

Traditional Chiefs and Decentralization in the Region of Tahoua in Niger

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Abstract

This paper discusses the relationship between the traditional chief in Niger together with the process of decentralization. The democratic process initiated in the early 90s in most of the African countries helped to establish a multi-party system as well as kept good government structures. The initiative could solve the excessive centralization of government powers in African countries. In order to understand the decentralization process in Niger, we should not only refer to the democratic context but also we should understand certain historical facts. Besides the context of democracy, it should be noted that the claims of the armed rebellion (1989) based on federalism have led to peace agreements, in the October 9, 1994 and April 24, 1995 between the organization of armed resistance (ORA) and the Government of Niger, to adopt decentralization as a form of governance. The option is a full communalisation by changing the townships (sedentary and area nomadic) in commune status. The communes are headed by an elected mayor. The logic is to make these structures as real poles of local development. But in the same way and during a long time at the head of same township there is a leader who administered his people according to traditional mode. This two kind of powerful can create a social conflict if some rules are not defined. I am interested to region of Tahoua, particularly the two urban communes.

Index terms— decentralization, municipality, local government, traditional chief, urban commune

1 Introduction

Since the independence of Niger, each government needs to involve the population achievements development. From Diori Hamani, Niger's first president -1960 the August 03 to April 15, 1974-to now, each one tried to organize the people in the national development process. Although, the contents of the mobilization and approach differ from one system to another, it leads to the same result: the ability to organize local people within the structures of their own where they can decide about their own affairs but according to the logic of administrative supervision.

This kind of organisation was named decentralization. But it is important to note that despite the ambition engaged by both of political authorities since the independence; the implementation of decentralization has been taking a long time. The five successive constitutions have all endorsed the principle.

In 1962, were created district councillors, whom in reality had little power because Niger country is Author : Department of Sociology, University of Zinder Aboubacar. E-mail : zakari@gmail.com belong on a single party (see Law 61-50 of 31 December 1961, according to the organization of local governments that builds the old unit circles and subdivisions from territorial constituencies in the colonization and the Law 64-023 of 17 July 1964, establishing administrative districts and local authorities who organized the country into departments, districts and communes).

Except the reform of territorial administration under General Seyni KOUNTCHE ??April 15, 1974 ??April 15, november 1987)), the decentralization process was stalled until the National Conference in 1991. From this

1 INTRODUCTION

43 time (order of March 27, 1992) an institutional high commission for administrative reform and decentralization
44 has been created. The work done by the members of this institution result in a report dealing with four main
45 issues: the territorial division, the principle of decentralized management, community resources and future stages
46 of implementation. After a hiatus from 1996 to 1999 due to a military coup, the process is start only under the
47 Fifth Republic. The option chosen by the government with the help of donors is communalisation.

48 The Niger territory is divided into 266 municipalities, (Law No. 2002/012 of 11 June 2002 which determines
49 the basic principles of the free administration of regions, departments and communes). This division was based
50 on custom entity, the township which has itself been divided geographically by a number of villages. On the
51 basis was held the election of the 266 communes on July 24, 2004, officially proclaimed by the Constitutional
52 Court on August 5, 2004. This act is the recognition of new communes by citizens. But the implementation of
53 the process provokes reactions and protests as noted ZANGAOU Moussa "these reactions are both positive and
54 negative. They relate to all people leaving the region. (...) Heads are, in the districts, very active in these series
55 of challenges. "

56 In this paper, we try to understand, what has happened according to the relationship between traditional
57 authorities and new mayors in the Region of Tahoua particularly in the urban commune. Which solution could
58 find different actors? Most African states, since the early of the 1990 years, were engaged in institutional reform
59 including decentralization because "the initiative and the implementation of these reforms are based on a number
60 of assumptions relating to the nature and the function of postcolonial states" (Elsa ,2003). They are supposed
61 to perform all the functions devolved to them but apparently their centralized management is a barrier as noted
62 by Albert TEVODJRE, "a centralized state has a heavy bureaucracy which annihilates any initiative at the
63 base" (TEVODJRE, 1978). But for Kadre Desire OUEDRAGO, we should look about the context of the birth
64 of the African state. Because he said that "the African state is the product of a double misunderstanding, a
65 state built on the basis of ulterior thoughts" (OUEDRAGO, 2001). According to the synthesis of these theories
66 we understand that the African state refers not only to its past history, i.e. the time of kingdoms but also its
67 contact with the colonization system. Then Kadre Desire OUEDRAGO concludes that "ultimately, none could
68 annihilate each other, and the post-colonial African state continues to coexist with the colonial legacy and the
69 traditional" (OUEDRAGO, 2001). That is why this misunderstanding of the essence of the African state which
70 partly explains its central character that blocks any development initiative at the local level. In this case, the aim
71 of decentralization is to correct this problem and to include the African state as Niger's country in the concert
72 of developed nations.

73 In Niger, the implementation of decentralization process does not only point to the above mentioned fact but
74 also in its relation to certain historical facts. The macro sociological (OUEDRAGO,2001) context is marked by
75 the political pluralism opened by the speech of the Baule with the holding of the Sovereign National Conference
76 and the claim of the armed rebellion in the northern part of Niger where uranium and other natural resources are
77 operated based on federal arrangement. This claim has led to peace agreements, on 9 October 1994 and 24 April
78 1995 between the organization of the Resistance Army (ORA) and the Government of Niger, which state that the
79 Republic of Niger is divided into administrative districts which are Region, Department, District and commune
80 (High Commissioner for administrative reform and decentralization, Final Report on the administrative division
81 of the Republic of Niger, in January 1996).

82 Since then, the Niger government, with the support of donors, has being working in creating communes.
83 Proposals and laws were adopted and promulgated culminating with the holding of municipal elections on the
84 24 July 2004. "The legislative framework of this administrative reform is based on the communalization of all
85 the headquarters of cantons (fee the customary chiefs sedentary) and certain groups (nomads)" (HAHOUNOU,
86 2002).

87 In this case, the Law 2002/012 of 11 June 2002 is the reference of this reform which determines the fundamental
88 principles of free administration of regions, counties and municipalities taking into account the administrative
89 authority that characterizes the state of Niger. However at the present time, the scheme only applies to the
90 municipal level with the creation of 266 municipalities including 52 urban and 214 rural, each with a headed by
91 a mayor who chairs the council. "The aim is to transfer the decision-making powers of the central government
92 to local level" (HAHOUNOU, 2002).

93 The objective is to promote good governance at local level. This approach is called the normative theories of
94 decentralization.

95 According to this view;

96 "decentralization could be considered as a necessary condition for improving the planning and implementation
97 of development" (OUEDRAGO, 2001). But if we observe the various theories involved, you realize of course that
98 it is diffusion. This character of diffusions postulates that the progress realized in modern societies (western) must
99 extend in the society through a process of diffusion of consumer products, technology, mode of behaviour, short
100 of the institutions. But when you observe at a practical level, you realize of course that the different reaction
101 of the component of the Niger society is a source of concern for a success of the process. Four years later, the
102 decentralization in Niger which is consider being a transfer of skills and resources from central level of the state
103 to municipalities, is akin "to a transfer of a pyramid of problems"(ADJI,2008).

104 Elected people and citizens of the 266 municipalities in the country cannot become familiar with the process.

105 The reform coupled with the administrative division, citizen can't distinguish the electoral circumscription with
106 the local collectivity. The communes of Tahoua are not an exception to the rule. In this case, Zangaou

107 Moussa, citing Nahiou Mamoudou, reported that "in the congress, representatives of traditional chiefs have
108 called this process of decentralization and a hasty readjustment of communalisation unbridled." At the same
109 meeting, some from the region of Tahoua nomadic dominance has even rejected all the results of the redistricting
110 commission (ZANGAOU, 2002).

111 In the same way, in order to find a response to decentralization system particularly in its disruption of the
112 existing system, civil society via the association of pastures from the north region of Tahoua have queried about
113 impacts of communalization on the lifestyle and the natural areas of the pastures. By the fact, pastoralism
114 and communalization evoked two opposite systems of social organization, which are economic and political
115 respectively. Communalization will create two problems for transhumant pastoralists:

116 ? The redefinition of their space of belonging ? Investment and other subsidies for the State in the context of
117 the communalization.

118 Only the determination of legal rules will resolve this problem which generates reactions, because for It is
119 clearly there are some problems in the implementation of the decentralization process which must be analyse.
120 The traditional chief want to conserve their powerful but the new mayors should work about modern logic
121 according to the supervision authority. In this case how to harmonise the different views?

122 III.

123 2 Methodology

124 In order to report an analytical study, we firstly conduct a review of literature, identify the main concepts in the
125 second part and third the aims and the objectives of the study.

126 IV.

127 3 Review of Literature

128 In the implementation of development programs of African countries including Niger, governments have adopted
129 mechanisms for development according to the situation of the moment (from the proclamation of the republic
130 to now). Capitalist or socialist programs through structural adjustment program, they managed to achieve
131 decentralization as a way of managing the local power by creating databases of a national development. But
132 between theory and practice, there are steps to be crossed. It never once crossed would make the wish. Precisely,
133 in this step, an extensive literature exists for this purpose. We shall do the synthesis of the latter in order to
134 identify the theories involved. Thus, our literature review is structured around the following central themes:
135 Speaking about of the relationship between decentralization and democracy, Jean POIRIER, (2001), note that
136 decentralization policies have occurred one or two decades are presented as a more democratic because it is actually
137 a consequence of the serious deficiencies that represent all the schemes Democracy in the West because they are
138 too often unaware of the specifics and values of African societies. The author focuses on a particular aspect.
139 Whoever is to consider the socio-economic development of Africa in the implementation of decentralization? For
140 him, if the content is not appropriate to the context, needs and specific potential of society to decentralize, it
141 is likely to become an additional element of instability, or simply be unnecessary. This overcomes a concept of
142 decentralization Universalist improperly or functionalist.

143 The interest of this study lies in the fact that it not only refers the decentralization in a democratic context,
144 but also recommended to take account of specific society to decentralize.

145 Rene OTAYECK, (1999), meanwhile, in a study on "democracy protests between identity and state needs.
146 There is there an "African exception? »Asks about the crucial question in relation to decentralization in Africa.
147 He said the decentralization of the state, it means the divestiture of the center of its regulatory functions and
148 distribution, and transfer of certain powers of the most crucial, according to the credo of donors funds, represent
149 a major strand of the institutional reconstruction of the State in Africa?

150 For this author, is certainly required but decentralize state must remain a strong state because civil society
151 has not reached a high degree of maturity, but also it is a great risk of leaving the management to fully local
152 officials inadequately prepared for the tasks of command.

153 The analysis is interesting by the fact that the reform to be successful must be supported by an awakened
154 civil society and local officials can ensure that their work. It is not the case in Niger because the country that
155 has just begun the experience in 2004. Nevertheless, the game is worth the candle. But the term "strong state"
156 should not encroach on the part of the administrative supervision because it must remain the reference in the
157 conduct of any administrative action.

158 All these authors make their analysis according to the relationship between democracy and democracy.
159 Certainly it must have a democratic system in order to claim a local election (which does not exist in states of
160 emergency) but they do not show how democracy should strengthen decentralization at the base. Therefore with
161 regard to democratic progress in African countries must emphasize the need to involve local people in managing
162 state affairs. Involve local people requires the involvement of this important population in our countries in the
163 development process through appropriate institutional mechanisms. To this reflection, we must add those about
164 the relation between decentralization and development.

4 b) Decentralization and Development

Dele Olowu, (2001), after having identified the three major steps that have characterized the decentralization shows that only a polycentric government is likely to promote decentralization. In this perspective, it reveals that decentralization is linked to the ability to consolidate the socio-economic ties within local communities which have a defined territorial basis. His study concludes by noting that development, democracy and decentralization are linked because the development in the context of decentralization is seen as expanding the economic and social democracy. This study is interested for our paper because, it emphasizes the fact that decentralization is to consider In another sense, Albert TEVODJERE, (1978) shows that decentralization is intended firstly to provide communities with basic villagers, for example, full power to ensure all issues of local interest. He further notes that the municipalities as basic units for planning contribute to the development and implementation of the strategy development and regionalization plan. This study is also interested in the sense that the author places the local people especially women as actors for local development.

All these authors consider decentralization as an engine of local development, but they do not really show how local people really need to be involved in the process of development.

According to the connotations given to development in our societies, we must simultaneously placing decentralization in the development perspective to redefine the meaning of the conception of development. It will not be question about approach distance of local cultures in the development process. It must be adopted in our societies, an alternative approach that places in a central position the cultural environment, whether the city or village and focuses on individuals and their participation. Ultimately, it is through in the implementation of local development, to know who can answer the following questions. Who should be asking? What are the unconditional positive, negative fans, and intermediaries? Consideration of this principle is fundamental to the success of decentralization in our states but not enough. It should be completed by the contribution according to the relation between decentralization and the socio-historical values.

5 c) Decentralization and the Socio-Historical Values

According to this relationship, Jean GUILLEMIN, (1984), notes that rural areas which represent in most cases more than 80% of the population of African states in the south of the Sahara remain attached to their tradition. By education and tradition, rural structures respect traditional customary. For this population, the modern administration issue from the settlement is mostly abstract and it is difficult for us to understand it. But, the traditional chief collaborator of this administration appears to them not only more accessible but also better able to understand their particular problems because they are familiarly with them.

This study is interested in the sense that it focuses on the reaction of rural population face to modern structures.

This reaction proves that any reform on the environment must reflect this balance of power. In addition to this reflection, MALAM Ouley (1984), in a study of political sociology of Touareg in Niger shows that local elites have a real power; their subjects are still with them especially they represent the tradition and they know about people situation.

This study is interesting by the fact it encourage to respects not only the role of local elites in Niger but also it explain the role of values to be respected when a State engaged reforms in the direction of the local population.

In conclusion, Eric Komlavi, Hahonou, in a study of traditional leaders and the decentralization project in a west locality of Niger, stresses the importance of traditional authorities in their subject but also how they are rehabilitated meet new reforms. He also note that the leaders are brokers institutionalized for the government and para public one. For him, to access to justice is a good example of the strategic position occupied by the leadership in resolving internal affairs.

He tells us a fact that he was told.... For example if stolen made by someone, the victim cannot come directly go to the police station to complain. He will go to his chief. The other sends it to the cluster head. ... The cluster head will touch the competent authority.... Nomad does not come directly to the administration or the gendarmerie. He always has a support.... Through is the guide. He is indispensable.... He knows the administration even if he has not done school. This example emphasized the antagonism between the leaders and their citizens, because for him in order to make affair easy, it becomes complicated. He concluded by saying that despite the redistribution of the political, traditional leaders have in the local arenas central and hegemonic positions of power that, they do not intend to lose. The interest of this study is that it places the traditional authorities in their area in a strategic position.

It is clearly that, these authors in their analyze are favorable to respect the traditional authorities and local people reactions according to any reform, but we insist that any reform, any action towards the public must take account of socio-historical values, because developers cannot get away with the entire arsenal of a socio-cultural society in order to impose their own vision of development.

So, decentralization must respect its values because it has a lot of issues.

6 Decentralization and Issues

Relating about the issue of decentralization in African countries, Raogo Antoine Sawadogo, observe that the African state is centralized. The aim of decentralization is to correct that anomaly. He said the current conception

224 of African state does not correspond to reality. It is not comparable to other states, because there isn't a national
225 consciousness of citizens. He also emphasizes that it never had sufficient means to 20 2 60() C d)

226 accomplish its mission by fostering public support and the emergence of a citizen behaviour.

227 For him, it must rebuild the post-colonial state. We can analyze about the situation of African societies and
228 institutions in place, analyze also the problems in the short, medium and long term in order to identify and
229 establish the foundations for a viable and sustainable. In other words, we must take into account the situation
230 of African societies in order to create the basis for real development to meet the aspirations of the people.

231 Another study on the issues of decentralization is reported by Michel ??assard and al.1984, in a study on
232 housing policy in Switzerland including the need for municipalities to implement a policy of social housing.
233 The authors note that it has as purpose to overcome the negative consequences of economic policy in housing,
234 characterized by the gradual abolition until 1970 for control and monitoring of rent. According to these authors,
235 the common focusing on public assistance to social housing, it is therefore for her to increase the number of
236 accessible housing for people on low incomes particularly the elderly and large families should be the main
237 beneficiaries of such housing.

238 To this end, incentives for building housing mainly financial are adopted. They are lowering rents by about
239 30 percent while allowing owners to get a rental yield normal.

240 These authors by considering the values of return on capital invested in such operations on the one hand, and
241 control conditions set to get public assistance, on the other hand, believe that the motivations of the actors and
242 encouraged to attend this action will be more social and economic policy. In addition, the active participation
243 of municipal authorities to implement federal policy depends on the local political dynamics or between local
244 councils.

245 This study applied even in part in our municipalities is very important when you know how the problem of
246 housing in towns and villages dominated by traditional property land. We need in our towns and villages to
247 adopt a social housing capable of securing most vulnerable in the society.

248 7 e) Decentralization and Challenges

249 Decentralization as an administrative system of management but also a kind of planning development activities
250 for the government is not apply in the same way. It can be different from one country to another, from one
251 political regime to another, but also from a constitution to another. What is applied in Niger is not apply
252 in a country which has opted capitalism, socialism or communism system. In this case, Niger's constitution
253 notes in its articles 127 and 128 that "The territorial administration based on the principles of decentralization
254 and deconcentration. Local governments are created by an organic law. The law determines the fundamental
255 principles of the free administration of local government, skills and resources. (Article 127). The State shall
256 ensure the harmonious development of all local authorities on the basis of national solidarity, regional potentials
257 and equilibrium inter -regional. (Article 128). "

258 In addition, Niger was a French colony did not suddenly opt for its own model of development. All policies
259 initiated have reference to the metropolis. This situation proves the originality of the study compared to other
260 models of development. In this context, the country should apply not only to its constitution but also its
261 administration in the comity of developed nations. The adoption of decentralization is one of these pathways. It
262 must implement a public administration capable of challenges based on priorities.

263 In this case, IRA SHARKANSKY, speaking about public administration, noted that the administrative staffs
264 belong to the government. The quality of the population affects the quality of government. Also, the author
265 defined the public administrators. According to one view, all people who work for the government are public
266 administrators.

267 As, another conception, the administrators are those who administer or manage other employees.

268 About public policy, the author notes that public policies are important decisions of government. For specialists
269 in political science and public administration, the study of public administration offers the opportunity to
270 integrate their interests in government and politics with the study of how it is made.

271 In this context, the budget in the context of the administration, he said that he is not simply a tool of
272 government. He underwent stages of planning, compilation and review at the executive and legislative branches,
273 and its implementation regularly extends over 28 months for each fiscal year.

274 The author also wondered why the budget is established and how it is established. Several perspectives can be
275 envisaged to these two questions. A specialist in economics could say that we establish a budget to save money,
276 or to maintain existing resources according to their importance. In other words, it must establish priorities based
277 on needs.

278 A political scientist might accept this definition of economists with scepticism. Appreciating the struggles
279 for power that is still raging in and around the government, the political scientist can say that the budget is
280 established to maintain the score, or show what interests has gained or lost in the establishment of a budget.
281 Political scientist thinks more in terms of conflict in the budgeting process.

282 A specialist in public administration in turn may differ somewhat from both economists and political scientist,
283 adding the perspective of organizational integration and accountability. For policy, budgeting is a great
284 opportunity to define how the government will have to do to protect the important details of the image of
285 his commitment.

11 D) THE POLITICAL DIMENSION

286 The budget is an opportunity for politicians to send signals to their protagonist: more money for programs that
287 are highly valued and for those less favored by the opposition. Also in the context of the administration, the author
288 notes that Roberto Michels, organization and management are inevitable to ensure consistent management of
289 public affairs. But for Max Weber, who is a prolific writer, whose essays have covered a wide range of geographical
290 and historical time through ancient China with his German contemporary, we rather describe the main modes
291 of power that exist in organizations Based on its scheme of the ideal type of bureaucracy.

292 The major contribution of Max Weber to the study of public administration is its description of the ideal
293 bureaucracy. By the ideal, Weber does not desirable. For him, an ideal type is the archetype or the pure
294 manifestation of the bureaucracy.

295 The Weberian model of bureaucracy has shaped much of what has been written on the bodies, since his time.
296 This is an image of a specialized staff; each working in a narrow segment of the business organization, making
297 decisions based on detailed manuals of procedures, and communicates with colleagues based solely on the official
298 channel command. But this model is not the best one. This is a design that can be rehabilitated in different
299 contexts.

300 It is clear that the theory developed here refers to developed countries have either opted for federalism and
301 capitalism. The interest of this study for us is that it places the human resources related to their activity in a
302 process of finding a business model capable of meeting the challenges that an administration has fixed. There
303 is no predetermined plan or theories. Therefore, in seeking to describe or explain the structures of government,
304 there is no single organization theory predominates.

305 A quick overview of these writings reveals that decentralization as an institutional reform is depend on a
306 democratic system and has provoke reactions. For the political (government-developers-donors), it is to promote
307 a new dynamic in the management of state affairs by empowering local people. But according to our analysis, we
308 claim that the success of such reform must not only be within a democratic context, but also the logic of developers
309 must not supplant the local realities. We need the feedback and social values are taken into consideration so
310 that development does not remain as advocated in its theoretical context, but a reality because the government
311 rarely takes into account the cultural factor when developing policy. Because cultural mix that characterizes
312 Africa; various factors including religious, linguistic, cultural and social concerns should be taken into account
313 when drafting the general policy of the government. This can be done by allowing local people to have their own
314 local representatives who would serve as their liaison with the central government.

315 This is what can be learning about our literature review. In order to situate our study, we must identify the
316 main concepts because it is very important to understand, what we want to do.

317 V.

318 8 Conceptual Approach a) Decentralization

319 The concept of decentralization has been the subject of much analysis. Several authors have attempted to define
320 the concept. In the Concise Oxford Dictionary (1983), Decentralization is defined as an act of decentralizing some
321 powers to local communities, spread across an entire country governments, industries, organizations, etc., which
322 were grouped into a same direction. This is a nominal definition. It does not allow us to characterize the concept
323 of decentralization, because decentralization is a multidimensional process. Some kinds of typologies have been
324 developed by researchers. The first typology established by Rondinelli in 1981 and repeated in all studies of
325 the 1980s, distinguished between the concepts of decentralization, delegation, devolution and privatization. In
326 1995, Parker adopted the typology of Rondinelli and proposes to reduce to 3 the concepts included from the
327 concept of "decentralization". First, it excludes privatization defined as the transfer to the private sector tasks
328 formerly carried out by the state, partly because it involves a transfer of decisions outside of public systems and,
329 secondly, because private enterprises newly competent in size Large in Africa. Secondly, it excludes the functional
330 delegation to others agencies apart government since it was rarely initiated or when it was, fail to facilitate the
331 implementation of a real transfer of decision making. Therefore, the three forms of decentralization used are:
332 administrative decentralization, and fiscal policy.

333 9 b) The Administrative Dimension

334 It is a redistribution of administrative responsibilities of the top level of the hierarchy of the central state to its
335 lower levels, mostly through geographical dispersion of state agents.

336 10 c) The Budgetary Dimension

337 Fiscal decentralization is a dual phenomenon and is defined as "the delegation of taxing powers and expenditure
338 commitment at lower levels of the administration." It involves first, an advance sharing of fiscal resources and,
339 secondly, a division of accounts and functions between central and local governments.

340 11 d) The Political Dimension

341 Democratic decentralization is defined as the simultaneous transfer of power and resources to authorities largely
342 independent of central government and democratic in some respects. For MANOR (1998), decentralization can be
343 considered democratic in the following cases: The main originality and strength of this type of decentralization

344 is to make local officials responsible face to their electors. But, populations, with a limited transfer of skills
345 and resources, the expected effectiveness of local governments are compromised. This is why decentralization
346 should be considered from three angles: administrative, fiscal and democratic in order to provide financial and
347 bureaucratic resources and population control is exercised over local institutions.

348 In Niger, the official documents, characterized as devolution of power by the state to territorial entities existing
349 or new (there were 35 municipalities under devolution). It is conditioned by the existing of five (5) essential
350 elements: 1. A significant portion of the territory with clear boundaries; 2. A legal personality of public law;
351 3. An own elected bodies: a deliberative and an executive body; 4. Local Affairs sensible to express the needs
352 of local residents, the general affairs of the executive branch of the State; 5. Guardianship with subsequent
353 verification done by representatives of central government on the actions and those of local authorities. In this
354 case, Idi DAOUDA civil administrator and Director of the High Commissioner for administrative reform and
355 decentralization (UNHCR / D) at the time said that, "decentralization in Niger is a technique which consists of
356 administrative management was transferred to entities legally recognized that other State, a number of powers
357 to independently manage their own affairs.

358 There is a territorial decentralization for local government and technical decentralization for specialist public
359 institutions In the case of Niger, in addition to existing communes, the government has set up further by
360 transforming the cantons in commune and in some cases villages retained after the redistricting of 1996.

361 e) The Township A township is the traditional socio-political organization that prevailed at the base in Niger
362 since the days of the kingdoms. It includes a number of villages and a population in a located area like Tahoua
363 for example. It is administer by a traditional chief. This chief have a court composed of notable, griot, wise men,
364 which help him to accomplish his mission and the mode of succession is by lineage. The traditional chief has a
365 reputation indisputable from his population level which worships responding to the virtues of ancient traditions.
366 But now this township is transformed as a commune with elected mayor. So that, there are some problems which
367 must be analysed in this study.

368 The aim of this study is to relate the different position of actors involved in the process of decentralisation in
369 the region of Tahoua, particularly in the two urban communes. About the objectives, we try to improve how to
370 harmonize the different views according to the administrative supervision because our reference in this study is
371 ideal bureaucracy for Max Weber and the role of social values from Raogo Antoine Sawadogo.

372 12 VI. Geographical Context and Human a) Presentation of 373 Niger

374 Niger is a landlocked country in Western part of Africa, sharing border with Nigeria and Benin to the south,
375 with Mali and Burkina Faso to the west, with Algeria and Libya to the north and Chad to the east. Niger is the
376 largest nation in West Africa with an area of about 1,267,000 km²; also, the population of Niger is estimated at
377 about 15,000,000.

378 Niger is a developing country with over 80% of its territory covered by the Sahara desert. The economy
379 is concentrated around the subsistence and some export agricultural and of natural resources especially
380 uranium. Niger remains handicapped by its landlocked position, poor education, infrastructure, healthcare, and
381 environmental degradation. Since independence, Nigeriens have lived under six constitutions and five periods of
382 military rule, but have maintained elected multiparty rule since 1999. A vast majority of the population lives in
383 rural areas, and has little access to advanced education. Niger is divided into 7 regions and a capital district,
384 Niamey; the regions are subdivided into 36 departments. As of 2006 the 36 departments are splitted into 266
385 communes. There are 52 communes' urbaines (urban communes) and 214 communes' rurales (rural communes).

386 In Niger, the process of decentralization follows the socio-political history of the country. The process of
387 decentralization has started with a law which was passed on 1st December 1961. Since then the process of
388 decentralization has undergone many changes, the 1961 law was amended later with the 1964 Act, which itself
389 underwent a process of reform since 1996. Finally, it was the full communalization of the chief-town of canton
390 (stronghold of the customary chiefs sedentary) and certain groups (nomads) was the legislative framework of the
391 reform. Under this framework, the government organized the local elections on 24 July 2004 and was the starting
392 point of decentralization. But between theory and practice, there are realities to be taken into account according
393 to the several logics.

394 b) The Region of Tahoua i.

395 13 General Data

396 As we said, this study, related the relations with characterize traditional chiefs with the new mayors in the
397 decentralization process. It should be noted that part of the region of Tahoua is composed with 8 departments,
398 The Metropolitan Tahoua is located in the heart of the Republic of Niger in the region whose name it bears.
399 It is distant some 550 km from the capital Niamey. Covering an area whose radius varies between 10 and 19
400 km, the Metropolitan Tahoua has a population estimated in 2009 to 73,002 habitants. This population, mainly
401 composed of agro-pastoralists is distributed in 20 districts in urban areas and 7 administrative villages, and semi
402 urban .The urban center is characterized by a core old with a high concentration of population and housing the
403 extension zones Most of the buildings and infrastructure.

404 The local economy is mainly based on agriculture, livestock, handicrafts and trade. The poor performance
405 of these sectors our valiant people forced to live in poverty like the other cities in the country. More than 70%
406 of the population lives below the poverty line. Economic activity is characterized by: ? Agriculture subject to
407 unfavourable weather conditions in the absence of surface water and deep groundwater. ? A huge traditional
408 breeding ? A small business sector organization and Crafts ? Unemployment and underemployment of youth.

409 ? However, the Metropolitan Tahoua has many strengths and potentials that are: ? The availability of
410 developable land ? Significant reserves of groundwater quality ? The existence of numerous infrastructure and
411 facilities (markets, banks, roads, paved roads, telephone system, water companies and electricity, health services,
412 etc ...) ? The existence of a minimum equipment hygiene and sanitation ? The existence of a network of supply
413 and distribution of drinking water in urban areas and boreholes and wells in some outlying villages and hamlets
414 ? The presence of an abundant labour and cheap

415 ? The presence of numerous technical and public and private institutions.

416 ii.

417 14 Organizational Context and Institutional

418 The Metropolitan Tahoua is one of four (4) urban communities in the country. It is established by law 98 32 and
419 2002-016 establishing the organization and functioning.

420 After the local elections held on June 24, 2004, installation of new elected authorities intervened in February
421 2005. The Metropolitan Tahoua is composed of two (2) urban municipalities. Each municipality has an urban
422 council chaired by the mayor assisted by two (2) members elected from the councillors. Metropolitan Tahoua
423 headquartered housed the town hall also has a council consisting of fifteen (15) and four councillors elected law
424 councillors (2 representatives of traditional chiefs and 2 national deputies). This council is the governing of the
425 urban community. It is headed by a president supported by two (2) Vice Presidents, all elected from among the
426 managing directors of two (2) urban communes.

427 The chairman of the Metropolitan Tahoua's mission is to conduct municipal politics therefore responsible for
428 implementing council decisions municipal. He relies on municipal services (ninety (84) agents including six (??
429 But in this new administration, we should note that in this town coexists a traditional power whose origin dates
430 back to the settlement of the area.

431 15 iii. The Traditional Chiefs

432 About the settlement of the town of Tahoua and installation of traditional leaders, we can consider the statement
433 of Mr. Abdul Ouhou Dodo, currently Chairman of the Metropolitan on his interview by Issaka Saidou from
434 Sahel newspaper of Sunday n°1335, which is a Niger weekly, 10 April 2009, saying that around the 17th century
435 that two groups of hunters created what later became the city of Tahoua.

436 These two groups of hunters are Fakaoua to east and west Bilbissaoua. In those days, Tahoua was a collection
437 of huts of hunters and farming hamlets. Heads of Tahoua were called "Maggagi" (meaning mayor). They were
438 assisted in their duties by a council of elders composed of a priestess and seven (7) officials. The first "Maggagi"
439 of Tahoua was Gardo Dari.

440 Around 1674, all the principalities of the Tahoua region fell under the tutelage of Sarkin Darey (regional
441 supreme authority), against Aggaba. And it is from this time that the region took the name of Ader. Illéla
442 is capital in 1733. It would be headed by a "Maggagi enjoying a relative autonomy. The supreme power
443 was exercised by Illéla will now proceed with the appointment of "Maggagi" Tahoua. In 1900, the colonial
444 administration moved to Tahoua. It is going to build the city into a township and the first Chief was Tankari.
445 From the beginning of the twentieth century is the dynasty of Salifou Galabi will be the primary holder of
446 the throne. Since then several leaders have succeeded at the head of the chiefdom of Tahoua, who's current
447 Mahamadou Elhadj Moussa, who took over in 2007. The current chief, Moussa Elhadj Mahamadou is assisted
448 in his duties by the local chiefs and village chiefs.

449 It must be remembered; in general the traditional chief in Niger has been regulated since independence. It
450 is regulated by the Law No. 64-23 of July 17, 1964, establishing administrative districts and local governments
451 and modifying texts and subsequent Ordinance No. 93-28 of 30 March 1993 on the status of traditional chiefs
452 of the Niger which makes her as a collaborator of Niger administration. But with the decentralization process,
453 observers agree that, this role has to be replaced by the presence of a municipal council at the county level which
454 is converted into commune.

455 This duality of power could be a source of conflict as a conflict of culture (democratic culturesuccession
456 by lineage)? How about interaction in a society undergoing democratization? The implementation of
457 decentralization in Niger has been marked by various reactions including from some Niger actors in society
458 in general and particularly in the urban commune of Tahoua. If in other localities (Bankillare in western Niger,
459 for example) reactions relate to challenges about the location of the town at the Metropolitan Tahoua, we try to
460 understand their reaction according to the new reform because they have strategic position in Niger society as
461 an institution of government in Niger. What can we learn about?

462 The answer to this question is related first to the history of the chief and second to social considerations.

463 In Niger, Souleymane ABBA note, "the traditional leadership is a key institution in the power structure of
464 pre-colonial administration" (ABBA, 1990). This means that the leadership was in business before the arrival of
465 settlers. With this arrival, it was used in performing the work as auxiliaries of the colonial administration and
466 benefit with advantage about their function.

467 Also, in this sense, Salifou ANDRE notes that "the chief is the representative, the running of the
468 administrative authority; he is the only representative and accountable to the community over which he is
469 placed". ??ANDRE,1989).

470 The role and place of these authorities did not profoundly changed even with the attainment of political
471 independence so that the different authorities which govern them have been adopted texts in order to regulate
472 them. Souleymane ABBA qualifies them as "a"political issues"and"an electoral machine,"because for him, "being
473 in good terms with it, you win any election." (ABBA, 1990). A simple fact of political life in Niger shows that
474 all regimes have used.

475 Currently, traditional chiefs are governed by the constitution of October 31, 2010 which defines the status of
476 the traditional chiefs of the regulations implementing this order and ministerial orders.

477 This brief history of our traditional leadership proves that the reaction of these authorities is a sense to
478 maintain their power begun since long time.The existence of the elected mayor may appear as a kind of duality
479 of power in any entity and can be detrimental to the symbolism that the leader in its area of governance.

480 In this case, we can talk about of a malfunction occurred in a system established since pre-colonial times. For
481 example in the two townships of the urban community of Tahoua, traditional leaders are responsible for collecting
482 the poll tax which is 700 CFA francs (\$ 1.4) per person taxed in their locality over the collection of taxes on the
483 steps insured by their relatives.

484 By making an accumulation with the number of the total population and the rate of poll tax in the two
485 cantons, the two traditional authorities could collect annually for example around 51,101,400 CFA francs ??\$
486 102,202).

487 By doing that, they are entitled to material and social benefits as provided by sections 26, 27,28,29,30 of
488 Ordinance No. 93-028 of 30 March 1993 according to the status of traditional chiefs in Niger. Others social
489 benefit witch are no less important that, for any conflict between the villagers within the township must spend
490 in court before the Chief of referring to an administrative authority (police or justice) and even in the case, we
491 must go before an administrative authority, belligerents will be accompanied by representatives of the traditional
492 authority.

493 Also, the movement of these traditional authorities in the villages forming areas of the township are celebrated
494 with pomp by the local people. It is clearly that the desire to elect a mayor in such a situation even if it is
495 according to logic of development its presence might be likened to a dualism and a disruption of an old order.
496 Although with decentralization, traditional chiefs is a member of law in the advisory council, the new mayors
497 should know how to work with her because despite the vicissitudes of recent history, the traditional chief remains
498 as a social institution and a living symbol because with the persistence of certain cultural values at the same
499 time it is the repository of customary authority. In addition there are local populations' reactions.

500 **16 b) Decentralization and Popular Reactions**

501 Apart the reaction of traditional authorities, those of the local population, civil society, political parties and
502 others in the region will enrich the debate on the decentralization process initiated by the political authorities
503 with the support of donors. These reactions show the societal logic that characterizes many Niger villages. It
504 should be noted that because natural boundaries, many villages located on the border of several townships, have
505 been limited arbitrary.

506 What effect the erection of some villages in communes in favour of others in the eyes of local people does not
507 deserve. This is due to a logic linked to the history and prestige of our various villages. For local people, although
508 "local governments are created by law", the decentralized state must take into account certain socio-historical
509 values to the risk of creating"phantom"communes. These considerations are in a logic for people to support their
510 leader because beyond partisan of these considerations, it should be noted that this is related to a sub same
511 information on issues of decentralization, which have risen further.

512 By the fact that it takes place on the 1267000 km², decentralization coupled with redistricting, comes as a new
513 reform so that many in the urban community of Tahoua who confuse with the local authority constituency. Is it
514 merely a sub information or can we speak of a lack of civic education in the population level? The response may be
515 tempered because even if the rate of illiteracy is high in the region (75%) and (25%) for the enrolment rate of the
516 reaction function of these populations is that the policy gives meaning to his action. In the same way, that is to
517 say in response to decentralization including the appearance of disorganization in the existing system, civil society
518 via the association of pastors of the Metropolitan (North) asked compared to the impact of communalisation on
519 lifestyle, natural areas of these pastors. By the fact that pastoralist and communalisation evoke two systems of
520 social organization, economic and political opposites, communalization will pose two problems for transhumant
521 herders: the redefinition of their space of belonging and that of investment and other subsidies the state in the
522 context of the communalisation. Only a definition of legal rules will resolve this problem, which arouses so many
523 reactions because for the pastors, the space is open and infinite.

524 In this sense, the responsibility of the government is engaged. Aware that the hydraulics, education and health

525 are the three elements of rural concerns, these executives are wondering whether the state can really help all
526 people or it will be a management of variable geometry, the rulers' priorities areas that are favorable to them
527 because you are in a democratic context. It is clear from the foregoing that although the logic of the developers
528 (state donors) reflects the fact that empowers local people to be sovereign in their development, the reactions of
529 these people are numerous. These reactions show how these people could be heard because their socio-economic
530 and policy are going to be taken into account. Despite all this reactions, municipal elections were held on July
531 24, 2004. What inventory do you do? VIII.

532 17 A State of Place

533 The first municipal elections were held in July 24, 2004. The independent electoral commission announced the
534 results of 3747 seats to be filled for all 265 municipalities gave the turnout, which is 43.56% against an abstention
535 rate of 56.37%. The main idea that we can remember is that these elections mark a specially point for political and
536 social history of our country. Indeed, with the organization of these elections, it ended a system of appointment of
537 managing directors who prevailed. They are now elected and could possibly be removed by the local population
538 through counsel if perjury. Because, there is the presence of two authorities on the same administrative entity
539 of which one obeys the logic of democracy is i.e. after an election and the other has the logic of succession by
540 lineage. By this company is to manage our modern local government defined as a human grouping geographically
541 located on a portion of the national territory with power to administer by the elected authorities. It enjoys legal
542 personality and financial autonomy. They come from different cantons, or groups of Niger. This logic would
543 infuse dynamism in the various actors. In other words, the organization and establishment of new municipalities
544 and the local implementation of welfare depends on the involvement of all stakeholders concerned. This is new
545 for local authorities to develop and implement a municipal development plan (CDP) is a planning document that
546 defines simplifies according to priorities and resources available locally, the principles of stock, planning, economic
547 and social development of the town over a period of time (3,4,5 years) and who should be the sole reference
548 framework for all development in the town while not forgetting enrol in the logic, the spirit and letter of the Rural
549 Development Strategy (RDS) in Niger, in which its axis n4 reflects good governance, strengthening of capacity
550 and decentralization. But the 20 2 66 () C development thereof as noted Mahaman ABBA, is accompanied by
551 partners than the municipalities themselves, since the manufacturing cost is high. In our case, the municipality
552 of Kalfou (one of the townships of the urban community of Tahoua) was able to achieve in 2005 for a total of 15
553 blow, 8 million CFA francs (\$ 31,600) with the support of a project called fight against poverty (LUCOP), cons
554 by the two municipalities of Tahoua (within one township) of the said locality could not elaborate because of
555 the partners because it is equivalent to the sum of 11.5 million CFA francs (\$ 23,000), while its annual budget
556 barely exceeds the 40 000 000Fcf (\$ 80,000). (ABBA,2009).

557 This could be a factor in the non-completion of the planned and therefore requires the collaboration of all
558 stakeholders (local elected officials, citizens, authorities customary, state). About, our aim and objectives, we
559 can note that decentralization in Niger is planning about administrative supervision. The bases of the reform
560 being thrown out with the organization of local elections, which type of reports that municipalities will maintain
561 with the State if indeed that decentralization does not mean privatization or functional delegation? In analyzing
562 the Act No. 2002-012 of 11 June 2002 establishing the fundamental principles of the free administration of
563 regions, departments and municipalities as well as their skills and resources, we realize that the pattern of future
564 relationships between the State Public appears as a double dynamic of support: mentoring and advisory support.

565 Guardianship is a key element of decentralization. It is not presumed. In other words, there is no guardianship
566 without texts. In the current context of Niger, one of the decentralization reform, the law No. 2002-012 states
567 that the aforesaid events through judicial review and inspection. As traditional leaders, they are part of the law
568 of the right member of council of the spring commune. Their voices are not deliberative, which is not without
569 playing on their symbolic.

570 But, we should remember that, the decentralization process is a reality in the country. The commune functioned
571 according to administrative supervision. The ministry on charge elabore a code of working for all actors involved.
572 Since then, in the urban communes of Tahoua, there is no conflict between traditional chiefs and mayors but only
573 the change of role. The new mayor control administration as Webber define his ideal bureaucracy even there are
574 different and the role of traditional chief is respected because there are members of municipal council IX.

575 18 Conclusion

576 The desire to involve people in their own development through decentralization could be achieved according to
577 the administrative supervision but also from the dynamism of the different actors. Indeed, despite plans micro-
578 and macro-economic and institutional designs associated with logic of territorial development of opinions and
579 reactions were observed in the population to which the action is intended. This situation stems from the fact
580 that there are societal logic that development must consider in their action. These reactions show that this is not
581 so much the desire that drives people to join but rather taking into account their realities in the implementation
582 of various development projects. The process of decentralization should be a synthesis of different approaches
583 mentioned above and not as an opposition to the defense of strategic interests for the full measure of its content
584 and the achievement of its objectives. It is possible that having the good method to educate the public. Now,

585 the foundations for reform are implemented, what are the issues and challenges as well as the structuring of the
586 sociopolitical mandate after a new joint exercise? What interests for these towns in a decentralized cooperation
through the Partnership Agreement ACP-EC? ^{1 2 3 4 5 6}



Figure 1: ?

587

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⁴© 2013 Global Journals Inc. (US) f) Aim and Objectives of the Study Year

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