

NAME: HARRISON DANIELLA CHIBUROMA

MATRIC NUMBER: 16/LAW01/094

LEVEL: 400 LEVEL

LECTURER: PROFESSOR ADEWALE TAIWO

STATE: RIVERS STATE

LOCAL GOVERNMENT: OBIO AKPOR LOCAL GOVERNMENT

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## ABSTRACT

*This paper seeks to briefly explain the core tenets of the customary Land Tenure system in my locality paying attention to the intricacies of the customs and usages of the Obio Akpor culture as according to 'Allan' custom is the raw material used to manufacture customary Law. In this paper, the writer will put into consideration the management, Ownership and Termination of Customary Land conversant to the Obio Akpor people.*

I am from Ogbogoro in Obio/Akpor Local Government Area of Rivers State.

## CREATION

According to Professor James Originally, land under customary Law meant the soil and the soil only, a building erected by a person, even by a trespasser, on the land of another did not become attached to the land but remained the property of the builder.

The same was true of trees and crops planted by one man on another land. This is what has been referred to as the natural content of land. This view as supported by Salami v Gbodoolu, in his view Adio S. C. observed the word 'Land' in its Ordinary meaning means any ground, soil, earth or the solid part of the earth surface are distinguished from sea, it is immovable.

In my community Ogbogoro, the creation is by hereditary from our forefathers, as a general gift.

## OWNERSHIP

Ownership generally consists of complex of rights, all of which are rights in REM being good against all the world and not merely against specific persons. It could be said that it is through the motion of ownership that one could assert his individuality.

Whatever is Origin, Ownership is generally regarded as the creation of law. It is the law of a particular society that could determine what could or could not be "owned" by individual, or group or community. In my community in Ogbogoro, the ownership of Land is communal, It is the community that owns the land, the elders headed by the Chief of the community holds it on trust for the entire community.

If any of the male member of the community wants to make use of any portion of the community land, he will perform the rites that is required, In farming seasons it is the elders in council that apportion lands to the members of each family or community for the purpose of farming only.

But with the recent development where adult male members of the community who wants a portion for the building of houses, the elders who holds the land on trust for the family will now partition the land to such persons.

In my community, Ogbogoro, in Obio/Akpor Local Government Area of Rivers State, due to the urbanization and rapid development of port Harcourt, the fear of government compulsorily accruing of our land forcefully have made the community to start partitioning of the community lands to all male child of the community, even in the private family owned lands, the Head of every family have partitioned the generally owned lands to all male child of such family to avoid the government acquiring it.

This was done so that the government can deal with an individual during compensations.

In conclusion, Customary Land Tenure in community, is generally owned by (1) community (2) family (3) individuals (hereditary), and it is being administered by every head of the community, in the case of community, by family head in the case of family land, while that of individual is managed by the head of the house.

Nevertheless, we could not ignore the Roman and English concepts of ownership because of the orientation of both. The most veritable veritable of these are the concepts of absolute ownership or allodial ownership.