitled to compensation is a community, the governor is empowered to direct payment of the compensation either to the community or to its chief or leader to be disposed of by him for the benefit of the community in accordance with the applicable customary law. Furthermore, under Section 50 of the Land Use Act, a ‘customary right of occupancy’ is defined as ‘the right of a person or community lawfully using or occupying land in accordance with customary law’ and an ‘occupier’ is similarly defined as ‘any person lawfully occupying land under customary law and a person using or occupying land in accordance with customary law....’ This is in addition to Section 48 of the Land Use Act, which preserves all existing laws relating to the registration of title to, or interest in, land subject to such modifications as will bring those laws into conformity with the Act or its general intendment. It is submitted that customary land law is an existing law within the meaning of section 48 of the Act. Indeed, it can be asserted that Section 1 of the Land Use Act merely borrows and enacts the notion of corporate ownership and trusteeship under the indigenous land tenure system. The position of the Governor under the Act appears to be comparable to that of the head of the community or family in relation to communal land under customary law. But this would seem to be half-truth only: when the powers of the Governor are closely analyzed, the area of conflict with the head of the community can easily be identified, especially in relation to the power of management and control of the land. Here are some similarities and differences between and traditional practices with the certificate of occupancy;

Similarities:

1. Both involve rights to land use and occupancy.
2. Both have cultural and historical significance.
3. Both involve some form of recognition or validation (traditional rites or Certificate).

Differences:

1. Certificate of Occupancy is a legally recognized document, while traditional practices are not necessarily recognized by modern law.
2. Certificate of Occupancy applies to specific plots of land, while traditional practices often apply to communal or ancestral lands.
3. Certificate of Occupancy has a specific duration (e.g., 99 years), while traditional practices often imply perpetual rights.
4. Certificate of Occupancy can be transferred or sold, while traditional rights are often tied to family or community lines.
5. Certificate of Occupancy is a written document, while traditional practices often rely on oral tradition and community knowledge.
6. Certificate of Occupancy is enforced by the state, while traditional practices rely on community norms and sanctions.
7. Certificate of Occupancy focuses on individual ownership, while traditional practices emphasize community and cultural connections to land.

2.6 Areas of Convergence and Divergence between Traditional Practices and Certificate of Occupancy

Areas of convergence:

1. Cultural significance: Both killing goats and performance of other traditional rites hold cultural and spiritual significance.
2. Community involvement: Both involve the community and promote social bonding.

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act

3. Symbolism: Both have symbolic meanings, such as purification, protection, and fertility.
4. Ancestral connection: Both honour ancestors and the land.
5. Ritualistic nature: Both involve ritualistic practices.

Areas of divergence:

1. Purpose: Killing goats is often for land ownership and usage, while other traditional rites may be for various purposes (e.g., fertility, protection).
2. Frequency: Killing goats may be a one-time event, while other traditional rites may be recurring.
3. Location: Killing goats may be specific to a particular location, while other traditional rites may be practiced in various settings.
4. Animals involved: Killing goats involves goats, while other traditional rites may involve other animals or no animals at all.
5. Specificity: Killing goats is a specific practice, while other traditional rites may be more diverse and varied.

2.7 The implications of this Comparative Analysis for Land Ownership and Usage in Modern Nigeria

The comparative analysis of traditional practices and the Certificate of Occupancy has significant implications for land ownership and usage in modern Nigeria:

1. Legal recognition: Traditional practices may gain legal recognition, providing a framework for their integration into modern land ownership and usage.
2. Cultural preservation: The analysis highlights the importance of preserving cultural heritage and traditional practices, ensuring their continued relevance in modern Nigeria.
3. Community engagement: The study emphasizes the need for community involvement in land ownership and usage decisions, fostering more inclusive and participatory approaches.
4. Land reform: The comparison may inform land reform efforts, reconciling traditional practices with modern land management systems.
5. Certification and titling: The analysis could lead to the development of certification and titling systems that incorporate traditional practices, enhancing security of tenure and property rights.
6. Dispute resolution: The study may inform alternative dispute resolution mechanisms, incorporating traditional practices to resolve land-related conflicts.
7. Urban planning: The analysis could influence urban planning strategies, incorporating traditional practices and cultural heritage into modern urban development.
8. Economic development: The study may contribute to economic development policies, leveraging traditional practices to promote sustainable land use and resource management.

3.0 Conclusion

In conclusion, the comparative analysis of traditional practices (killing of goats and performance of other traditional rites) and the Certificate of Occupancy in the Land Use Act reveals both similarities and differences. While both involve rights to land use and occupancy, the traditional practices are deeply rooted in cultural and spiritual significance, whereas the Certificate of Occupancy is a legal document. The analysis highlights the importance of recognizing and reconciling traditional practices with modern land management systems, promoting cultural preservation, community engagement, and inclusive land reform. The study demonstrates that traditional practices and modern land ownership and usage are not mutually exclusive, but rather complementary aspects of Nigeria's rich cultural heritage and legal framework. By integrating traditional practices into modern land management, Nigeria can foster a more inclusive, sustainable, and culturally sensitive approach to land ownership and

Jacobs Ifechukwu Daniel /Comparative Analysis of the Traditional Practice of Killing Goats and the Performance of Other Traditional Rites: The Same as the Certificate of Occupancy in the Land Use Act usage. Ultimately, this research emphasizes the need for a nuanced understanding of the complex relationships between culture, tradition, and law in Nigeria, and encourages policymakers, scholars, and communities to engage in dialogue and collaboration to ensure that land ownership and usage practices align with the country's cultural and legal heritage.

3.1 Recommendations

Based on the comparative analysis, the following recommendations are made:

1. Government should recognize and incorporate traditional practices into Nigeria's land use policies and laws, ensuring cultural sensitivity and community engagement.
 2. Develop a dual-system approach that acknowledges both traditional practices and modern land ownership documents like the Certificate of Occupancy.
 3. Empower local communities to manage land according to their traditional practices, with support from government and legal frameworks.
 4. Protect and preserve cultural heritage sites and traditional practices related to land ownership and usage.
 5. Sensitization and education of stakeholders, including communities, policymakers, and legal professionals, about the importance of traditional practices and their integration into modern land management.
 6. Legal reform: Reform Nigeria's Land Use Act to recognize traditional practices and provide a legal framework for their integration into modern land ownership and usage.
 7. Collaborative dispute resolution: Establish a dispute resolution mechanism that incorporates traditional practices and modern legal frameworks to resolve land-related conflicts.
- By implementing these recommendations, Nigeria can strike a balance between preserving cultural heritage and promoting modern land ownership and usage practices, ensuring a more inclusive and sustainable approach to land management.

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