COMMUNITY DEVELOPMENT AS A STRATEGY FOR SUSTAINABLE DEVELOPMENT IN CHIKUN LOCAL GOVERNMENT AREA, KADUNA STATE

BY

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AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA.

JUNE, 2015

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Declaration

I hereby declare that this Dissertation entitled "Community Development as a Strategy for Sustainable Development in Chikun Local Government Area, Kaduna" has been written and presented in the Department of Local Government and Development Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any institution.

| --- | --- | --- |
| Name of Student | Signature | Date |

Certification

This Dissertation entitled "COMMUNITY DEVELOPMENT AS A STRATEGY FOR SUSTAINABLE DEVELOPMENT IN CHIKUN LOCAL GOVERNMENT AREA KADUNA STATE" by Nathan MARCUS, meets the regulations governing the award of thedegree of Master of Public Administration (LG) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

DR. OMAR MASSOUD Chairman, Supervisory Committee	_____ (Signature)	_____ Date
DR. BELLO OHIANI Member, Supervisory Committee	_____ (Signature)	_____ Date
DR. M.K. ISA Head of Department	_____ (Signature)	_____ Date
PROF. KABIR BALA Dean, School of postgraduate Studies.	_____ (Signature)	_____ Date

Dedication

This work is dedicated to Almighty God who gives me the inspiration and impetus to get to the conclusion of this work. I also dedicate this work to my beloved parents and siblings, the family of Mr. Marcus B. Kaike, my beloved wife and son, Veronica and Richard Nathan who supported me spiritually and morally in the course of this programme.

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Abstract

This study is basically on the failures of other strategies at the National, State and Local Government level to ensure sustainable development using community development as a strategy. Most of the projects and programmes set by government for development are not sustainable because the beneficiaries are not actively involved (participation). The objectives of the study include: to determine the relevance of Community development projects and their effects on Sustainable development; and the effect of community participation on Sustainable development in Chikun Local Government. The propositions for the research work are: community development projects and programmes are not of great relevance to sustainable development in Chikun Local Government; and community participation on projects and programmes to a greater extent do not lead to sustainable development in Chikun Local Government. The study uses the survey research method which include the use of instruments of interviews, questionnaire administration and using checklist of issues for observation as primary sources, while the secondary sources comprises files, reports, minute books, budgets etc. on activities, decisions, financial reports, pictures of community development projects and programmes of the Local Government and Community Development Associations. Data collected were presented and analyzedusing tables and simple percentages. The study found that most government plans and implementation of Community development projects and programmes did not properly involve the beneficiaries, from its initial stage to completion. We also found that there is problem of misplacement of priority by the government, as to the pressing need of the people at a time is not what the government is providing them with. The Local Government projects and programmes are not sustained or maintained because the supposed beneficiaries do not see it as their own since they lack any sense of ownership during initiation and even implementation of the projects and programmes. To this end, this study

recommend that people`s participation philosophy of mobilizing resources and organizing the community people both the rural populace to the urban centers to have cogent interests in providing for their wellbeing, need to be properly emphasized and utilized. This will stimulate the feeling of ownership of such development projects/programmes by benefiting communities and by implication promote sustainable development. Government at various strata including the federal, state and most especially local governments, have to come to terms with the fact that there is an inherent importance in "the participatory development theory" which advocates community populace active participation in decision-making and implementation of policies that affect and mould their lives. This will ensure that projects/programmes of government are exactly the felt needs of benefiting communities.

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CHAPTER ONE:

INTRODUCTION

1.1. Background to the study

Community development is not a creation of modern times; it is as old as mankind when the family was the central focus of any activity. Community development is an age long movement that has been in practice in various communities even before the advent of colonialism. Before colonization, leadership was rooted in the culture and tradition of various the people and decision making was part and parcel of rural development. Rural development has always been equated to community development from immemorial to date; the two words are used interchangeably, Chukwuezi (2000) and Cavaye (2000), had lent their supports when they wrote that all rural development are equally community development. This assisted largely in mobilization of people for developmental activities.

The argument has been that since the vast majority of Nigerians of over 80% reside in rural areas, Human Development Report, in Cavaye (2000), there would not be social welfare without rural areas transformation and development so that the rural people share in the social amenities and other facets of economic, social and political life of the country. Historically, the notion of community development owes a great deal to the efforts of colonial administrators. Hence after the Second World War, the British Colonial Office became concern with 'community development. Mayo in Cavaye (2000) suggests that administrators invented the term out of their attempts to develop 'basic education' and social welfare in the UK colonies. For example, a 1944 report, Mass education in the colonies, placed an emphasis on literacy training and advocated the promotion of agriculture, health and other social services through local self-help (Midgley in Ugwu 2009).The importance of community development in

contemporary Nigeria cannot be over emphasized as its significance stems from its recognized role in the process of achieving the improvement of the economic, political, social and cultural conditions of communities. As a strategy, "Community development ensures rapid national development. Ugwu (2009) asserts that community development is one of the major planks upon which National Developmental policies and their implementation are hinged.

This is why the group dynamic perspective of community development becomes imperative, especially as issues concerning community development with special emphasis on self-help approach tend to rely on the "felt-needs theory" and the traditional participatory democratic theory. These theories are indicative of the place of people's participation in development. Some community development programs that were put in place by Federal, State and Local Government include the poverty alleviation program, National Economic Empowerment and Development Strategy, having their versions in State and Local Government respectively.

Community development has become a national importance in Nigeria. Flora and Flora in Emeh, Eluwa and Ukah(2012)argue that community development combines the idea of 'Community' with 'Development' hence the concept of community development relies on interaction between people and joint action, rather than individual activity- what some sociologists call "Collective Agency".

Christenson (1999) sees Development to involve change, improvement and vitality; a direct attempt to improve participation flexibility, equity, attitude, the function of institutions and the quality of life. It leads to a net addition to community assets.

Nigerian government policies of development such as Department of Food, Road and Rural Infrastructure (DFRRI), National Poverty Eradication Programme (NAPEP), National Economic Empowerment and Development Strategy (NEEDS) are to be concerned especially

with rural development in two major aspects. The first is the recognition of the people as the center of development. The second is the need to build strongly on existing social, cultural, political and economic foundations from the Federal, State and Local. Governmental policies on rural development can only succeed if the people especially in Chikun Local Government adopt these policies and participate actively and massively in their implementations. Such substantial participation and sustained interest can only be achieved through community development efforts of the people and in direct consonance with the people's social, cultural, and religious values (Jones cited in Obetta and Charity, 2012).

It is generally accepted that self-sustained community development is vital to the economic and social progress of any developing nation like Nigeria. Larger percentage of the nation's population lives in the rural communities which serve as the basis for the production of food and engage in primary activities that are supposed to form the foundation of any economic development for the country. Despite its importance, the rural areas lack basic amenities such as potable water, electricity, health facilities and motor able feeder roads. The rural people have low purchasing power and standard of living. While agriculture is the dominant economic activity, the tax base is limited. So rural areas are rarely able to mobilize sufficient resources to finance development projects. The prevailing situations in rural areas have been poverty, deprivation, lack of basic amenities, services and lack of opportunities for advancement.

To overcome these obstacles to rural development, a systematic policy of mobilization of the rural people in the development perspectives is necessary. This focuses on the active involvement of people in the issues which affect their lives; and encourage participation, empowerment, self-help and the sharing of skills, knowledge and experience (Jones cited in Cavaye, 2000).

Mobilization is required to facilitate implementation of carefully planned programmes and to establish partnership between the government and the people in carrying out development programmes and projects. This can be achieved if community development has been taken seriously as it deserves. Community development is people's oriented development and a catalyst for sustainable development.

Community development is a strategy or approach for improvement that is directed towards a specific field of social development requiring action on the part of the people to improve their condition of living, whether social, economic or cultural. Its effect in the field of social development is socially conditioned, since it brings about awareness and the improvement of relationships between individuals, groups, communities and organizations to ensure a sustained development. In this light, from a humanitarian perspective, it may be seen as a search for community, mutual aid, social support and human liberation in an alienating, oppressive, competitive and individualistic society. In its more pragmatic institutional sense, it may be viewed as a means for mobilizing communities to join state or institutional initiatives that are aimed at alleviating poverty, solving social problems, strengthening families, fostering democracy and achieving modernization and socio-economic development (Campfens cited in Ohiani, 2006).Therefore, attempt is made to justify community development as a strategy for sustainable development, with particular reference to Chikun Local Government Area of Kaduna State.

1.2. Statement of the Research Problem

It is important to recognize that most of the challenges of development in Nigeria are a clear manifestation of the weakness in the strategies adopted by the government, from Federal, State, and Local Government. Most of the development strategies adopted by government are mostly

those that are top-down in their approaches. For example, the development programmes to empower the people or enhance community development from time, such as DFRRI, NAPEP NEEDS with state and local versions are all not people friendly, since the people were not involved or carried along. This makes community development to suffer and thereby frustrating sustainable development. This is because the input from the people was not included, despite the fact that the development was targeted at them (Obetta and Charity, 2012).

The people lacked sense of belonging to any of government projects or programmes, they never felt as if they were part of the development effort of their communities, which affected the maintenance of those projects, leading to the problem of not sustaining those facilities or programmes put in place to serve the people. In some communities in Chikun Local Government, like any other communities within the country, there are projects initiated and implemented by the government that are no longer serving the purpose which they were meant for because the community's inputs were neglected. For example the solar boreholes of Ungwan Bije-Kakau ward, the solar borehole in Sarki Street Ungwan Romi Yelwa/Romi Ward worked for only a year and are no longer functioning. Also in Kakau community, about seven boreholes were sunk by the L.G. only the one in front of the house of a member of house of representative representing the constituency is functioning. Most of government projects and programmes provided by government within the local government area are not properly maintained, thereby leading to problem of sustainability.

It is mostly a top-down approach to community development, which makes projects and programs unsustainable due to misplaced priorities, as to what the people need, is not what is given to them, but what the donors feel they need.

It is against this background that the study explores how, and what model to be used for community development to serve as a veritable strategy for sustainable development in Chikun Local Government Area of Kaduna State.

1.3. Research questions

i.How relevant were the community development projects and programmes on sustainable development in Chikun Local Government Area?

ii. To what extent can community participation leads to sustainable development in Chikun Local Government Area?

1.4. Objective of the study

The major objective of this study is to examine how community development can serve as a viable strategy for sustainable development in Chikun Local Government Area, Kaduna State from 2005to 2010.

The specific objectives of this study are to:

a. Determine the relevance of community development projects and programmes and their effects on sustainable development in Chikun Local Government Area;
b. Examine the effects of community participation on sustainable development in Chikun Local Government Area Kaduna State.

1.5. Propositions

The Propositions for the research work are:

i. Community Development Projects and Programmes are not of great relevance to Sustainable Development in Chikun Local Government Area.

ii. Community Participation on Projects and Programmes to a greater extent do not lead to Sustainable Development in Chikun Local Government Area.

1.6. Scope and Delimitation of the Study

1.6.1. Scope of the Study

This study covers a period of five years, 2005-2010. The researcher chooses this period in other to make a reasonable and proper appraisal on community development projects and programmes within Chikun Local Government Area and how they continue to serve the purpose which they are executed.

The specific areas dealt with are:

The contributions of government to community development in Chikun Local Government Area, self-help efforts within the local government area; the maintenance culture of the government; and of the people in the communities of developmental projects and programmes.

The sustainability of such projects and programme (are they serving the purpose for which they were established?).

Chikun Local government area has 11 wards. The study covers about 4 different communities selected across these wards as the research empirical coverage (2 Urban and 2 Rural. Communities such as Sabon-Tasha, under Sabo Ward, Kakau community under Kakau Ward and Ungwan Romi/Agyeita community under Yelwa/Romi Ward and Kakau Ward respectively). This is done in order to make careful and proper findings within the Local

Government Area; chikun is seen as one of those Local Governments in the state that has the population of both urban and rural communities in order to study the community development activities of the various communities. Sabo and Romi communities cover the urban communities, while Agyeita and Kakau covers the rural communities. Also chikun local government is chosen as the research empirical scope because meaningful community development activities is said to have taken place in the local government, so the study access most of these projects and programmes.

1.6.2. Limitation of the Study

The study in limited to only Chikun Local Government Area, the major limitation of this study is the problem of very poor record keeping in Chikun local government; Most of their records were burnt by fire inferno that gutted some of the offices in the local council secretariat. It was a great task to get documented data, on community development projects and programmes within the local government.

Secondly, the study has the problem of the attitude of some local government officials' respondents, especially (the political class) who were either absent from office and or very often feel reluctant to sit and attend to our questions. It took a long period of time, over seven months of the researcher's repeated visit to their offices and sometimes their homes, before some of the officials could attend to our questions.

The third and last problem is the problem of time. The limited time we have for the study could not give us the opportunity to cover more communities than we would have done. In our effort to ameliorate the adverse effect of the research limitations, we went extra miles to the State Ministry for Community and Rural development to get meaningful data on this regard. We also

visited the local government secretariat and even officials houses to get primary data for the research work and personal observation of checklist of issues.

1.7. Significance of the Study

Although the research is carried out to fulfill an academic requirement, it will also go beyond that scope encouraging more meaningful and conscious development efforts on the part of Community people. Previous studies on development have often laid emphasis on Community development as one among numerous strategies employed by government for development, not paying attention as to whether the development is sustainable or not, and what are those salient issues in Community development that will ensure Sustainable development.

Therefore, the study laid emphasis on the issue of Community development in a participatory manner, Jumare and Mohammed (2012), in a study on the effort of Community development in sustainable development concluded that, most common of the problems of Sustainable development is the problem of poor participation of beneficiaries of the development. With the mode of collaborative and collective action by the people and the government. The collaborative mode of Community development postulated that local people work together with outsiders to determine priorities, responsibility remains with outsiders for directing the process. While the collective action mode postulate that local people set the agenda and mobilize to carryout, utilizing outsiders not as initiators or facilitators, but as required by local people. This mostly is done in projects or programmes that require quick action to be taken Nicole (2002). This study is in line with the above scholars, with a paramount significance of filling the gap that most researches in the field of Community Development are yet to fill, in bringing out Community development strategy that will be more Sustainable for development (projects and programmes to continue serving the need which they are created).

1.8Operational Definition of Key Concepts

To avoid ambiguities and enhance clear understanding of concepts, some of them are defined operationally as follows:

Sustainable Development: General Sustainability is a process, and is a futuristic one. To understand sustainable development, it has to be looked at in 3 different perspectives:

Social indicators

- Adequate education, eliminating illiteracy, enrolment in schools, student/teacher ratio, skills training, special skills and labour. Opening up of educational facilities for other people outside the formal school system.

- Shelter, employment, transportation, good roads energy and water that will continue to serve the people.

- Significant reduction in infant and maternal mortality, availability of health services, increase in life expectancy, combating killer diseases.

- Guaranteeing right to life, right to freedom of expression and participation in decision making.

Economicindicators

- Food security (availability of food throughout the year)

- Per capita income increase and GDP.

- Raising standard of living for all

- Decrease in wealth differential (i.e. between rich and the poor in favour of the poor).

Environmentalindicators

- Water sources, bio-diversity, promotion of community hygiene

- Recyclingtechniques decreases in affluent consumption pattern and use of renewal energy.

Community Development:

- People are capable of organizing themselves to bring social and physical benefits to their community.

- Self or collective community effort for achieving progress and development.

- Mobilizing local initiative in the interest of the community.

- Proper channeling of external assistance to provide more incentives and motivation for development projects and programmes in the community.

- Selfless service, volunteerism and participation of community people in developmental activities and self-help programmes.

Relevance of Projects and Programmes:

- Good motor able and all season road.

- Portable drinking water and food supply.

- Good Health facilities.

- Sanitation and hygienic environment.

- Proper Education and Educational facilities.

Participation:

i. Involvement of would be beneficiaries in their own advancement.

ii. Actors/ change agents in the community.

iii. Bottom-up approach to development.

iv. Social inclusion of community people in developmental activities.

1.9 Outline of Chapters

In chapter one, the study provided background to the study, statement of the research problem, research questions, objectives, propositions, scope and delimitation of the study, limitations of the study, significance, operational definition of key concepts and outline of chapters.

Chapter two comprises of literature review, a review of empirical studies in community development and sustainable as well as a theoretical framework to underpin the study.

Chapter three presents research methodology which comprises of research design, population and sample size, sampling technique, sources of data, administration of research instruments, and method of data presentation and analysis.

In chapter four, the study discussed an overview of community development programmes in Chikun local government including evolution of community development activities in Nigeria, community development in Eastern region of Nigeria, community development in other parts of the world from China, India and Tanzania as well as the role of local government and the community in community development within Chikun local government area of Kaduna state.

Chapter five deals with data presentation and analysis including responses community, results and discussion of community responses, community development associations' responses, discussion

of local government officials' interview responses, confirmation of propositions as well as summary of major findings.

Finally, chapter six present summary, conclusion and recommendations.

CHAPTER TWO:

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. Introduction

This chapter deals with the findings and conclusions of previous works carried out on community development andSustainable development. The purpose is to identify areas of weakness and or strength in the previous works from which some useful lessons can be learnt for this and future studies. We also intend to develop an appropriate theoretical framework from the literatures reviewed. The purpose of the theory is to guide data collection and analysis in relation to the problem being investigated.

2.2. Literature Review

2.2.1. The Concept Community Development

Community development has been a universal concept applied to National programmes for Development. The concept and practice of community development has never been a new phenomenon in Nigeria specifically or in the old generally. This was reflected in Battern in Ugwu (2009) community development is not new, but that its principles were in fact applied by a multitude of individual government offices and others,to such a term as community development.

This is true in every real sense, community development as we recognize it today is base on and had been an indigenous mechanism and techniques employed by many rural communities in solving their problems.

Ajayiin Ugwu(2009) observed that community development is a social process by which human beings can become more competent to live with and gain some control over local conditions and the changing world.

Sustainable community development cannot take place through force or order, but is most likely to happen when all actors participate and share their ideas, visions and responsibilities equally and democratically in steering and implementing their community or village development projects (Ajayi and Otuya, 2006).

Onwuamalem (1981) stated thatcommunity development in Nigeria is traceable to the days of Eastern Nigeria as shown by the fact that mutual co-operation existed among families and groups. He further revealed that it received some encouragement from Chadwick, an Administrative officer in the former Eastern Nigeria who activated communities in Udi in Enugu state to build schools, roads, churches, markets etc.

During this time, people were shot in film captioned “Day break in Udi”. This film was shown around in every village and town of the Eastern Region of Nigeria, which yielded positive results in that almost every community embarked on one form of Self-help project or the other. It was on this basis that community development was said to have been practiced first in Udi, Lots in Nwankwo(2009) who noted that if nothing else has come out ofcommunity development projects since the second world war, the realization that traditional societies have Self-help mechanisms that exist before the concept of community development was discovered by the western world should not be apparent.

For many decades, people gathered themselves together to construct town halls, palaces, market squares, roads and other infrastructure facilities in their community so as to make life sweet and enjoyable. What is been said is that the concept of community development as Self-help activities has been with us since time immemorial.Continuing, the United Nations implicitly defined community development thus “the process by which the efforts of the people themselves are united with or without those of government to improve the Economic, Social and Cultural conditions of communities to integrate those communities into the life of National and to enable them to contribute fully to National progress and development”.

In African countries and in the economically underdeveloped areas, major emphasis is placed upon those activities which aim at promoting the improvement of the basic living conditions of the community, including the satisfaction of some of its non-material needs. The incongruence in the varied definitions of community development led it to facing another approach, as it was realized that the early approaches or processes could not guarantee material wellbeing of the communities. Later writers, especially African writers started seeing community development as coterminous with rural development (MbitiandEbong cited in Chukwuezi, 2000). This

approach was informed by the fact that much of the African programmes on community development were really concerned with the rural societies. However, rural development is not coterminous with community development. There are quite some differences bearing in mind the socio-cultural environment. But one must add that all forms of rural development are community development, but not all forms of community development are rural development Chukwuezi (2000). This is why, Cavaye (2000), supporting our claim, upholds: Rural community development is a process conducted by community members. It is a process where local people can not only create more jobs; income and infrastructure, but also help their community become fundamentally better able to manage change. The "concrete" benefits of community development, such as employment and infrastructure, come through local people changing attitudes, mobilizing existing skills, improving networks, thinking differently about problems, and using community assets in new ways. Community development improves the situation of a community, not just economically, but also as a strong functioning community in itself.Community development builds the five capitals of a community – physical, financial, human, social and environmental. It is through participation in their community that people rethink problems and expand contacts and networks; building social capital. They learn new skills, building human capital. They develop new economic options, building physical and financial capital. They also can improve their environment.

Fundamentally, community development includes all strategies, interventions or coordinated activities at the community level aimed at bringing about social and economic development. It essentially, improves the ability of communities to collectively make better decisions about the use of resources such as infrastructure, labour and knowledge. The key elements of communitydevelopments are expressed to varying degrees in many definitions. Some key descriptions are as follows:

For Community development to occur people in a community must believe working together can make a difference and organize to address their shared needs collectively (Flora and Flora cited in Emeh et al, 2012).

Community development is a group of people in a community reaching a decision to initiate a social action process to change their economic, social, cultural and environmental situation Christenson(1999).

Community development is a process that increases choices. It creates an environment where people can exercise their full potential to lead productive, creative lives.

Community development is a process where people are united with those of governmental authorities to improve the economic, social and cultural conditions of communities and communities are integrated into the life of the nation enabling them to contribute fully to national progress. – United Nations in Biggs (2000)

Community capacity is the combined influence of a community's commitment, resources and skills that can be deployed to build on community strengths and address community problems and opportunities.

Community economic development is about identifying and harnessing local community resources and opportunities and stimulating sustainable economic and employment activity.

Sanders in Sharpe (2002) saw community development as a process moving from stage to stage; a method of working towards a goal; a program of procedures and as a movement sweeping people up in emotion and belief. Often communities are developed by people outside of the community that bring in resources without taking into account the community itself. Participatory rural community development is committed to listening to the community residents, and hearing their dreams, ideas and thoughts. This is often referred to as the felt-need concept, listening is most important, as the people of the community are the vested treasures of

the future. It is important not to focus on the weaknesses or needs of a Community;the felt-need concept helps community developers to focus on the desires of the community residents. The priority is the thoughts and dreams of the community itself. What the people themselves believe should be the focus. Asset-based community development focuses on the assets of a community and building upon them. When fused together through Community Development, they can have extremely positive results.Community development is significantly related to the traditional democratic theory of development and self-help approach of community development. This is why we lay emphasis on self-help approach to community development. One important element that runs through all the above postulation conceived by scholars is the people's initiatives to find lasting solutions to their individual and common problems, relying on their own resources as much as possible and assistance from outside the community if any. As stated earlier, Chikun Local government has not been left out of the wheel of community development.

2.2.2. Sustainable Development.

The first use of the term 'Sustainable' in the modern sense was by the Club of Rome in march 1972 in its epoch-making report on the "Limits to Growth," written by a group of scientists led by Dennis and "state of global equilibrium".The authors used the word "Sustainable": we are searching for a model output that represents a world system that is:

1. Sustainable without sudden and uncontrolled collapse; and

2. Capable of satisfying the basic material requirements of all the people.The term 'Sustainable Development' rose to significance after it was used by the Brundtland Commissionin its 1987 report- "Our common Future". In the report, the commission coined what has become the most

often-quoted definition of sustainable development: “Development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

The concept of sustainable development has in the past most often been broken into three constituent domains: environmental sustainability, economic sustainability and social sustainability. However, many other possible ways to delineate the concept have been suggested for example, the circle of sustainability approach distinguishes the four domains of economic, ecological, political and cultural sustainability. This accords with the United Cities and local governments specifying of culture as the fourth domain of sustainability, other important sources refers to the fourth domain as institutional or good governance.

Hancock in Oyeshola(2008)sees sustainable developmentas a process which tells of a development of all aspect of human life affecting sustenance. It means resolving the conflict between the various competing goals, and involves the simultaneous pursuit of economic prosperity, Environmental quality and Social equity famously known as three dimensions (triple bottom line).He further opines that the concept of sustainable development deals with “the need to ensure a better quality of life for all, now and into the future, in a just and equitable manner, whilst living within the limits of supporting ecosystems.Agyemanin Abegunde(2009) sees the conception of sustainable development focusing equally on four conditions: improving our quality of life and well-being; on meeting the needs of both present and future generations (intra- and intergenerational equity)in terms of recognition.

According to data presented to United Nations, Cuba was the only nation in the world in 2006 that met the world wide Fund for Nature’s definition of Sustainable Development, with an ecological footprint of less than 1.8 hectares per capita, 1.5 hectares, and a Human Development Index of over 0.8, 0.855. (UNDP Report 2009).

For the purpose of this study, as it can be deduced from various views of scholars like Agyeman, Jacobs, Hancock,e.t.c. about Sustainable development, it entails the continuous provision of the necessities of life for people in the society, good hygiene and perfect ecology for both future and present.

2.2.3. Community Development and Sustainable Development.

For the purpose of this study, sustainabledevelopment is "the process of ensuring that development being it through Self-help efforts or through support by donor agencies and government at all levels, continue to survive and generate enough activities that produce benefits for Communities or groups". Sustainable development becomes a very important issue in development.Kiddsin Ohiani (2006) fromhis point of view seessustainable development "as the capacity of a community or target group to maintain development programmes and projects, so as to continue to derive benefits from there; not only by the present beneficiaries or community people but also by future generations. Raphael in Ohiani (2006) when we apply the term sustainability to any development programme, project or planned intervention, we are no longer speaking purely of ecological externalities or economic viability. Rather over and beyond the actual programme or projects executed. We have to ask if organizations and institutions capable of sustaining the programmes or projects have been established.

In the same light, Gustafson (1994) views sustainability of developmentprogrammes and projects as the capacity of recipient of Development to provide sufficient means and efforts to keep them going after the donors must have withdrawn their assistance. Relating the definition to agricultural programmes to mean "the ability of an institution to produce outputs that sufficiently demand for inputs to continue production at a steady or growing result."The results which are a positive one by all standards should be long term. Many scholars are of the opinion

that self sufficiency cannot be created through development intervention without community involvement. Communities or beneficiaries cannot sustain any development because they are not a product of their own creation or initiative. They further argued that any development that is not people oriented only creates pockets of dependency, instability and short term planning DFID (2002)."

Baker and Kiddsin Ohiani(2006) are of the view that, "for sustainable development to take place, there is need for proper participation in project initiation and implementation of the beneficiaries". In the same vein, Orapin (1996), sees an approach in creating sustainable community development through giving the main actors (villagers living in the community) an equal opportunity to think and plan their own future. This underpins the need for effective leadership at local community levels in order to harness the efforts of the rural people towards their own development.Therefore, community development can be seen as planned and organized efforts of people to help them to acquire the attitude, skills and concepts required for their democratic participation in the effective solution of a wide range of community development problems. Continuing, the United Nations implicitly defined community Development thus "the process by which the efforts of the people themselves are united with or without those of government to improve the Economic, Social and Cultural conditions of Communities to integrate those Communities into the life of National and to enable them to contribute fully to National progress and development".

The above connote(s) the process by which the effort of the people themselves is united with those of the government; it is various organs and national and international organizations to improve the economic, social and cultural condition of the community, and to enable them to contribute fully to national progress.

To the extent that even International Development Partners such as the World Bank underscored the preferences for community – driven development through local planning. Beard &Dasgupta(2006). It is based on this that the importance of the community development organization was elucidated by Abegunde (2006) thus "Communities therefore seek solace in indigenous institutions, which pressurize government for attention to development problems in their communities and/or undertake development programs and projects that they observe that are needful in their immediate communities. They constitute the medium for resources mobilization to confront local challenges. They include the finance and execution of projects, lobbying and nomination of representatives to government offices to air their views and press their needs, developing human resources against future development needs of their immediate communities. Thus their impacts have been felt in the areas of economic development, policy matters, health and infrastructure, environmental and physical development among others".

This then indicates that, to attain effective delivery of community development to ensure or attain development that is sustainable, certain goals must be achieved, which include:

(a) To induce social change for balanced human and material betterment.
(b) To strengthen the institutional structure so as to facilitate social change and the process of growth.
(c) To promote social justice by permitting the less privileged groups, to give expression to their aspiration and to participate in development activities (NOUN cited in Jalingo, 2006).

Community development then, places the responsibility for the development of community on the people. The people, working through different development associations and groups, indicate their vision, know – how, capabilities and experience to confront and solve the

problems of under-development in their communities. As the architects, implementers and beneficiaries of community development, community members need external support to complement their resources and efforts to fashion a society of their taste.

In measurable terms therefore for sustainable development to be achieved, community development is said to be taking place within a given community when:

(i) A community identifies their felt needs e.g. roads, water supply, culverts, sanitation etc.

(ii) Proffer solution by way of a project e.g. bridge, road repair, dispensary or maternity etc.

(iii) Generate resources to actually solve the problems e.g. physical work, raise funds by either contribution or "appeal fund" or both etc.

(iv) Partially or fully implemented such projects, abandoned project or completed project. (Jalingo, 2006)

This then indicates that, community development involves the participation of the people themselves in efforts to improve their living standard with as much reliance as possible on their own initiative. The activities take place through individuals in groups and associations. These associations are known by different names in different communities all over Nigeria. These include patriotic unions, National Unions or societies, descendants unions or associations, Improvement societies or Leagues and welfare leagues especially in the western part of Nigeria.

Some theorists of dependency see the activities of external bodies and donor agencies to the communities as an extension of imperialism Ramachandranin Ohiani (2006). Evaluating programme and project Sustainability in Gujura(India), Ramachandran states that sustaining the benefits of development projects or programmes remain uncertain because projects and

development planners did not put into consideration how the benefits will be sustained after the closure of the projects. Thus, local communities did not develop a sense of ownership in the project and were reluctant to sustain them. Projects or programmes must therefore encourage the involvement of user groups, which is critical to its sustainability (Ramachandran cited in Ohiani, 2006).

Therefore, for development to be more sustainable in terms of programmes and projects there is need for the community to be involved in the development effort. This makes it compulsory that most donor agencies like UNICEF and other development bodies adopt the principles of counterpart funding with Government Agencies and communities. Partnership and collaboration could greatly enhance developmental programme and project sustainability UNICEF (2004). When an independent reliant self-reliant community is created and developed, it becomes an essential creation for project and programme viability and sustainability. Any community that is passive, powerless recipient of social services, is unlikely to have either the capacity or opportunity to grow and sustain her development programme Rhyne(2004).

The views on sustainability of development by various scholars reviewed,confirmcommunity development as a viable strategy for any society to achieve sustainable development. This involves actively engaging beneficiaries in the design, management, implementation of projects and programmes, a continuum participation (Tanaka cited in Emeh, 2012).

The approach involves more effort at ensuring inclusion, capacity building and participatory planning.It is a development initiative that provides control of the development process, resources and decision making authority directly to Community groups. The underlying assumptions of this approach are that Communities are the best judges of how their lives and livelihood can be improved andif provided with adequate resources and information, they can

organize themselves to provide their immediate needs. Moreover, the programmes are motivated by their trust in people.

That is why community development has it slogan as 'the surest and safest means of development'. Surest as to the felt needs of the people is known and tackled. Safest as to maintenance of projects and programmes is achieved. People have always believed in the idea that Self-help is the best help. That is to say, almost everywhere, community development has found expression in the various community social and economic aspect of life. Though some scholars are of the view that community development is not a good strategy for sustainable development, with the following postulations;

Igboeli(1992) has its roots in the neo-classical economic theories which presumed that "development can be accelerated by concentrating investments in the cities and that rural poverty will be ameliorated by the trickle down benefits from the central industrial growth". With the so called growth centered strategy, the developing countries have continued to witness imbalances in living conditions and inadequate development. We tend to disagree with Igboeli's view of development, which exclude the beneficiaries at the forefront of development, relegating them to mere helpless people who can make do with whatever is given to them.

Empirical studies by scholars also have shown that on the contrary, Jumare and Mohammed (2012), in a study on the effort of Community development in Sustainable development concluded that most common of the problems of sustainable development is the problem of poor participation of the beneficiaries of development.

2.2.4. Agents of mobilization for sustainable development in the Community.

The following institutions can serve and has always served as agencies of mobilization at the local communities;

A. **The Local Government:** the local government being the government nearest to the populace, is one of the best mobilizations for generating motivations and encouraging mobilization for self-help, as well as including the much needed wider participation of the local population in the decision making process at the local level. Scouma in Nwankwo (2009) averred that "the so-called third world is a rural world where any meaningful discussion of rural development really means not only "talking of overall national development," but because "it is in the rural areas that the problems of inequitable distribution of resources or a marked lack of purchasing power and of grinding poverty in which the wretched members of society stagnate and stare one in the face with brutal clarity. The raison d'être of the local government in Nigeria is to, at least halt the deteriorating living conditions in the rural areas of this country. An effective local government will be better disposed than the state or federal government, not only to stem the grim reality of the „rising tide of rural poverty but also be more able to evoke the spirit of locality corporation thereby being more able to galvanize and mobilize the support of local citizenry in participating in all the programmes that may affect them"

B. **The formal but non-government.** In Nigeria today, there are no fewer than Ninety-Seven Thousand (97,000) rural communities and government has been encouraging these communities to form development associations. These associations will thus become agents at the cutting edge of development at the grassroots level. If these various individuals as well as associations are separate units and to take on the development of themselves and their communities in their own hands, they first have to be educated to the fact that they have the

capacity to bring about change in themselves and their environment; and then, they have to be empowered through political education to be willing to take on this responsibility. This is where the directorate of social mobilizationis working in concert to realize the objective of mobilizing the people to usher in a new era of integrated and authentic rural development which is human center (Nwankwo, 2009).

In the rural and urban communities today, there are such formal and organized voluntary associations such as the town unions, community development associations, social clubs, corporative movements, professional bodies (National Union of Road Transport Workers), Bar associations, medical Associations, Fraternities such The Rotary Clubs, etc, whose membership and cultural affinities cut across the length and breadth of this country. Often time, these associations seek to promote not only the welfare of their members but also sporadically undertake the welfare interest of the society within which they live. Some of the members of these associations cut across ethnic and cultural cleavages and they could become veritable instruments of mobilizing local citizenry since they live amidst them.**C. The Non-Formal Organizations:** At the community level can also be found non-formal or not so well organized pressure group associations that equally can influence the local populace. These associations include market associations, student unions, Umuada associations, village elders‟ council etc. These organizations found out that the most critical local levels of the society could also be used as mobilizing agents at the local levels of Nigeria. **D. Traditional/Institutions.** It is no longer a secret to know that certain persons, for example the traditional rulers posses and exercise great influence on the masses. Somehow, traditional rulers still enjoy the confidence and great respect of the greater part of Nigerian populations, to such a degree that they still remain undisputable force to reckon with for effective and successful mobilization of efforts. This statement is true in the South Western part of Nigeria,

especially among the Yorubas and Binis, truer in the Northern part of the country where the Emirs, to a large extent, hold sway over the lives and activities of those in their domain; but less true in the South Eastern part of the country, especially among the Ibos, the Ibibios and the Ijaws whose egalitarian and republican way of live make them less amenable to unalloyed loyalty and unresolved obeisance to their traditional rulers. Also, these days of Naira Chiefs (most of the traditional stools are keenly contested by various wealthy aspirants and since these traditional rulers are in-charge of various villages or communities, the views and status of the victor, after the usual life and death contest may hardly be respected outside his own immediate village within the town). Therefore, excessive reliance on the so-called traditional rulers especially in the eastern part of the country for purposes of mass mobilization may boomerang especially if they are at logger heads with the people-oriented and people-elected interest groups such as town unions, social clubs, etc. Therefore, in the Eastern part of Nigeria as opposed to those states in the West and in the North, there should be a cautious use of agents of mass mobilization for self-help efforts in rural development. Project or programme to be sustainable to ensure development (Nwankwo, 2009).

2.2.5.Challenges of Community development for Sustainable development in Nigeria.

Communities and government at all levels desire development in every facet of human endeavor. No matter how development is defined, carrying out community development project is seen as an approach that is most practical, since results are visible and measurable; such project being it the development and maintenance of infrastructures, education and so on, to continue to serve the present and future beneficiaries.Also provides practical method for planning and implementation which ensures that programmes are keeping with the norms of indigenous society and guarantees the involvement and participation of the people, such

planning leading to a better balance between socio-economic and human resource development, is the basis of assessment of a country's sustainable development.

In spite of the wide acceptance of community development in Nigeria from time immemorial as the backbone for socio-economic development in many communities, it would appear that National policy which addresses the issue of development has not been explicitly stated in the National development plans, even if they do, they are not sustainable. This is because they are not vigorously pursued. There has been a great discrepancy between the declared goals of development and the actual results of implementation effortsIdode (1998). And so while the various plans have been beautifully conceived on paper, they are left much to be desired at their various implementation stages. Hence community development has continued to lag behind in the process of development. The study argues from the fact that, various development programmes that have been initiated by different leadership of government in Nigeria from independence to date;it is obvious that the various community development programmes implemented by those governments have not been implemented to meet their stated objectives.

Therefore, below aresome of the challenges faced by community development in its effort to bring about sustainable development in Nigeria:

Community development in Nigeria is disrupted by the approach of government. The inability of the past government to mobilize and carry Local Communities along with it, to transform them. Similarly in the same vein, Leonard (1998) identified institutional problem, which could arise if there is no proper classification of line authority, responsibilities and working relationship among the community development project teams and Community Based members and organizations. Several authors have commented on the failure of past community

development programmes in Nigeria largely because local communities who should benefit from the programmes get little from them. Ekong in Emehet al (2012) gave reason that many past community development programme has failed in Nigeria because they were generally planned without consultation with the beneficiaries (the people). They were also based on borrowed ideas which were not adequately tested, modified and adopted to the Nigerian situation.

Problem of Finance; this happen when procedures and schedules for securing manpower, supplies and equipment etc. necessary for carrying out project activities have not been adequately organized or delays in implementation results in additional costs, or project could have been under estimated for example, when there is a change in price for a product as a result of competition or other possible market factors.

Problem of Participation; participation is seen as a vital thing in community development in order to ensure sustainable development. When there is no proper consultation and initiation of problem by a bottom up approach, or a top-down approach through proper consultation of the community people, such community development programmes tend to suffer the problem of unsustainability. Most projects that are people oriented are been maintained by them. communitydevelopment that is carried out on a top down approach of imposing it on the community people, even if it reaches the stage of conclusion, tends to lack or fail in its sustainability overtime. In the light of this,development projects undertaken in the spirit of imposing our will on others and getting them see the folly of their way and the wisdom of our counsel invariably meets with resistance.Efforts made towards community development by successive Nigerian governments had been at worst more of propaganda and at best of adhoc, than concise systematic measures to promote community development. And approached from the perspective of the elite theory attributed the failure of development programmes in Nigeria

to the fact that policy and development programmes reflected the values and preferences of the governing and administrative elites. He opined that as long as the preferences of the masses are only of concern to the political and administrative elites, without the masses participating in dialogue of the rulers and the ruled, so long would there be inequality in developmentin different parts of Nigeria (Ikoiwaks, 1999).

Ikokwaks further explained that in most cases, the end plan period means nothing to the masses that live in the local communities and have not seen any improvement in their living conditions; plan expectations fell far short of actual performance to improve the quality of life of the masses of people. And the empirical fundamental reasons for the failure include over ambition, irrelevance of the plans (projects) to the critical needs of the masses and inappropriate and administrative/institutional system to cope with such needs.

Problem of improper financial analysis; Analysis of finance is very important in a community development programme or project, no matter the type, sufficient fund is needed for the completion of the programme or project. Most community development projects usually requires counterpart funding, when one or more parties to the funding fails, the resulting effect will be insufficient funds, and the development project will fail and abandoned.Adewumi (2003) observed that the major obstacle to community development in Nigeria since independence is the gap between well articulated policy statements and their implementation. Coupled with the lack of continuity, consistency and commitment of the programme by succeeding governments. Stressing that no government seem prepared to examine the programme of its predecessor with a view to improving upon it, instead, the tendency is for government to jettison on-going policy because it has a brighter idea of its own, on how to transform the Local Communities to ensure development.

In the light of this,when community development projects are abandoned, the community members are automatically robed of the expected changes and consequently leave them in worst condition than when they were before.

2.2.6.Critique on Community Development Challenges for Sustainable Development in Nigeria

In order to forestall the challenges and problems faced by community development in its effort to achieve Sustainable Development, scholars are of the following views:

There should be proper community development project analysis. According to Desai and Porter (2008), community development projects analysis is the articulation of the various dimensions of a project life cycle both separately and in relation to each other. In his view, a multi-dimensional project analysis should cover the following areas:

Social analysis, which takes care of the impact of the community development project on the people, it considers the sustainability of the community development projects in line with the socio-cultural and demographic characteristics of the project population. That is why in the Chinese experience, the communes provides leadership, guidance and also assistance to any development planning process, the use of land, water and human resources and how to distribute, save or lower their income.

Financial analysis of the community development programme takes into account the sources of funds. The mode of collection or contribution in the case of community funded projects. In the case of counterpart funding the amount or percentage each partner is to contribute and when, in the case of government projects, the stages and amount to release at each stage of the development project. Proper financial analysis forestalls the problem of community development project or programme.

Technical community development project or programme analysis, considers the technical requirement for the project and the sources of assistance. There are usually two sources. The skilled from local people and imported technology, depending on the type of project to be executed. The analysis will suggest the most appropriate and also specify the type of professionals required and when they are to be involved. Also capacity building is very central and is normally done mostly within project life. Training of relevant personnel who will maintain and repair projects facilities so created, advocacy and mobilization need to be operational at full capacity at every stage of the project life cycle.

Capacity building makes a whole lot of difference between project termination and project sustainability. Empowerment of communities and individuals to become actors in their own development effort is a fundamental issue in capacity building. Development of manpower and building capacity of community people should be incorporated into the project or programme design. According to UNICEF cited in Ohiani(2006), they say "strengthening of people's organization and capacity allows for gradual transformation of wisdom and widen responsibilities, when communities are involved in programme initiation and evaluation of results; they are likely to contemplate innovations as their own, rather than outside intervention". Thus external support is progressively decreased as communities acquire the knowledge and skills to handle every aspect of the project cycle on their own. This kind of confidence that is engendered by the acquisition of skills is what guarantees the sustainability of projects and programmes in the long-run, after implementing Agencies have withdrawn their support. The people will maintain the project or programme which is an integral part of project operation to ensure sustainability. Gusworth and Franks (1993) observed that "these benefits will not be kept at their planned level if the facilities that have been constructed are not functioning properly".

2.2.7. Community Participation in Sustainable Development

Different schools of traditional development theories have emerged in the past few decades and a range of views are reflected by different theorists. Some of the basic argument of traditional development theories including: Modernization, Marxist and dependency theories will briefly elaborated on. First let us review the basic argument of modernization theory.

Modernization theory emerged in the late fifties and early sixties. The theory stem from the ideas from Durkheim, Weber and Parsons who explained the transformation from traditional to modern societies in terms of population growth with its divisions of labour; personal motivation and the change of moral values and norms. According to modernization theorists, the first world industrial countries are modern and the third world countries are traditional. Development is only possible when "primitive" values and norms are replaced with modern ones. Contact with the modern world, whether by trade or language, will therefore incorporate and transform the primitive culture, leading the way to development (Evans and Stephens, 1998).

The basic premise of modernization theory is that development is possible, and that in order to achieve it, developing nations should copy the Western European experience, which was characterized by a set of stages in which development took place. There is also another theory of development viewed by Karl Marx, the well-known Marxist theorist.

Marx claims that "the country that is more developed industrially only shows, to the less developed, the image of its own future" Marx in Evans and Stephens, (1998). Marxist theory, like modernization theory, sees the role of the market as the solvent that would break down traditional cultures and would allow for development to take place Evans and Stephens, (1998). As the shortcomings of both modernization and Marxist theory became more apparent, another

school of thought known as dependency theory emerged to explain the weaknesses of the above theories.

The basic argument of dependency theory is that the reliance on the international market that led to the domination of transitional capital because of the unequal exchange between core and periphery, benefiting only the core (Evans and Stephens, 1998). They argued that the major causes for inequality are historical colonialism and western capitalism. Evans and Stephens (1998) noted that in contrast with modernization theory, dependency theorists regard the state and its agents as active actors in the process of underdevelopment.

We argue that even though all of the above traditional development theories give us insight in to the notion of development; all of them fail to provide an all-encompassing explanation of the concept of development especially for developing countries. Having the above traditional development theories as a background, let us explore the fundamental theory of participatory development.

Most importantly in ensuring sustainability, the issue of participation becomes imperative. Community participation is the secret of the success of self-help projects in the communities. Participation both in kind and in cash, scholars and policy makers have expressed diverse views on the concept of community development. The notion of promoting community participation as a means of enhancing the development process.citing the Brundtland Commission WCED(1987), which enlists effective citizen participation as one of the preconditions to sustainable development.

The Human Development Report UNDP (1993) echoes the imperative of people's participating in their own development, remarking that people's participation is becoming the central issue in the face of current challenges for development. The Mutengene water supply project is a

notable experiment of community participation and the experience of self-help in water service delivery to impoverished population in Cameroon. There is usually the enthusiasm from the community people to participate in projects since the adoption of projects is arrived at through consensus and these projects must meet the aspiration of all classes of the society. Among the various objectives and strategies of development, Bazlulin Emeh et al (2012) cites people's participation at the grass root level as being pivotal in reducing poverty and inequality.

As a corollary to Bazlul, Wignarajain Emeh et al (2012) considers people's participation to be critical in achieving the objectives of development as he believes that it is a pretence to think that the crises in the developing countries can be overcome or that the reshaping of societies and the development of its rural areas can be undertaken without the participation of the people, particularly the large numbers who are poor. He further argues among other things that participation by intended beneficiaries is an indispensable feature of all forms of development.

Wingnarajain Emeh et al (2012) emphasizes the extent of people's participation by observing that the rural poor need to become increasingly aware of the socio-economic reality around them, of the forces that keep them in poverty and of the possibility of bringing about change in their conditions through their own collective actions. This constitutes a process of self-transformation through which they grow and mature as human beings. In this sense, participation is also a basic human need. This is manifested in voluntary contributions either in cash or in kind from the community members.In the initiation of plan to decision making, up to implementation of projects and programmes should be in a participatory manner. The sustainability of any development project or programme depends on the acceptance and participation of institutions involved and provides a means of recognizing and partnering with local community institutions, which if neglected results to development programme or project failure.The Tanzanian ideology of development centers around people, it stresses that "the

concept of development is only useful when it entails the development of people, and that people cannot be developed, they can only develop themselves". People's universal participation in the formulation and implementation of social, economic and political decisions at both the local and National levels is an integral part of the Tanzanian ideology. People-centered development is the best form of development. Would be beneficiaries have to participate in all aspect of the project cycle in other to promote ownership and hence sustainability (Friedman and Ammassari, 1991).

In the light of this, Spiro and Lironin Obetta and Charity (2012) noted, 'this is expected to improve the quality of planning in order to make programmes responsive to the desires and preferences of local citizens to reduce alienation, enhance the power of the low classes and improve communication between government and the people'. This is important since the possibility of the executive at the local level of governance in exercising their responsibility to the fullest without fear or favour depends on the support they get from the Local Community. Darke and Walkerin Chukwuezi(2000) in their opinion expressed that local government should be more responsive to public opinions and greater direct decision making responsibility should be given to the public. The Local Government should be able to give a chance to an open government and consequently the Local Communities need to take control of some aspect of local services.

It is necessary to allow greater scope for social choice and for local participation in the planning and implementation of services.In this regard, Odoh (1995)was of the opinion that since democracy is all about participation in decision making within a particular institution or community, before decisions are arrived at, people must therefore be seen to be given fair participation and take decisions which affect their lives. Thus, for local citizens to be able to contribute significantly to the overall national development process and to ensure a sustained

development,Ikoiwakin Emeh et al (2012) also opined that 'the Nigerian Local Community people have to be 'liberated' from the dehumanizing consequences of underdevelopment. To him, the way to get them liberated and enhance the required local transformation is to guarantee the local citizens' participation in policy and agenda setting for Community Development. The local citizens need to be given the opportunity to state what they want and how they want it'.

Moreso, Bunn (2005) in his survey of various literatures concludes "there is practically unanimous agreement in all studies that maximum involvement of potential and actual constituents in programme building produces the best results". Bruce also puts the reasons for involving people as Ethical, Administrative, Functional, Manipulative, Educational, Primitive and Protective. The assertions of Akinbade (2004) are that 'participation implies more than simple interactions, in this case, between council officials and beneficiaries of their programmes. It must involve working with Local people and their leaders in examining courses of action on the basis of prevailing social situation and structure'. Pessonin Emeh et al (2012) stated that: Participation will speed up the process of social change among people; the involvement of local people will result in better decision compared with those determined by professionals alone.People if provided with the facts, can make the most intelligent decisions and; participation in programme planning is a useful experience and provides much of the motivating forces necessary in carrying out such programmes.

People's participation helps define community needs and priorities much more accurately than administrators can. People may be extremely poor materially, but their lack never extends to inability to determine their own needs. However all these views are summarized on three major assumptions: Citizen Participation is a democratic right; social justice is most likely to be attained when all citizens can effectively voice their interest; and informed citizens must be

involved in governance of bureaucracies in order to keep institutions responsible to changing societal needs (Jones cited in Emeh, 2012).

In spite of all the well-articulated reasons or rationale for local people's participation, Blatt (1976) was of the opinion that local citizens cannot directly improve the situation substantially in its physical aspects; as such involvement may not receive higher official support and hence has little or no influence on larger official decisions. In the same vein, Peterson(1999) says in very strong terms that what people want should not be the main determinants of a programme. He likened such process to a doctor asking his patients to prescribe drugs or medicine for themselves. Other scholars contend that people participation is a nuisance and it's frustrating, he concludes by saying that we cannot dispense with it.No matter their base of argument however, we are convinced beyond reasonable doubt that their counter points are not strong enough to defeat the main thrust of the arguments for local level involvement which includes ensuring psychological commitment and satisfaction as well as serving a good learning experience. We tend to disagree with their postulations on the ground that, any development program that is top down in its approach without proper involvement of supposed beneficiaries, cannot stand the taste of time, the study is in line with scholars like Olatubosun (1995), chukwuezi (2009), Obetta and Charity (2009), Emeh et al (2012) who are of the opinion that, sustainable development only succeed when the effort of the people is linked with that of government to improve their wellbeing.

Nevertheless, Olutubosun (1995).Observed that community development often succeeds in linking the efforts of the people to those of the government to improve the economic and social conditions of local communities. This encourages the local populace to contribute more to National development. However, he stressed that for community development to succeed, it requires expertise from other agencies responsible for Health, Education, Agriculture, Rural

electrification, Water supply, Road construction etc. All should be planned and implemented simultaneously in an integrated manner. It should be noted that for mass mobilization of human and material resources to succeed, there must be power sharing between the government and the people at the grassroots. The people at the grassroots should be encouraged to play an active role in the conception, formulation and implementation of those plans which touch directly on their lives and means of livelihood. It is only through power sharing that the creative energies and potentials of the rural masses could be released. It is power sharing that gives them the pride and self-esteem that comes from knowing that they, and nobody else, are the architects of their personal and communal commitment to programme implementation.

So far, it is emphasized in this empirical review that for the desired sustainable development to be achieved there must be political stability, consistency of government policies and the political will to initiate and pursue mass mobilization and community development oriented policies. The policies need to be backed by effective, efficient and patriotic administrative machinery. In this regard, the above scholars are of the view that there must be participation of people in their community and local development.Zaki (2005) sums up the issue of sustainability which he says "beyond the actual project target, roads constructed, boreholes drilled, trees planted, classroom blocks built etc, it is imperative to ascertain whether institutions, organizations or communities are capable of continuing the project and maintaining what has been done or created". The impact of his ideas has been felt far beyond the area of educational thought. Freire's model and participatory models in general proposed a human-centered approach that valued the importance of interpersonal channels of communication in decision-making processes at the community level (**Siddiqui cited in Zaki, 2005**).

Roodt (2001), have noted that the participatory development approach stresses the participation of the majority of the population (especially the previously excluded components such as CBOs, Women, Youth and the illiterate) in the process of development program. This approach views development as a process which focuses on community's involvement in their own development using available resources and guiding the future development of their own community. The wishes of an individual never superimposes on those of a group. This approach emphasis concept such as: capacity building, empowerment, sustainability and self-reliance.

For participatory theorists and practitioners, development required sensitivity to cultural diversity as well as other specific points that were ignored by modernization theorists. The lack of such sensitivity accounted for the problems and failures of many projects and programmes (Coetzee, 2001).

Generally, the literatures reviewed looked extensively at the challenges and problems confronting community development. The work therefore explore various empirical studies that particularly help in providing the basis for a more comprehensive understanding of community development challenges, issues of participation and the ways of forestalling them which makescommunity development serve as a viable strategy for sustainable development.

Figure 2.1Modes of Community Participation

Community Participation

Mode of Participation	Type of Participation	Outsider Control	Potential for Sustainability, Local Action & Ownership
Co-opted	Tokenism and/or manipulation; representatives are chosen but have no real power or input.	*****	
Cooperating	Tasks are assigned, with incentives. Outsiders decide agenda and direct the process.	****	*
Consulted	Local opinions are sought. Outsiders analyze data and decide on course of action.	***	**
Collaborating	Local people work together with outsiders to determine priorities. Responsibility remains with outsiders for directing the process.	**	***
Co-learning	Local people and outsiders share their knowledge to create new understanding and work together to form action plans with outside facilitation.	*	****
Collective Action	Local people set the agenda and mobilize to carry it out, utilizing outsiders, NOT as initiators or facilitators, but as required by local people.		*****

Source: (Nicole Chetam, modes of participation 2002).

The study is in line with chetam's collaborative and collective mode of community participation in developmental projects and programs of community development to ensure sustainable development.

2.3. THEORETICAL FRAMEWORK

This study adopts the theory of participation by Karol wojtyla (1979), to underpin the research work. Wojtyla's theory of participation has its basis against alienation of individuals to the pursuance of his or her personal goal or a collective goal that involves Community.

Postulations of Wojtyla'sTheory of Participation

Participation is a positive relation between persons because it allows the person to experience himself existing and acting together with others. Participation allows the realization of oneself as well as the realization of the community. The ability to participate points to the fact that a person can enter into an interpersonal relationship with other persons and at the same time fulfill himself in his actions. As the antithesis of alienation, participation allows the person to fully experience himself as well as to experience the humanity of other persons.

Participation toward self-fulfillment and fulfill themselves by existing and acting together with others. In this sense, the common good and the individual good meet in the person and he seeks them not alone but together with other persons. Participation is to be understood in a twofold manner: it is a property of the person which is expressed in the ability to give a personalistic dimensionto his own existence and action while existing and acting together with others and it is also the ability to share in the humanity of others.

Wojtyla says that: … (Participation) basically serves to express the property by virtue of which we as persons exist and act together with others, while not ceasing to be ourselves or to fulfill Ourselves in action, in our own acts.

And

…the ability to exist and act together with others in such a way that in this existing and acting we remain ourselves and actualize ourselves, which means our own.

Relevance of Wojtyla's Participation Theory to Community Development

Wojtyla is of the view that growth of a person cannot happen in isolation from others; there must be cooperation with others. By forming communities and reaching out to others, he affirms himself even more. These are relationships in which human beings mutually reveal themselves to one another in their personal human subjectivity and in all that goes to make up this subjectivity. The "I-Thou" relationship is a mutual relation of two subjects which takes on meaning but at the same time also becomes an authentic subjective community. In a truly proper interpersonal community, persons reveal themselves and relate to one another as acting persons. They reveal themselves in their deepest structure of self possession and self governance. They also reveal themselves to one another striving for fulfillment, which, culminating in acts of conscience, testifies to the transcendence proper to the human being as a person.

The interpersonal community is a community of persons who are responsible for themselves as well as for others. Such responsibility is a reflection of conscience and of the transcendence that for both the I and the thou constitutes the path to self fulfillment, and at the same time, characterizes the proper, authentically personal dimension of the community.

Therefore, it is on the premise of participation that the framework for this research work is built as Wojtyla postulate.For Sustainable development or improvement in condition of life especially of a community to take place, there must be active involvement of people to meet these goals. In the same vein, participation of community people in development gives a

greater emphasis on building people's capacity, empowerment, self-reliance and sustainability of projects and programmes.

CHAPTER THREE:

RESEARCH METHODOLOGY

3.1. Research Design

For the purpose of this work, the researcher chooses the Survey method of research to justify Community Development as a strategy for Sustainable Development. Survey research is a systematic way of collecting data through interviews, observations and questionnaire techniques from a sample or total population, depending on the size and composition of a population.

We choose to use survey research method for this work due to the large size and heterogeneous nature of the population. The sample is derived from Community respondents, Community Development Association`s respondents and respondents from Local Government Officials. Survey research is relevant to this study, but we are mindful of its inherent problems of; bias in respondent interaction, the method of data collection to ensure reliability which can affect the validity of data to be collected and our conclusion. The following measures is used to minimize these problems: - careful construction of research instruments (questionnaire and interview schedule), adopting a sample procedure that will ensure proper representativeness of population. For example the Yamani formula for household respondents, since the population is known and purposive/judgmental sample for officials.

3.2 Population and Sample Size

Table 3.1: Population and Sample Size of Community Respondents

s/no.	Communities	Population	Sample size	Percentage %
1.	Sabon/Tasha	40936	300	75.6 of the total community sample size.
2.	Ungwanromi	12292	90	22.7 ,,
3.	Kakau/Agyeita	935	8	1.7 ,,
4.	Total	54163	398	100

.

The purposive/judgmental sampling technique is used to select officials from the Local government and officials, office holders and career officers such as the Chairman, Councilors, Supervisory Councilors, Head of education and Social development, Head of Community development, Field officers and Extension officers. This is because the officials have knowledge on the subject matter of Community development, in terms of planning and budgeting, resource management and project implementation in the Local government.

Table 3.2 Sample Size of Local GovernmentOfficials

S/N	OFFICIALS	POPULATION	NUMBER SELECTED
1.	Chairman	1	1
2.	Vice chairman	1	1
3.	Elected councilors	11	5
4.	Supervisory councilors	4	2
5.	Heads of Community development dept, health and education and social development	3	3
6.	Field extension workers	5	2

	Total	25	14

Source: (Information Office, ChikunLocal Government Council).

Community Development Association's Sample Size

Leaders of Community development Associations in the community are sampled to source information. The Chairman or Chairperson, Secretaries, Treasurers and Public relations officers. There are about 4Communities visited, therefore; the researcher chose 4Community Development Associations in the Communities, one from each Community to source for information. The 4 Community Development Associations are selected across the four Communities due to their contributions in developmental activities in the area.

Table 3.3 Community Development Association's Respondents

S/N	OFFICIALS	POPULATION	NUMBER SELECTED
1.	Chairman	4	4
2.	Secretaries	4	4
3.	Treasurers	4	4
4.	Public relation officers	4	4
	Total	16	16

Source: (Field office, Community Development Department Chikun Local Government).

Table 3.4 Summary of all Respondents for the Study

Categories	Frequency	Percentages (%)
Community respondents	398	93 of the total sample size for the study.
Local government officials	14	3.3 ,,
Community development Associations officials.	16	3.7 ,,
Total	428	100

Source: (Information office, Chikun Local Government, 2014)

3.3 Sampling Procedure (technique)

The most important concept in survey research is the sampling procedure or technique. It involves taking a portion of a population (a sub-set of a whole) in such a way that the portion taken represents the entire parent population on the basis of proper representativeness of the population. By the sample, generalization can be made about the whole population.

The researcher adopts the Yamani formula to select respondents from household for proper representation, while the purposive/judgmental technique is used to select respondents for officials of the Local Government, Community Development Associations officials.

To select our 4 Community respondents from Sabon/Tasha, Romi, Kakau and Agyeita, we use the Yamani formula to aid sampling technique since the Yamani formula is used when the population is known. The formula has it as: $n=N/ [1+ (Ne^2)]$

Where: n is sample size

N is the population

E is the error limit (0.05) on the basis of 95% confidence level.

Sample size for Sabon/Tasha Community:

The total population for Sabon Tasha Community is 40,936, Romi 12292, Kakau and Agyeita has 935. As projected by the 2006 Census figures (National Census Commission Office Kaduna). Having a total of 54 163 parent population. Therefore we derive our sample size by applying the formula:

$n= 54163/ [1 + 54163 (0.05^2)]$

n= 54163/ [1 + 54163(0.0025)

n= 54163/ 136.4

n= 398 (total sample size).

The 398 as suggested by the Yamani formula is our Total sample size for the Communities. These Communities as stated are selected base on 2 Urban and 2 Rural Communities. (Sabon/Tasha and Romi, Kakau, and Agyeita respectively).

3.4 Sources of Data

The data for the study range from primary to secondary source. The primary sources of data for this study comprise questionnaire administration, conducting interviews and checklist of issues observed. While the secondary data are obtained from existing records, files and budgets at local government level, through the relevant departments in relation to the area of Community development and development in general. Such as Community development department, education, social department and health department. The research will source for data at Community level from records, minute books and files of Community development associations. Data on activities plans and programmes on Community development and development in general from published works. The secondary data helps to complement primary data in the explanation of relationships between variables and gives a better understanding of situations.

3.5 Administration of Instruments

In this work, we prepare questionnaire and interview schedule in English language and translated some questions into Hausa language for respondents who are illiterates in the various Communities visited, as our sample population, in the cause of administration, two research assistants were recruited by the researcher, who were enlightened on the process of

questionnaire administration and the conduct of interview, to source for relevant information with the researcher.

But questionnaire and interview schedule for officials of the Local government and CDA`s is in English language, except in a case where an official cannot understand English language, then Hausa language is used. In the cause of conducting interviews and administration of questionnaire for the research work, two research assistants were recruited, who have requisite knowledge on questionnaire administration and the conduct of interviews.

3.6 Method of Data Presentation and Analysis

The method used for presenting data for the study is tabular representation of numerical data.While analysis of the data is done with the use of simple descriptive statistical tool, such as averages and percentages for numerical data analysis and qualitative information (data). The data from the conduct of interview and questionnaire administration is used to analyze the propositions of this research work and to answer the research questions.

CHAPTER FOUR:

OVERVIEW OF COMMUNITY DEVELOPMENT PROGRAMMES IN CHIKUN LOCAL GOVERNMENT

4.1. Introduction

The Local Government Council was created in May, 1989 from kachia local government, by the Administration of the then head of state General Ibrahim BadamosiBabangida. It has only two district heads, but now chikun local government has a traditional chiefdom headed by a first class chief. The Sa Gbagyi1 with 13 districts and 11 wards.The land originally belongs to the Gbagyi people who were the main inhabitant of the area. Other ethnic groups found in the local government include Bajju, Adara, Kagoro, Yoruba, Ibo, Jaba, Idoma, Kaninkon, Kataf, Ibibio, Tiv, Hausa/Fulani, etc. there are two major religious groups in the local government: Christianity and Islam, others are traditionalist.

The total land area is about 4,645 thousand square kilometers.The area is located at latitude 10 degree North and longitude 8 degree East.Chikun local government has an estimated population of 368,250 persons (Office of the Controller, NPC.Document 2006Census).

4.2 Evolution of Community Development Activities in Nigeria

That community participation in rural project development is an important element and a sure

way to the speedy development of the rural areas in Nigeria is well attested to in development literature hence (Okafor, 2003; Udoye, 1992). The need to develop the rural areas and to a large extent, reduce the contrasting scenario of urban opulence and rural decadence has equally received ample documentation in literature Hansen and Schulz in Nwankwo(2009). The evolution of the practice of self-help development activities has the following periodic dimensions; the pre-colonial, the colonial up to 1939, the period from 1940 to the Nigerian Civil War, the civil war years and the post civil war years to the present democratic settings. Before the onset of colonial administration, communities across Nigeria had employed communal efforts as the mechanism for mobilizing community resources to provide physical improvement and functional facilities in the social, political and economic aspects of their lives. Communal labour was employed in constructing homesteads, clearing farm lands, roads or path way, construction of bridges and for the provision of other social infrastructural facilities required by the people. Some of the relevant institutions were the age-grades and the village councils. Though some of these institutions have persisted, the difference between self-help activities undertaken in the past and those prosecuted today are not hard to find, hence the widening and complex modern society and its complex web.

Perceptibly, differences exist in the mode and scope of the operations, equipment utilized and the extent of government involvement. As Idode (1989) observed, in the past, self help efforts in Nigeria particularly in Bendel State now Edo and Delta States mainly related to the construction of footpaths or roads, dredging of rivers and streams, clearing of public land and market places. Later, Idode (1989)further observed, the scope of operation included thebuilding of schools and market stalls. Projects such as pipe-borne water, road tarring, dispensaries, and cottage hospitals and so on, were not usually attempted. Furthermore equipment used was simple; hoes, cutlasses, diggers and shovels were generally utilized.

The construction of walls did not follow any standard measurements as the people used their imagination to plan and construct such projects. At this stage, there was little or no government involvement as the Planning and execution of these self-help projects was the sole responsibility of the people. Where the government was involved at all, was for the purposes of taking over completed projects for operation or maintenance. But where neither the state government nor the local government councils were interested in such project, the missionaries took over. During the colonial period, community development efforts took a compulsive and coercive turn; the alien governmental apparatus with its clientele (Warrant Chief) arrangement, extorted taxes and compulsory labour from the people.

Taxation by itself questioned the rationality of further labour conscription for road and other infrastructural development at the instance of the District Commissioner. The contradictions in the new development effort, therefore, did not fire the corporate imagination of the people and this was given expression by the tax debacle of 1929, popularly known as the Aba women riot. It question the whole essence of the tax laws as established then, the imposition of the Roads and River Ordinance and the apparent shirking of development responsibility by a government that had already extorted taxes for this purpose. Apart from the establishment of governmental exploitative infrastructural apparatus, linking the major seats of government through forced labour, no serious self-help programmes eliciting popular participation was encouraged. Any development that occurred was a by-product of profit (Hancock cited in Nwankwo, 2009). Nonetheless at very local levels, the family, interfamily and village settings, the pre-colonial trappings of mutual assistance through self-help persisted for the construction of homesteads, clearing farmlands, clearing water points and for providing other socially felt needs. Church organizations were also able to cooperate with members for the building of schools. By the late 1940‟s however, an element of modern

community concept in rural development was introduced in the form of mass mobilization for self-help activities. This was heralded by the abrogation in Britain of the Colonial Development Act which was replaced by the Development and Welfare Act in 1939. As rightly noted by Arndt (1981), this gave a positive economic and social content to the philosophy of colonial trusteeship by affirming the need for minimum standards of nutrition health and education. At the local level, the earlier Native Authority Councils were replaced by the Country Council. Suffice it to say that this development led to the establishment of Community Development Division at the local level and thus became an important organ of government, charged with the responsibility of channeling and coordinating the efforts of the people towards promoting social and economic development (Onwuzuluike in Eme, 2009). The Development and Welfare Fund provided for the colonies by the British Government was thus able to permeate to the grassroots level through this third tier of government. By the late 1940‟s however, an element of modern community concept in rural development was introduced in the form of mass mobilization for self-help activities.

By the beginning of the war in 1967, the observations of Sir James Robertson, aptly typified the state of development needs and awareness and the immense role the governments expected self-help activities to play to compliment their efforts. After the Nigerian Civil War (1967-1970 in Nwankwo, 2009), the need for massive reconstruction work further aroused the people a revival of the spirit of self-help which is deeply rooted in their rich traditions. Most communities realized that the only way for immediate reconstruction of the war ravaged facilities was through self-help. This period also marked the evolution of a multiplicity of social clubs with aims consonant with social insurance and self-help. Further efforts by government to motivate development at the grassroots, led to the enactment of the 1976 Local Government Reform,to create new growth centers for further spatial spread of development. In

addition is the creation of the local government service commission, the conferment of wider powers and functions to the Local Governments by the 1979 constitution and the enactment of the special Development Fund Law, aimed at generating more funds for community development at the local level sufficed. Thus, deliberate government support became necessary to increase the spate of development activities by the various communities (Akpomivie, 2010).

The period between 1973 and 2007 marked a watershed in rural development efforts in Nigeria. The period witnessed deliberate government efforts at mobilizing the people for rural development. A number of task forces and bodies were set up to oversee, organize and to direct partnership with the people on self-help activities. They include: Directorate of Food, Roads and Rural infrastructure (DFRRI), Rural Electrification Schemes; Credit Schemes to small holders through various specialized institutions such as People's Bank, Agricultural and Cooperative Development Bank, Community Banks, NERFUND, SME Credit Schemes, the Family Economic Advancement Programme (FEAP), Universal Primary Education Schemes and Low Cost Housing Schemes, Health Scheme as the Primary Health Care Programme, National Directorate of Employment (NDE), Better Life for Rural Women Programme as well as the Family Support Programme (FSP). More recent programmes include the National Poverty Eradication Programme (NAPEP), the YOUWIN program as well as the Small and Medium Industries Equity Investment Schemes (SMIEIS).

The various state governments had also articulated blueprints on rural development, adopting the Integrated Rural Development Strategy as their strategic option to carry development to the masses. From the foregoing historical analysis, two principles underlying rural community development activities have emerged. These are (a) the principle of individual and corporate survival and (b) the principle of societal "felt need". These two principles have variously acted

as the motive force in organizing and mobilizing the people in their pursuit of self-development.

4.3. Community Development in the Eastern Region of Nigeria

The Igbos were able to realize that some parts of the country who had an early contact with the European civilization due to colonial administration were more developed the Igbo land of the Eastern Region. They also acknowledge the fact that urban centers throughout the country are more developed than their villages. So in order to bridge the enormous gap, they embark on an extensive Community Development programme. The weapon employed was development or welfare unionism. Each Community organized its own development or welfare union embracing both the home based elements that is the farmers in the village and those who have migrated from village to reside in urban area. The "Ndiaburodu". Each development union was organized in branches which federated to form the central organization. And the central organization which became an integrative force in the community, exercised immense powers which made it possible for it to realize huge sums of money for its development programme (Nwankwo, 2009).

The Communities consider education to be the most important development force; therefore they embarked on an intensive educational infrastructure such as primary and secondary schools, and providing them with water supply, electricity and furniture in classrooms. Development union strives to ensure that the Communities were provided with such amenities as good health institutions, pipe borne water, socio-economic facilities as electricity, motor able roads, town hall and civic centers, modern markets, Motor Parks and postal services, in order to modernize the Communities to ensure development. Thus the provision of such

facilities were in collaboration with allied organizations in the Community such as, parent teachers associations, age-grade women associations, social clubs, cooperative societies and Christian organizations.

Furthermore, Agricultural projects were embarked on in places where land was available for production of cassava, rubber and palm plantations by the Communities. Due to the socio economic and economic facilities that were provided, particularly around the market square fast-growing mini urban centers were developed in almost all communities in the Eastern region. Small-scale industries were attracted to those centers due to provision of good water supply and electricity. Businesses were established in some of the centers of developing villages and commercial transportation increased. Employment opportunities were enhanced as most of the rural population could now find jobs in the villages either as employees of those businesses established there, or as self employed. Population now moves from congested city centers to villages where employment could be fund in the small fast growing industries and commercial ventures in the communities. The government gives technical assistance, advice and funds in aid to the communities' development efforts. They help in training leaders who surprise the implementation some of the development plans and projects, also encouraged its agencies, the local government authorities to take over the management of some projects. This makes the government to be instrumental to the community based organization of the Igbo cooperative societies that helped in the promotion of Economic development of communities to ensure sustainable development.Let us explore some parts of the world on a comparative basis about the practice of Community development (Nwankwo, 2009).

Community development in China

According to Aziz (1978), "People's Communes" became central to the Socio-Economic transformation and development in China. The Chinese Communes are a composite unit of

Local Government that encompasses the whole range of Economic, Social, Administrative and Political functions for the Rural Communities. The purpose is to organize and mobilize the local populace to develop their land and other resources to meet their essential needs on the principle of Self-reliance and at the same time reducing social inequalities and creating a Community, based on Justice and equality to ensure sustained development.

The Communes provide leadership assistance and guidance for Agricultural and Rural Development by way of production planning, provision of essential inputs, provision of certain social services and rural economic diversification.

Thus, the commune, while allowing smaller self-contained groups to plan, manage and share agricultural production through production teams, and retaining some element of material incentives, provides for two supplementary levels of collectivization and leadership at which large projects can be undertaken, supplementary resources can be generated and certain essential services provided for the benefit of members of the commune. The communes within the overall political framework and national policy on the use of national resources of the pattern of rural institutions, enjoys a very wide range of autonomy. The communes and its constituents units are free to decide the best use of land, water and human resources, and the distribution, saving or investment of their income. The Commune is also well linked with the central authorities, through centrally determined national targets and quotas. However, the targets or quotas are essentially guidelines with enormous flexibility; such system has been working effectively in China to ensure development. Their success in utilizing surplus labour force available in the rural areas was greatly facilitated by its policy to collectivization. The system helps to convert rural community surplus labour into procedures surplus (Aziz, 1978).

In addition, one of the significant factors in practice in the success of the system is its role in planning. It provides an effective mechanism of Community planning in accordance with the philosophy of "The Bottom-up and top down." One of the main merits of the Chinese system is its emphasis on maximum exploration of Local Community resources for meeting local needs of the people. The Commune system has achieved all the requirement of Rural and Community Development in China. It has improved Agricultural productivity, generated Rural Community surplus for the diversification of the rural economy, absorbed the additional labor force, promote appropriate technology, provides essential social services and rural infrastructure, as well as integrated activities of the Communes with the National targets, priorities and policies through carefully devised linkages with Higher political and administrative levels. It has also promoted equitable distribution of income and wealth (Aziz, 1978).

The Communes represent the main institutional tool through which the transition from agriculture to development towards the objectives of a modernized Local Communities.

Community Development in India

Community Development in India started with a traditional system of "Local Self Government" known as "Panchayats". They operate at the village levels as village council, carrying out development activities.

Overtime, the Government initiated the Community Development block which became the center of development activities in India. The functionaries at the block level included the Block Development Officers (BDO) and the Eight extension officers who were specialist in eight different field such as Agriculture, Animal husbandry, Co-operatives, Social Education and Panchayats (Local Self Government) e.t.c. for the sake of grass roots contact, the block was divided into ten circles, each under a Village Level Worker (VLW) who was known as the Gram Sevak (Servant of The Village). The gram sevaks are multi-purpose workers selected,

generally from high school graduates and given training by Government in all the fields of development activity. They constitute the principal link between the Government and the Community people (Mathur, 1983).

They later introduce a scheme of reorganization in which was given name the "Panchayat Raj" or "Democratic Decentralization" which brought about three- tier of Government below the State level in most of the States. In simple terms, the system can be described thus; at the bottom of the society, each village has an Assembly consisting of all the adults who meet once or twice a year and discusses the problems of development. The term "Panchayati Raj" emphasizes the importance of the Panchayats that have been the traditional village councils in India (1983).

Also, they have District council (zilaparishad), it is the most viable of Local Government which works through the lower-tier (sub-district and village council) for grass root development, it also serves as the vehicle for state government presence in rural areas. The council is composed of elected representatives of sub-district councils. However some of the district councilors are directly elected by the people. The council meets at least four times a year to perform the following:

Formulate and approve policies affecting the activities of local government in communities

Receive and debate reports received from the sub-district councils in progress of work at the local levels;

Receive and discuss reports from heads of departments of the local government on progress of their activities and or programmes;

Decide on revenue allocation to the lower tiers of the local government (Aiyar in Ohiani, 2006).

The Indians initiated Community Development plan in order to provide infrastructural support to rural development. The Community Developments strategy was incorporated in the first five year plan of India, which became a National programme encompassing entire rural population. The Community Development program now covers all the rural areas (5,011 blocks) in the country and includes agricultural activities, rural communication, education, health, training, social welfare, a supplementary employment programme and housing (Mathur, 1983).

Thus Community Development programme in India included virtually everything that one can think of developing communities to ensure sustainable development with the emergence of a related strategy named the intensive Agricultural District Programme (IADP). The strategy employs concentration principle in deploying resources, where limited resources are spread all over the country, The IADP started in 1960 and by 1966 the basic concept of concentration, effective use and management had gained National importance.

More so, they have a working relationship between the state and local government for developmental purposes. For example, regulations of standard of performance of key functions that enhances socio-economic development of the state, hearing of appeals against local government by citizens in cases of trespass, compulsory acquisition of individual person's property and so on. It is interesting to note that the administrative, judicial, legislative and financial control is in harmony between the state and local government. It is observed that "if anything, these measures assist to create a conducive environment for effective performance by the local government, making India the most successful country in community and rural development in the world" (Mathur, 1983).

The following factors are responsible for the success stories of community development in India, namely: the political culture of Indian citizens who strongly believed in democratic governance from village to National level; committed political leadership (the power elite) who work very hard to mobilize every adult Indian to participate in Self-help efforts or community development. The leaders are aware or conscious of India's level of poverty economically but rich in human resources and dedicated citizens who believe not only in their leaders but also in democracy as a way of life. It is termed as the oldest and most populous democracy in the third world (Mathur, 1983).

Community Development in Tanzania

Two policies of Socialization (Ujaama) and Self-reliance (Villagization), is the center of Tanzania's development. Since the "Arusha Declaration" in 1967, Tanzania's political leadership has stressed the two fold concept that Development is useful only if it entails the development of people, and that people cannot be developed, they can only develop themselves." Thus, according to the view of the country's political leadership, the people should be seen as both the purpose and the agent of all development efforts". People's participation in the formulation and implementation of social, economic and political decisions at both the local and national levels is an integral part of the ideology which has guided subsequent administrative and political reforms (Shivyi, 1983).

The designation of the programme of Administrative reform in 1972 was to strengthen the ongoing Ujaama programme in which widely spread rural population was concentrated in Community production and settlement units and given responsibilities for planning and carrying out programmes for Self reliant development.

There were three levels of administrators in the reform system namely; the Central Administrators, Regional management team, and District management team. Powers of district

and village development committees were expanded. As part of the reorganization, there was a massive re assignment of government personnel from the centre to the rural areas. The planning process was redesigned so that the majority of project proposals would be initiated from village and district levels, by those persons who would be responsible for their implementation.

There was a received commitment to villagization by administrative reforms. The Ujaama villages were a means of organizing the people into settled concentrations. The rational are:

a. To better the use of available resources to increase production as producers take advantage of economies of scale in production, purchasing, marketing mechanization and the provision of required social and economic infrastructure.
b. Efficient use of labor in the rural sector through division of labor and specialization, increased dissemination of agricultural and non-agricultural skills, and increased work discipline.
c. Introduction of social made of production to check development of class formation, as well as tendencies towards human exploitation and excessive differentiation in wealth, income and power; and
d. Massive peasant participation in making and implementing decisions that affects their daily lives, hence evolving toward a genuine democracy (Shivyi, 1983).

The emphasis of the system was mostly on Agriculture and rural community development. There was communal participation in development activities. The communal labour was extended to activities such as construction of classrooms, health centers, warehouses. Road maintenance, provision of security services for the villagers. Due to these activities by communities through the UjaamaVillagization practice recorded a good standard of living, through impressive yield and productivity, income distribution (Shivyi, 1983).

It is observed that they have a framework for Participatory Democracy in most villages which provided sufficient basis for universal participation in the decision making process to ensure sustainable development.

4.4. The Role of Local Government and the Community in Community Development within Chikun Local Government Area.

Because of the power and resources at the disposal of government, government agencies typically are expected to perform crucial mobilizing, articulating and executing roles in the development process. As a result, the way in which government institution approach development and the objectives they pursue, largely determine whether change is inhibited or facilitated in a given society.

However, the orientation held by government administrators is becoming an increasingly important factor in Nigeria as national policy seekers to engage active grassroots participation in social and economic development through the local government. This is demonstrated in the fact that in chikun local government area of Kaduna state, through the help of ministry for community development in the state who have their field officers in the local government, help in the provision of some infrastructural facilities in communities.

ChikunLocal government encouraged Communities of the area in the execution of numerous projects from the year 2005 to 2010. About 133 projects are been carried out through Communal efforts with the help of the government. In AkhuloitaCommunity, the community Development Association was able to contribute about (₦331, 530) in the construction of their Community clinic in the area. AgyeitaCommunity Development Association contributed about (₦203, 000) for construction of bridge, they were supported by the ministry through the local government when the project got to about 60% completion, the government supported with

(₦500,000). Communities in the area such as bakinkasuwa, ridohausa community constructed community clinic through communal efforts, the local government is now complementing their efforts by rehabilitating the buildings to standard (LG/CD/6/Vol.ii.p40-41).

Gbagyi village Community development association contributed money to built 2 bridges in the community, one at the northern entrance to the community and the other at the southern part. Also gadani station community clinic and tudunwadakujama community clinics are sole efforts of the community, as of 2010, the walls were wearing out, so the local government came in to rehabilitate the structures with a more concrete structure. Also the community of bagado and kakau through their community development associations were able to construct a community secondary school. The government over time has adopted the secondary schools and now they become government properties. Keke community was able to rise over (₦724, 500) to construct a concrete bridge that will aid the passage of vehicles to the community through the help of their community development association. The ministry for community development through their field agents in the local government donated a grant of about (₦500,000) for the completion of the project. Source: (Expenditure Estimate, Community Development Associations Minutes File Vol. 1, Keke Community)

In addition, there were over 83 cooperative societies in the Local government from various communities that provide loans to it members, for example, market women thrift societies, farmers association cooperative. Etc. in addition, more than 10 dispensaries are under construction through communal efforts 1 in Agyeita, 1 in UngwanMadaki, 1 in UngwanSauriand BabanSaura, 2 in Kuriga Community, 1 in Dakunu, 1 in Karatudu Community, 1 in Danbushiya Community and more. The above Communal effort is estimated at the cost of about (₦347, 918.00) each (LG/CD/6/Vol.iipp43-45).

Similarly, 15 culverts were also built at UngwanTanko, Karatudu, Romi, UngwanYelwa, UngwanSunday etc. this is done in collaboration with the Local Government who provide them with counterpart fund. The construction of Solar Boreholes in Communities of Kakau, UngwanSuleRomi, UngwanYelwa, Kujama, UngwanBije, Gonin-gora, etc. by the Local Government. Also, the Local government in conjunction with UNICEF assisted some Rural Communities in the nooks and crannies of the Local government in the provision of portable drinking water. For instance from 2008 to date, they were able to provide solar boreholes in over 22 Communities of the Local government Area(Community Development projects, KD/ CLG/CD/6/vol.ii. p. 44-46).

Some Communities in Chikun Local Government like UngwanRomi, through communal effort, help in the construction of Market square. The Local Government also helps in construction of markets in the community with motor parks and also regulates the activities in the markets through its field agents. The role of Local Government in the sector of community development can be seen as purely supplementing the efforts of the local or community people through provision of matching grants and technical advice to the development projects and programmes executed by the Communities. The substantial improvement to rural infrastructure of Chikun LG is provided mostly through communal efforts with the aid of government in some area (Community Development projects, KD/ CLG/CD/6/vol.ii. p. 46-47).

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

5.1.Introduction.

This chapter deals with the presentation, analysis and discussion of data acquired from field, personal observations, studies and experience. To answers the research questions postulated. In carrying out the field work, data was collected from Community members, local government officials, Community developmentassociations.

The sample size of Community is 398, while Officials of Local government has 14, the community development associations has16. The total sample size is 428. About 414 questionnaires were administered to sample community members and community development associations 315 were returned 299 for community respondents and 16 for community development associations. While interview was conducted for 14 Local government officials.

The data is thus summarized below:

5.2 Data Presentation and Analysis

5.2.1Responses of Community

Table 5.1 Sex distribution of Community Respondents

Responses	Frequency	Percentage
Male	244	81.6
Female	55	18.4
Total	299	100

Source: Field Survey, 2014

The table above indicates the sex distribution of community respondents; Eighty one point six percent (81.6%) were male while 18.4% were female.

Table 5.2 Age of respondents

Responses	Frequency	Percentage
21-30	58	19.4
31-40	90	30.1
41-50	109	36.5
51 and above	42	14
Total	299	100

Source: Field Survey, 2014

Table 5.2 above indicates the respondent age limits lie within the range of 21-50, having 86% of the whole sample. This indicates that most of the community people were still agile and active to move the community forward. This shows that the communities within Chikun Local government are endowed with vibrant youths who are involved in community development activities to ensure sustainable development within their various communities.

Table 5.3: Educational level of respondents

Responses	Frequency	Percentage
No formal education	5	1.6
Adult education classes	12	4
Primary education	28	9.4
Secondary education	124	41.5

Post-secondary education	130	43.5
Total	299	100

Source: Field Survey, 2014

Table 5.3 above indicates 98% were literate. This attribute could enhance the quality of decision taken and facilitate the participation of people in matters that affect the life of the community, since they are aware of the importance of participation.

Table 5.4: Primary occupation of respondents

Responses	Frequency	Percentage
Farming	28	9.4
Civil service	84	28.1
Trading	102	34.1
Others	85	28.4
Total	299	100

Source: Field Survey, 2014

Table 5.4 above indicate 28.1% were civil servants, 34.1% were traders, while 9.4 and 28.4% are farmers and others respectively, which shows they are engaged actively in economic activities that will better their lives and ensure development in their communities that will be sustainable.

Table 5.5: Marital status of respondents

Responses	Frequency	Percentage
Married	172	57.5
Single	112	37.5
Widowed	15	5
Total	299	100

Source: Field Survey, 2014

Table 5.5 above indicate the marital status of the respondents, 57.5% were married, 37.5% single and 5% widowed respectively. The frequency shows a more vibrant population within productive age.

Table 5.6: Grade the participation of people in the Community Development Association's developmental programmes in Chikun Local Government

Responses	Frequency	Percentage
Very high	23	7.7
High	164	54.8
Very low	33	11.04
Low	79	26.4
Total	299	100

Source: Field Survey, 2014

In table 5.6,7.7% were of the view that participation is very high. 54.8% indicate participation is high. These shows about 62.5% of respondents were of the opinion that there is more participation on Community Development Association's effort on Community development projects and programmes by the people.

Table 5.7The Attitude of People in maintaining Projects and Programmes initiated and implemented directly by Government

Responses	Frequency	Percentage
Very good	12	4
Good	23	7.7
Very poor	181	60.5
Poor	83	27.8
Total	299	100

Source: Field Survey, 2014

In table 5.7 above, the responses by community respondents indicate about 88.3% were of the view that there is poor sustainability of such projects and programmes in the communities. Its sustainability is less than 12%, this is because of misplaced priorities of government on the felt-needs of the people, and poor mobilization of community members by the government, from the observation, projects and programmes that reflects the felt-needs of the people are of better quality and sustainable, there is more participation of the community people, because they take it as their own.

Table 5.8Sustainability of Projects and Programmes that Community people are involve

Responses	Frequency	Percentage
Very good	178	59.5
Good	92	30.8
Very poor	8	3
Poor	20	6.7
Total	299	100

Source: Field Survey, 2014

Table 5.8 indicates that, the sustainability of projects and programmes that community people were actively involved; from plan initiation to implementation has about 90.3% sustainability. This they see as a project or programme for themselves and by themselves, having sense of belonging. From the responses and observation, community projects and programmes that involve people actively are more sustainable, most of the projects that are still functional, are those ones the community people are involved in actively.

Table.5.9: Community Development Projects and Programmes leads to Sustainable Development?

Responses	Frequency	Percentage
Yes	228	76.3
No	71	23.7

Source: Field Survey, 2014

Table 5.9 indicate 76.3% of responses are of the view that community development projects and programmes leads to sustainable development, this is reflected in the maintenance of projects and programmes in the various communities visited, like Agyeita community, Kakau and Karatudu. Only 23.7 % were of the contrary.

5.2.2 Community Development Associations Responses

Table 5.10: Sex of Community Development Associations Respondents

Responses	Frequency	Percentage
Male	13	81.3
Female	3	18.7
Total	16	100

Source: Field Survey, 2014

Table 5.10 indicates 81.3% were male while 18.7% were female, mostly treasurers as officials of Community Development Association, who carryout community development activities on behalf of the community people.

Table 5.11:Age of respondents

Responses	Frequency	Percentage
21-30	4	25
31-40	9	56.3
41-50	3	18.7
51 and above	-	-
Total	16	100

Source: Field Survey, 2014

Table 5.11 indicate the age of respondents, 25% were from 21-30 years, 56.3% range from 31-40 years, 18.7% were within 41-50years, over 95% fall within the youthful age of 21-50years, showing vibrant and young community leaders ready to move the community forward.

Table 5.12: Educational level of respondents

Responses	Frequency	Percentage
No formal education	-	-
Adult education classes	-	-
Primary education	1	6.3
Secondary education	6	37.5
Post-secondary education	9	56.2
Total	16	100

Source: Field Survey, 2014

Table 5.12 indicates that 6.3% of the respondents in the Associations are primary school leavers, 37.5% finished secondary school, while 56.2% have post-secondary education, these shows almost all the community leaders are literate, this is good since it will reflect the quality and rationality of decisions they take in moving the community forward.

Table 5.13: Primary occupation of respondents

Responses	Frequency	Percentage
Farming	2	12.5
Civil service	4	25
Trading	7	43.8
Others	3	18.7
Total	16	100

Source: Field Survey, 2014

43.8% were civil servants/teachers, 12.5% were farmers and 18.7% were into other vocations. This shows that majority of the leaders are engaged in profitable activities that can support their effort in development of their various Communities.

Table 5.14: Marital status of respondents

Responses	Frequency	Percentage
Married	13	81.3
Single	3	18.7
Widowed	-	-
Total	16	100

Source: Field Survey, 2014

Table 5.14 indicates 81.3% were married, 18.7% were single and no one among them was widowed.

Table 5.15: The benefit of Community Development Associations to Chikun Local Government Area in terms of Community Development Projects and Programmes

Responses	Frequency	Percentage
Very high	12	75
High	4	25
Very low	-	-
Low	-	-
Total	16	100

Source: Field Survey 2014

The Community Development Association leaders responded on the affirmative, about 75% were of the opinion that the benefit of the association in terms of development of communities is very high, 25% are of the opinion that it is high. This means that most of the community members believed in Community Development Associations in terms of projects and programmes for sustainable community development in Chikun Local Government Area.

Table 5.16: The extent to which Community Development Projects and Programmes contribute positively to Sustainable Development in Chikun Local Government Area

Responses	Frequency	Percentage
Very high	11	67.8
High	5	31.2
Very low	-	-
Low	-	-
Total	16	100

Source: Field Survey, 2014

From the table 5.16 above, 67.8% are of the opinion that community development projects and programmes contribution to sustainable development in Chikun Local Government Area is very high, 31.2% grade it high. These shows no doubt that community development contributes positively to sustainable development in Chikun Local Government Areas.

Table 5.17: Participation of People for Sustainability of Projects and Programmes of Government

Responses	Frequency	Percentage
Very high	-	-
High	-	-
Very low	9	56.3
Low	7	43.7
Total	16	100

Source: Field Survey, 2014

From table 5.17, about 56.3% were of the view that it is very low, while 43.7% sees it as low. This is so because most of the projects or programmes do not involve the people of the community, from its plan initiation to implementation. Some of the projects do not express the needs of the community people, but from observation, the projects and programmes that are more sustainable have the people's participating actively.

5.18: Development Projects and Programmes of Government in Communities

Responses	Frequency	Percentage
Very good	-	-
Good	11	68.7
Very poor	-	-
Poor	5	31.3

Total	16	100

Source: Field Survey, 2014

Table 5.18 shows that about 68.7% graded the development projects and programmes of the local government good while 31.3% grade it poor. These indicate that, government projects in communities are good in moving communities forward. The major problem is that, government approach to the implementation of these projects and programmes are not people's friendly, most of the felt-needs are not the implemented projects in the communities by the government.

5.2.3 Discussion of Local Government Officials Interview Response.

The level of contribution of Local Government to Community Development in ChikunLocal Government Area:

All the officials who responded about 100% were of the affirmative, they were of the opinion that Chikun Local Government either singularly or in collaboration with the State Ministry on Community Development or Donor Agencies, has contributed immensely in areas of Health, Water, Sanitation and Education, to an extent road construction and electricity. Examples includeAgyeita Community Bridge, its electrification, kudokasaiya community and Akhuloita Health Clinic, as some of the projects supported by the local Government etc.

The general condition of projects and programmes in Chikun Local Government:

The response on physical projects whether they are maintained or not as they respond is basically on the issue of the community members not showing concern on projects that come directly from government. They responded that most of the projects that were created as the felt-needs of the community people, with active participation of community members are functional within those five years period. 2005-2010. Example Solar pump in Romi, SarkiStreet, Sabon Tasha- tsauninkura, AgyeitaBridge, just to mention few. This shows that the

condition of the projects and programmes for sustainable development depends on the people's participation and their felt-needs.

Participation of Community people in projects and programmes in the Community leads to better sustainability of the projects and programmes:

All the officials who responded are of the opinion that, a better development that is Sustainable, needs an active participation of the beneficiaries, since they see it as their own, not anyone imposing a project or programme on them, by that they tend to maintain the project to serve them for longer period. This is what Sustainable development is all about.

5.3 Confirmation of Propositions

The propositions confirmed in this study include the following:

The first proposition states:

Community development Projects and Programmes are not of great relevance to Sustainable Development in Chikun Local Government Area.

The respondents views cutting across Communities, Community Development Associations and the interviewees of the Local Government Council. Are on the affirmative that Community Development projects and programmes have great relevance to Sustainable Development. Over 90% of all the respondents agreed to it. It is seen from our observation and records of Community Development projects that most programmes and projects that keep serving the purpose which they are created with great outcome were Community Development projects. This mostly occurs when the projects and programmes have the touch of the Community people from plan initiation, implementation and conclusion.These confirm that Community Development projects and Programmes are of great relevance to Sustainable Development in Chikun local Government Area.

The second proposition:

Community Participation on Projects and Programmes to a greater extent do not leads to Sustainable Development in Chikun Local Government Area.

Base on the responses of the Communities about the importance of Community participation on projects and programmes, over 76% are of the opinion that participation leads to Sustainable development, over 68% of Community Development Associations respondents and the Local Government Respondents are of the same opinion. This is because the community people see the development as their own, since they are part of the plan initiation and implementation. By this, it is more of a bottom-up approach to development. From our observation in the cause of the study, most projects that the community people initiated are the ones that are still functional within this period.2005-2010. They claim that Development that is not people friendly cannot be Sustainable. That is to say Community participation on Projects and Programmes to a greater extent leads to sustainable development in Chikun local Government Area.

5.4 Summary of Major Finding

Arising from data presentation and analysis above, the following are summarized which are also major findings of the study:

i. there is laudable community development projects and programmes for development in Chikun Local Government Area. In construction of roads, bridges construction, building of solar boreholes and Hand pumps boreholes in various communities like Kakau, UngwanMadaki, Agyeita, and UngwanSule, the Karatudu Health care clinic, Akhuloita clinic, electrification of Old Agyeita by Purchase of transformer through community efforts and lots more, just to mention a few, with details in the appendix.

The study found that most of those community development projects are the ones serving the various communities in the study area. Till date, they are very functional and the local people are benefiting from them. That is to say, community development projects and programmes have a great positive effect on communities and have stimulated sustainable development in Chikun Local Government Area of Kaduna State, since sustainable development entails meeting the need of the present without compromising future need;

ii. the studyfound that projects and programmes carried out with the community people's effort and support are serving the purpose which they are created for because of the feeling of ownership of the projects and programmes by benefiting communities. These projects and programmes cut across the ones the community carried out solely and those of the government, or any external provider of the projects or programmes in the communities, which they carried out with community people's effort; cash or kind, even with their labour. From the responses of people in various communities of Chikun, the Community Development Associations and the Local government officials, the level of participation of communitiesin self-help projects and programmes is very high except for projects carried out without community's consent that lack adequate participation; and

iii. lastly, the study found that community development is a viable strategy for sustainable development in Chikun local Government; the higher the level of community participation in development projects and programmes that affect their lives in Chikun local government, the greater the level of sustainable development achieved.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1.Summary.

This research work made exposition of Community development as a strategy for sustainable development in Nigeria; as well as establishing the fact that its viability depends on the development approach adopted. The movement of the people designed to promote better living

for the whole community, within the active participation of, and if possible on the initiative of the community concerned.

The effects of Community development, depends largely on the existence of committed local leaders in the areas concerned as well as the extent to which government encourages local planning, initiation and participation in the project or programmes. The wide variations in the scope and impact of Community development activities on the welfare of community members in different parts of the study areas reflect the nature of community people's involvement, whether high or low through Community Development Associations or self-help groups, their Leadership and their inclination towards Community development programmes. This implies that in those areas where there are no effective self-help groups, that is Community Development Associations,Community development activities have not made much impact on the social welfare of the Community population. It is often taken for granted that people in the local communities will at one level or the other participate in the development of their communities

6.2Conclusion

This study was premised on the assumption that community development is a strategy for sustainable development in Nigeria and specifically in Chikun local government area of Kaduna state while establishing the fact that its viability depends on the development approach adopted. The contribution of self-help development activities in community development depends largely on the existence of committed local leaders in the areas concerned as well as the extent to which government encourages local planning and participation. The wide variations in the scope and impact of self-help activities on the welfare of community members in different parts of the study areas reflect the nature of community leadership and their inclination towards self-help programmes. This implies that in those areas where there are no

effective self-help groups, community development activities have not made much impact on the social welfare of the community population.

The study therefore concluded that to ensure a virile and viable community development that will bring aboutsustainable development in Chikun local government and elsewhere in Kaduna and Nigeria as a whole, there is need for proper participation of community people in development projects and programmes that concerns them.

6.3. Recommendations

The following recommendations are made:

i. communities should be aware that developmental projects embarked upon by themselves through self-help projects, government or external bodies are meant for their overall wellbeing and as such should protect and ensure that they are maintained to continue to serve the purpose which they are created;

ii. whenever there is any need for projects or programmes at the community level, the givers or donors should know that they need the community people, especially with due consultation and enquiring about the felt-needs of the community people before any project or programme is sited or introduced.Governments at all levels need to encourage the communities to partake fully in all issues concerning their development, morally, financially or otherwise. The local governments in Nigeria should provide enabling environment to communities to initiate, plan and execute projects that will be beneficial to them; and

iii. to ensure Community development serve as a viable strategy for sustainable development, government should introduce policy/legislative framework in regards adherence to rules guiding development projects and programmes, which must

involve the community people in its plans and execution. The government should make sure any group that introduces a development plan for Community developmentmust follow these guidelines. Public enlightenment campaigns, public workshops, symposiums, announcement in electronic media, and distribution of leaflets/posters to community people, encouraging them to value and protect any project or programme introduced by self-help, government or any external body. They should learn to protect them for it to serve them continuously, to ensure proper sustainable development.

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Appendixes:

Appendix I

Questionnaires

Department of Local,Government and Development Studies, Ahmadu Bello University Zaria.

Dear Respondent,

I am a Masters student in the Department of Local Government and Development Studies, Ahmadu Bello University Zaria. Am presently conducting a research work with the title: Community Development as a strategy for Sustainable Development in Chikun Local Government Area of Kaduna state, as criteria for the award of a master's degree in local

government. You are kindly requested to respond objectively and as much as you can to the prepared questions.

I am assuring you that all the answers will be used for academic purpose only, and will be treated with maximum confidentiality. Therefore your name and signature is not required.

Thanks for your cooperation.

Yours sincerely

Nathan Marcus

07039793218

Questions to sample Community Respondents (Questionnaire 1)

Section a: Personal Data (tick the appropriate option in the boxes [ ])

1. SEX Male ☐ female ☐

2. AGE

I. 21-30 [ ]

II. 31-40 [ ]

III. 41-50 [ ]

IV. 51-above [ ]

3. Marital status: Single [ ] Married [ ] widowed [ ]

4. Primary Occupation

I. Farming [ ]

II. Civil service [ ]

III. Trader [ ]

IV. Others [ ]

SECTION B

Tick on the appropriate answer.

1. How will you grade the participation of people in the community development association's contribution to the development of communities in chikun local government area?

   a) Very high [ ]

   b) High [ ]

   c) Very low [ ]

   d) Low [ ]

2. How will you describe the attitude of people in the maintenance and sustainability of projects and programmes initiated and implemented by government in communities ofChikun Local Government Area?

   a) Very good [ ]

   b) Good [ ]

   c) Very poor [ ]

   d) Poor. [ ]

3. How will you describe the maintenance of such projects and programmes that community people are involved?

a) Very good [ ]

b) Good [ ]

c) Very poor [ ]

d) Poor. [ ]

4. Can community development projects and programmes leads to sustainable development?

a) Yes [ ]

b) No [ ]

Questions to sample Community Development Association Representatives (Questionnaire2)

Section A: Personal Data

Tick AppropriateOption [ ]

1. SEX Male [ ] Female [ ]

2. AGE [ ]

3. Marital status: Married [ ] Single [ ] Widowed [ ]

4. Educational level

I. No formal education [ ]

II. Adult education [ ]

III. Primary [ ]

IV. Secondary [ ]

V. Post-secondary [ ]

SECTION B

1. How will you grade the benefit of Community Development associations to Chikun Local Government Area in terms of Community Development programmes and projects?

   a. Very high [ ]

   b. High [ ]

   c. Very low [ ]

   d. Low [ ]

2. To what extent did Community Development projects and programmes contribute positively to Sustainable Development in Chikun Local Government Area?

   a. Very high [ ]

   b. High [ ]

   c. Very low [ ]

   d. Low. [ ]

3. How will you describe the participation of people in the sustainability of projects and programmes of government in theCommunities of Chikun Local Government Area?

   a. Very high [ ]

   b. High [ ]

   c. Very low [ ]

   d. Low [ ]

4. Describe the developmental projects and programmes initiated and implemented solely by government in ChikunLocal Government Area?

   a. Very good [ ]

b. Good [ ]

c. Very poor [ ]

d. Poor. [ ]

Appendix ii

Interview Schedule to Sample Local Government Officials in Chikun Local Government

1. How will you describe the level of contribution of the local government to Community Development in Chikun Local Government Area? _____

2. In general, how will you describe the Sustainability of Development projects and programmes in Chikun Local Government Area?

3. Do you agree that participation of people in Community Development leads to better maintenance of projects and programmes, also leading to Sustainable Development than government imposing a project or programme on the Community? _____

Appendix iii

Checklist of Issues Observed

1. Projects and Programmes by the Community development associations. For example road, culverts, bridges, electricity supply, clinics and maternity homes, center for education, water supply.
2. Government projects and programmes within the local government area. Example same as above.

3. The state of the project. Are they still functional and effective, serving the purpose which they are created.

U/TANKO COMMUNITY BRIDGE AND PRIMARY SCHOOL



AGEITA COMMUNITY ELECTRIFICATION PROJECT



ALBARKA HEALTH CENTRE, KARATUDU
COMMUNITY PROJEJECT



AGYEITA COMMUNITY BRIDGE

