

**THE ROLE OF FAITH-BASED ORGANIZATIONS IN
COMMUNITY DEVELOPMENT: A STUDY OF JUSTICE,
DEVELOPMENT AND PEACE/CARITAS' (JDPC)
INTERVENTIONS IN KANO STATE**

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF
POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA, IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN
DEVELOPMENT COMMUNICATION**

**DEPARTMENT OF THEATRE AND PERFORMING ARTS,
FACULTY OF ARTS
AHMADU BELLO UNIVERSITY, ZARIA**

JANUARY, 2017

Declaration

I, OGBE, Monday Adah hereby declare that this dissertation titled: **“The Role of Faith-Based Organizations in Community Development: A Study of Justice, Development and Peace/Caritas’ (JDPC) Interventions in Kano State”** has been written by me in the Department of Theatre and Performing Arts under the supervision of Dr. Emmanuel Jegede and Dr. Victor Ayedun-Aluma. The information derived from the literatures has been duly acknowledged in the text and a list of references provided. There is no part of this Dissertation that was previously presented for another degree.

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Certification

This dissertation titled “**The Role of Faith-Based Organizations in Community Development: A Study of Justice, Development and Peace/Caritas’ (JDPC) Interventions in Kano State**” has been written by me, Ogbe, Monday Adah in the Department of Theatre and Performing Arts meets the regulations governing the award of the degree of M.A (Development Communication) of Ahmadu Bello University, Zaria and it is approved for its contribution to knowledge and literary presentation.

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Dedication

Dedicated to the man who taught me to fight and succeed in LIFE. He sacrificed everything so that I may have everything; Late A.S.P John OteneOgbe

Acknowledgements

I want to firstly acknowledge the grace of God in this work, which has not been fruitless all the way, from beginning to the end.

Secondly, I am indebted to the crop of lecturers in the department of Theatre and Performing Arts, Ahmadu Bello University, Zaria, whose rigorous and passionate tutoring built me up. Right at the top is my dissertation supervisor, Dr. Emmanuel Jegede. His comments and supervisory role shaped and reshaped this work to this matured stage. Thank you sir, for your thirst for excellence!

I am also deeply thankful of the efforts of my second supervisor, Dr VictorAyedun-Aluma, who is part of my supervisory panel, for his aptness and guidance in correcting the work in its early stages. I also thank the Head of Department, Professor M.I. Umar-Buratai. I appreciate other academic and non-academic staff of the Department of Theatre and Performing Arts, ABU, Zaria who have supported me in the course of my study. Of particular mention, are Dr. Emmanuel Gana, Mr. Steve Daniels, Mr. Silvanus Dangoji, Mallam Mohammed RabiUsah and Mr. Bankole Bello. Fondly remembered is late Dr. Martins Ayegba former PG Coordinator, for his fatherly role and encouragement.

Lastly, my profound gratitude to my parents, Mr. and Mrs. John OteneOgbe, who sowed the craving for academic pursuits in me, the Catholic Diocese of Kano, my friends, foremost of them is Franca and Agnes, Valiya, Abayomi, Acka K. V. Kenneth, Jerry E. Dock, Sunday Ogbe, the people of Refawa and Gamashina communities for their support and cooperation and all those who in one way or the other contributed to the completion of this dissertation. This accomplishment would not have been possible without your inspirations. Thank you.

Abstract

In the past, some have viewed religion as unconcerned with the mundane, hence, uninterested in the material development of people. Karl Marx (1818-1883) for example, has famously described religion as the opium of the people; and this is to drive home the point that religion not only dwells on the care of souls but also deludes the people to do nothing about their impoverished conditions. This study posits that despite the misrepresentation of religion in history, it is still a powerful influence in the lives of people, and not just care for the souls, it also cares for the wellbeing of the people. Hence, the study deals with the role religious organizations, like Justice, Development and Peace/Caritas (JDPC), play in community development and how deploying appropriate communication approaches could enhance their interventions. The study focuses on the JDPC's development interventions in Refawa and Gamashina communities in Kano State. Faith-Based organizations are involved in development work because of the overwhelming demand for community development in rural areas, which the government alone cannot meet. Using instruments of Focus Group Discussion, Key Informant Interview and Personal Observation, the researcher collected data from respondents to analyse the development interventions of JDPC in these communities. The findings corroborate the fact that faith-based organizations are partners in development. Using conventional communication tools, JDPC has mobilized the people to build schools, health care centres and so forth. It has organized workshops on nutrition and general hygiene. Trainings have been conducted to educate farmers on new seedlings and many farmers who are financially constrained have been assisted with pumping machines for irrigation farming. Other socio-economic interventions that would benefit the communities are also being carried out. Also, from the findings of the study, sustainability and ownership of the interventions remain a challenge. The researcher proposes communication approaches that are intrinsically participatory like Participatory Learning and Action, Community Theatre and Edutainment. These will take care of the limitations of the existing communication tools. The study further recommends clearer definition of mission and objectives to avoid ambiguity, and partnership with other stakeholders. JDPC should deploy other endogenous communication approaches and further research be carried out on how Faith-Based organizations can effectively communicate development initiatives to rural communities in Nigeria. It is expected that these recommendations would help the people to own these interventions and guarantee their sustainability.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of Study

The idea of development got a new impetus in the last century when there was a call to develop the “underdeveloped” countries and this is traceable to President Harry Truman’s inaugural address as the 33rd President of the United States of America in January 20, 1949.

McPhail (2009) quoted part of his speech thus:

More than half of people of the world are living in conditions approaching misery. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat to them and to more prosperous areas. For the first time in history, humanity possess the knowledge and skill to relieve the suffering of these people... We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas (McPhail: 2009:5).

The clarion call by President Truman gave birth to the dependency system of sending assistance and aid to the ‘Third World’. The Third World, according to Melkote and Steeves (2001), refers to the economically poor continents, consisting of places like Africa, Latin America, Asia and the Pacific. Among some academics, the Third World is associated with underdevelopment or poverty. Nowadays, the term simply denotes the division between modern and poor. John Templeton Foundation estimates that aid to Africa alone as underdeveloped continent after Truman’s speech exceeded \$600 billion (McPhail: 2009). Concerned for the plight of the people in the Third World, Truman proposed what is now referred to as “1949 Point Four Program” to ameliorate their sufferings. To achieve the Point Four Program, academics, social workers, clergy, non-governmental organizations and specialized agencies of the United Nations tried to find ways of assisting the undeveloped nations (McPhail, 2009).

Despite the huge resources invested in development works, World Bank report of 2002 stated that there were 1.2 billion people who live below its official poverty line of \$1 per day (World Bank 2002 Report). World Bank and International Monetary Fund Report states, over a billion people worldwide remained in extreme poverty in 2014, representing about 14.5 percent of the world's population (World Bank Report, 2015). Mody (1991) stated earlier that the shared aspiration of three and half billion people (two-third of the World's population) who live in Asia, Africa, Latin America, the Middle East and the Caribbean is to escape from poverty to a better life. Furthermore, Sparks (2007) noted that:

The vast majority of the poor, however, live in poor countries. Many live in Asia and make up a good proportion of the huge population of India and China, many more live in Africa and further millions are to be found in Latin America. There are even many who are very poor, in relative terms at least, living in the countries that have emerged from the collapse of Soviet communism (Sparks, 2007:1).

No doubt, the poor are also found in every corner of the globe. Sparks (2007) observed that even in the fabulous rich cities of Europe and America, the extremely rich are surrounded by poverty. However, the efforts to contain the "ocean" of human misery globally have not been fruitless. For instance, the World Bank Annual Report 2013 stated that the extent of the global poverty has declined rapidly. It observed that the percentage of people living in extreme poverty in 2013 is half of what it was in 1990, meaning there is an appreciable decline in the number of the poor. This report however, recognizes that there are as many as a billion people World Wide still destitute (World Bank Annual Report 2013). McPhail (2009) succinctly captures the present situation in the Third World despite the efforts of the so-called First World (economically advanced countries) in the northern hemisphere thus:

Yet the lives of many in the southern hemisphere either remained unchanged, or in some cases, their situations, economic, health, housing, education, media access became worse. After more than six decades of modernization, the southern hemisphere is still facing economic, cultural, and social challenges. This distinct lack of progress

has led to a movement to replace rather than replicate the mistakes of the past (McPhail, 2009:2).

Furthermore, according to Wilson (In McPhail, 2009), most countries and peoples are in many ways, worse off today than they were at the end of the World War II; for example, more than eighty countries have a lower per capital income today than a decade ago. Poverty continues to plague the Third World nations especially in Africa. In Nigeria, the economic recession is also contributing to the poverty level among the people because the unemployment level is growing.

After decades of experimentation with the dominant paradigm, the required development failed to be achieved. The dominant paradigm (modernization theory) is that intellectual thinking and practice that was influential between the 1940s-1960s among development experts. The thrust of the dominant paradigm, according to Anaeto and Anaeto (2010), is that the Western socio-economic and political strategies if replicated would bring about development in the Third World. In other words, development is viewed in economic terms and should be brought about through the mass media; hence, the Third World nations should encourage massive investment in industrialization to achieve it. Unfortunately, development performance is more than the gross national product and per capital income. It is the total process of growth and improvement in economic, social, political and cultural sector of the society (Anaeto and Anaeto, 2010). In many quarters, it is defined as improvement of the living conditions of the society (Melkote and Steeves, 2001). Sparks (2007) noted that despite systematic efforts to send assistance to the Third World, “the gap between the most developed and less developed worlds was widening” (Sparks, 2007:39). Furthermore, he lamented the frustration in the African society in utilizing the mass media apparatus of the dominant approach:

After many decades of employing the modern mass media as tools for development, the records in many African countries show that very little has been achieved in such critical areas as political mobilization, national unity, civic education and diffusion of new agricultural techniques and product (Sparks, 2007:39).

A reason put forward for this failure is that the proponents of the modernization theory did not factor in the culture of the people in the Third World. Western modernity, according to Sparks (2007) was alien to the developing world and the foreign experts were distant from the realities and values of the mass of the population. Mody (1991) equally attributed the failure of the dominant paradigm in the third world, among other things, to the “social status” (that is, religion, caste, race, tribes, clans) and political power whose matrix the West did not factor in. These continue to create low aspiration and apathy among the have-nots in the countries of southern hemisphere.

In resolving the development quagmire faced by the dominant approach, Melkote(1991) trace the problem to varied understanding of the concept of development. While development would be understood by many as the means of improving the living conditions of the society, three perspectives or ways of thinking emerged which are summarized below:

1. Development as Modernization

This is based on the neo-classical economic theory which assumes that the western model of economic growth is applicable everywhere and the introduction of modern technologies is important.

2. Critical Perspectives

This is an alternative way of thinking that challenges the economic and cultural expansion and imperialism of modernization. It rather sues for a political and

economic restructuring of the Third World countries to produce a more even distribution of reward and resources of the society.

3. The Liberation Perspectives

This was championed by the Brazilian educationist, Paulo Freire, who proposed development as liberation. This concept of development springs largely from Liberation Theology and emphasizes human freedom and self-reliance. The purpose of development is liberation from oppression of both the individuals and the communities. This perspective understands development as primarily spiritual not economic. However, material realities are not ignored. Liberation Theology acknowledges the link between material and non-material needs and how absence of material needs and economic exploitation affect spiritual growth (Melkote and Steeves, 2001).

Sparks (2007) proposes a merger of both the dominant paradigm and the local culture of the people (hybridization) when offering solution thus:

Development change needed to take full and proper account of the traditional customs and beliefs, including the religious and superstitious beliefs of the population that was to experience change, otherwise the result would be the brutalization of the population and their rejection of the positive elements of reason and modernity that could otherwise have been incorporated into a new belief system that synthesized the best element of the old and new (Sparks, 2007:44).

It is clear that in order to salvage the development logjam, practitioners had to explore an alternative paradigm that factors in the culture of the people. Such belief-systems and religious values of the people have been excessively accused as the inhibiting factors of development in the Third World (Melkote, 1991). It should be noted that earlier development practitioners ignored the place of culture and religious values in the development process because of this reason. Sociologists like Max Weber held the view that the Third World countries are

backward economically chiefly because of the presence of traditional values and institutions especially the dominant religions (Melkote and Steeve, 2001). Other sociologists and anthropologists ascribed blame particularly to the Asian religions “as fostering values and beliefs that were incompatible with modern science, technology, and the ideology of progress” (Melkote and Steeves, 2001:181). Karl Marx, the great communist ideologist on his part summarily dismissed religion as the opiate of the masses (Melkote and Steeves: 2001). Consequently, some view religion as a parallel pole standing in opposition to modern science and technology. Some Western development scholars and practitioners even assume a demarcation between the sphere of religion and the sphere of development. Melkote and Steeves (2001:274) put it thus:

The unspoken modernization assumption is that economic aid addresses material needs, whereas religion speaks primarily to spiritual needs, needs that may be in conflict with material gains... The idea that religion may play a positive role is seldom considered. Rather, if anything, religion usually is considered a barrier or a “resistance point” that needs to be overcome by creative strategizing. Religion is considered more problematic than helpful in much of critical or Marxian thought. It is the ‘opiate of the masses,’ blinding people to material inequalities and injustice.

The view that religion cannot offer anything positive to the development discourse is now becoming obsolete since it has been accepted by scholars and development practitioners alike that the belief systems of the people play a vital role in successful development intervention. Masilela (1994) further affirmed in his comparative analysis that Non-governmental organizations with religious affiliations do very well in Kenya with grass roots participation than those who do not have any religious platform (cited in Melkote and Steeves, 2001).

A better understanding of how poverty is ravaging the Third World can be found in rural communities where most of the population lives. Jegede (2010) opines that rural community development is the topmost priority of the present age and a crucial issue of global concern. He further points out that approximately 75% of the poor people can be found in

rural communities. At times, their situation becomes pathetic so much so that they even struggle with basic human needs such as food and water. According to him, the rural communities lag in socio-economic and cultural development. The present condition of many rural people in Africa is a vicious circle of poverty, illiteracy, malnutrition and unsanitary living conditions which merit priority attention from both the government and non-governmental organizations.

In Nigeria, the situation is not different. The beautiful and expensive city life in the capital, Abuja, does not match the situation in the surrounding rural communities. Jegede (2010) describes rural communities in Nigeria as characterized by all manner of under-development. Most of them are lacking in basic amenities including safe drinking water, electricity, good road, economic activities, environmental degradation, pollution, poor housing and sanitation. These situations point to the enormity of development challenges in rural communities in Nigeria despite the activities of government, non-governmental organizations and community based organizations. This is where Faith-based organizations (FBOs) attempt to bridge the gap as stakeholders in development project. FBOs also are embarking upon development interventions in communities to improve the welfare of the populace. Using various communication channels like the television and radios, FBOs, have advertised many of these development activities to the public. Justice, Development and Peace/Caritas is one of such faith-based organizations (JDPC).

JDPC is a faith-based organization engaged in rural community development in various communities in the Nigeria. The choice of JDPC is informed by its aggressive campaigns to raise funds from churchgoers and people of good will alike. Also, JDPC is selected because of its national and local presence during Nigeria's 2015 general elections. Hence, the researcher investigates its activities. JDPC has a coordinating-parent body that is

called CaritasNigeria based in Abuja, which was formally established in September, 2010 and duly registered with the Corporate Affairs Commission (CaritasNigeria, 2013). JDPC is a religious-based organization (FBO) that emerged from the Catholic Church of Nigeria because of the need to assist members of communities where the faith organization finds itself hence; JDPC is viewed as the development arm of the Church. Therefore, in the various communities in Nigeria, JDPC is involved in development interventions in areas of social justice, conflict resolution, education, health-care and so forth.

In Kano, the organization's office is located at Race Course Road, where the administrative work and decisions are taken. Structurally, an Advisory Board headed by the Catholic Bishop of Kano manages JDPC in Kano. The bishop is assisted directly by a project coordinator. There are other coordinators of different fields of development work namely; Rural Education Coordinator, Dialogue/Peace Building, Humanitarian/Emergency, Governance, Health/HumanEmpowerment, Agriculture and Legal Services. Also, there are staff that run the daily office activities. These include; an administrative secretary, a legal adviser, a financial administrator, and many volunteers (Asu-Obi, 2014). JDPC's sources of funding include, voluntary contributions, foreign donors, contributions from churches and groups and project appeal (Baiyeri, 2013).

JDPC's success is hinged on its numerous partnerships. This is because it collaborates with other development organizations to carry out activities. JDPC therefore, makes frantic effort to collaborate with organizations that share similar visions to sustain its development activities. It has partnered with Jama'atulNasir Islam, Hisba and US Embassy to carry out development programmes in Kano (Asu-Obi, 2014). Its method of delivery is participatory and the main communication channels are the mass media (radio, newsletter, leaflets). JDPC is formed with

a mandate to embark on various interventions that would better the lives of the people to further complement the pastoral work the Catholic Church is doing in the lives of the people.

Refawa and Gamashina communities are both rural and agrarian communities. Refawa is located at the borders of three Local Government Areas, namely, Rano, GarumMallam and Bunkure while Gamashina is located at Garko Local Government Area both in Kano State. These communities are rural with little or no government presence; hence, they rely on the faith communities, community-based organizations and so forth to bring them assistance. Their major occupation is farming and some engage in trading their products during the dry season.

1.2 Statement of the Research Problem

Many communities across Nigeria have benefitted from the implementation of development strategies by government, non-governmental organizations, community based organizations and faith-based organizations (FBOs). Where there have been research on the involvement of Community-Based Organizations, Non-Governmental Organizations and other partners (Bessette, 2004; Henderson, P., and Vercseg, I. 2010) in community development, this could not be said about faith-based organizations' interventions engendering community development in Nigeria. The reason adduced to this, is because many scholars (Baiyeri, 2013) viewed FBOs' activities as purely missionary work geared at caring for souls and building of adherents' faith only rather than material development of the people. Despite this misconception, Faith-based Organizations have been involved in community development in many communities across the country.

The challenge with FBO's development interventions is no longer that of recognition of its development activities but the extent to which benefitting communities are involved and

allowed to participate in the planning, decision-making, implementation and sustainability processes of the interventions. The allowance to participate in the development interventions does not only create room for the people to become part of the projects but also own the projects thereby leading to its sustainability.

However plausible the relevance of the concept of participation, JDPC's development interventions in some rural communities in Kano State have been unable to significantly allow the inclusion of the people using communication approaches that could have guaranteed participatory development. The consequences therefore have been the inability of the benefitting communities owning the process of the development projects thereby leading to deterioration of some community development works facilitated by JDPC. Thus, it is pertinent to ask; are the community members involved in the process of their own development? Are they familiar with the communication approach deployed by JDPC? To what extent are they allowed to participate in the stages of the development interventions? Have the interventions or projects been sustainable over the years? If not, what are the most appropriate communication approaches that could be evolved to enable participation? In an attempt to answer these pertinent questions, a research of this nature becomes imperative.

1.3 Aim of the Study

This research aimed at strengthening the potentials of Faith-Based Organizations for communicating effective development to local communities in Nigeria.

1.4 Objectives of the Study

The study intends to do the following:

- i. To examine the nature of relationship between JDPC and the people of Refawa and Gamashina communities.

- ii. To analyse the role of JDPC in community development in Refawa and Gamashina communities.
- iii. To examine the communication tools deployed by JDPC in its development interventions in Refawa and Gamashina communities.
- iv. To examine measures that could be taken by Faith-Based Organizations for more effective interventions in rural communities in Nigeria.

1.5 Research Questions

The research questions are as follows:

- I. What is the nature of relationship existing between JDPC and Refawa and Gamashina Communities?
- II. What is the role of Justice, Development and Peace/Caritas in Refawa and Gamashina communities?
- III. What are the communications approaches deployed by JDPC for development interventions?
- IV. Which measures can be adopted by Faith-Based Organizations to get more effective results in development interventions?

1.6 Significance of the Study

This study is a pat on the back of faith communities and religious organizations that are carrying out development initiatives in various communities in Nigeria. The study recognises the development activities by FBOs especially JDPC and shows that faith communities and religious organizations are concerned not just with the spiritual life but also the material well being of people. The study identifies other communication approaches that would be helpful for effective development interventions by JDPC.

It further reveals the relationship between Faith-Based Organizations and community development. It revealed the development activities that JDPC is doing as community development. This study also creates awareness around FBOs as development organs and not just church instruments for conversion.

The work is of immense benefit to faith-based organizations and other development agents whose desire is to communicate sustainable and life-transforming development programmes that empower the individual and the community. It is also of assistance to other religious institutions that are working with people at the grassroots to help them to better improve the lives of people in the rural communities.

Furthermore, the work is of significant reference to Development Communication students researching on FBOs'role in development and will benefit the field of Development Communication as a whole.

1.7 Scope of the Study

There are numerous Faith-Based Organizations (FBOs) involved in development projects in Nigeria. This study focused on Justice, Development and Peace/Caritas (JDPC) and its role in community development. According to CaritasNigeria (2013), JDPC is in the fifty-four dioceses of the Catholic Church in Nigeria. However, the study focused on JDPC in Kano. The study also limits its scope to community development activities at Refawa community in GarumMallam/Rano/Bunkure Local Government Areas and Gamashina community in Garko Local Government Area both in Kano State, in Northern Nigeria.

The choice of these two communities is informed by the fact that JDPC has been in those communities for many years and consequently; its activities have been implemented. Hence, there is no time scope but the study focused on community development efforts

embarked upon by JDPC in those communities since the inception of the religious institution there.

Furthermore, the study focused on the staff of JDPC both those in the office and those in the field as sources of primary data. Other members of the communities especially the opinion leaders also were part of the focus of the study. In addition, the study examined the communication approaches deployed by JDPC in the implementation of its development programmes.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter contains an overview of some previous literatures that deal with development, communication, community, non-governmental/faith-based organizations and a brief background to Justice, Development and Peace/Caritas (JDPC). This chapter also has the theoretical framework on which the study is anchored.

2.2 Development as a Concept

Development as a concept, like communication, means different things to different scholars and practitioners. Melkote and Steeves (2001), opined that the difficulty faced by the modernization theory is in the understanding of the concept of development. Rogers (1976) sees development as a widely participatory process of social change in a society intended to bring about social and material advancement for the majority of the people through gaining control over their environment. Inayatullah (In Soola, 2003) states that development is the change toward patterns of society that allow better realization of human values, that allow a society greater control over its environment and over its political destiny, and that enables its individuals to gain increased control over themselves. For Moemeka (1991:4), the different definitions:

Show that development is a multifaceted concept. It generally means different things to different people, ranging from the psychologist's preoccupation with individual or personality variables as self-reliance, achievement motivation, self-worth and self-actualization, to the communicator's concern for acquisition of oneself and one's environment, greater equality, freedom, ability to understand one's potentials and limitations, and willingness to work hard enough to improve on existing conditions.

Rogers and Shoemaker (1971) define development as a type of social change in which new ideas are introduced into a social system in order to produce higher per capita income levels of living through more modern production and improved social organization. Todaro and Smith (2003) view development as involving both the quality and quantity of life. While quality refers to opportunities and availability of social, health and educational concerns, quantity of life involves the amount of economic and political participation of the people. Oladipo (1996:1) notes that development is

A process of economic and social advancement, which enables people to realize their potentials, build self-confidence and lead lives of dignity and fulfilment. It is a process aimed at freeing people from evils of want, ignorance, social injustice and economic exploitation.

In furtherance to the above, Anaeto and Anaeto (2010) assert that development must be of the people, by the people and for the people. It must permeate the entire spectrum and states of the society. It must touch the lives of the poorest of the poor, lifting them up, as it were, from the abyss of poverty, ignorance, disease, squalor, human rights abuses and similar deprivation. Development therefore, is the progressive growth of the human being in every aspect to live life to its fullness, conquering his environment, resolving unending life's problems and living in peace with nature and other human beings.

2.3 Types of Development

There are different segment of development (Kambhampati, 2004) namely: social, economic, human, rural development. Social development deals with the social aspect of a people, economic deals with the structural growth of a country per capital, human development is the entirety of the human person as they relate to growth and progress in terms of their longevity, knowledge and decent standard of living and rural development which World Bank (1975) defines as a strategy designed to improve the economic and social life of a

people. This is achieved through provision of health, education and welfare, job creation, accelerating the pace of change. It involves decreasing the inequality and disparity between rural and urban incomes.

2.4 Non-Governmental Organizations (NGOs)

These are organizations that are not government affiliate, non-profit, self-governing and are led by volunteers. These organizations are outside the control of government formation, funding and management and have independent policies and procedures of setting objectives for socio-economic and political transformation in the society (Omofonmwan and Odia, 2009). NGOs could be national, international, religious or community-based depending on its financial resources and networking capability. Its goal is to work alongside government organs and other profit-making organizations to deliver social services to improve the well being of the society. Although they go by the name non-governmental, that boundary is not clear. Because some NGOs have received funding from governments and even seek to make profits. According to Lewis (2009), NGOs go with different labels depending on the cultural and historical backgrounds in which they emerged, some are termed, voluntary, others, non-profit or civil society. Salamon and Anheier (1992) state five features an NGO should possess thus:

1. It is formal: That is, the organization is institutionalized, having regular meetings, with an office and some structures
2. Private: This means the organization should be separate from government, though it may receive some support from government.
3. Non-profit: This means even if there is surplus, it does not go into the pockets of the owners.
4. Self-governing: It controls and manages its affairs.

5. Voluntary: There is a level of voluntary participation in the conduct and management of the organization.

2.4.1 Origin and Roles of NGOs

McPhail (2009) states that the idea of Non-governmental organizations has been in existence since the 1800s; but came into limelight as a result of the United Nations in 1945. Lewis (2009) opines that there had been active International NGOs since the eighteenth century debating the abolition of slave trade and for peace. At the World Congress of International Associations in 1910, there were 132 International Associations present discussing transportation, intellectual property, public health issues, agriculture, environment, and so on. NGOs became prominent at the League of Nations after the First World War. In 1945, Article 71 of the UN Charter formalized NGO involvement in the UN processes and activities.

From the 1970s to 1980s, the functions of the NGOs intensified because of the activities of United Nations where NGOs were active both in preparations and the actual conferences itself; for example, Stockholm Environment Conference in 1972, Rio Environment and Development (UNCED) in 1992. It is difficult to estimate the numbers of NGOs because of absence of reliable statistics; some put it at a million organizations both formal and informal. The United Nations estimate that there are 35,000 large established NGOs in 2000 (Lewis, 2009). It is estimated that NGOs are responsible for about \$US23 billion in 2004 alone. Other figures say that development assistance figure provided in 2004 by NGOs had increased from 4.6% in 1995 to 13% in 2004 and the total money increased from US\$5.9 to US\$7.8 billion. What this proves is that NGOs are strong stakeholder in development practice, which should not be underestimated. And this is so, because some

governments especially in the Third World have failed in their responsibility to provide the needed development in their jurisdictions. McPhail (2009:68) states thus;

Today, the task of development is run by many diverse NGOs...(because) many peripheral nations these days are too poor to improve the quality of life on their own. They also may have corrupt or military governments who have little intention of improving the quality of life for their citizens.

Farrington and Bebbington (1993) expressed lack of confidence on both the public and private profit sectors thus:

The excesses of state inefficiency, repression and corruption require a rethink among those who have previously assumed that socialism, or social development, would be achieved through public sector actions. On the other hand, nor have profit minded actors in the market shown much willingness to eradicate poverty, empower the poor, or even to invest productively in the wake of neo-liberal economic programs (P.2).

This is the condition most African nations are in that our governments have not proved themselves capable of lifting us out of squalor and deprivation, hence, the proliferation of NGOs to provide assistance. NGOs vary in sizes, from small grassroots movements (Community Based) to juggernauts like the Red Cross. Each NGO carries out roles depending on the mission and vision of those who founded it. Lewis (2009) asserts that their roles fall within three components namely, implementers; those who mobilize resources to provide goods and services to the needy such as in agriculture, health-care, microfinance, emergency relief or human rights, catalyst; those who inspire, facilitate and contribute to improved thinking and action to promote social transformation in business, gender equality, empowerment, advocacy work, good governance, entrepreneurship and partners; those who work with government, and private sectors on joint projects or to provide specific inputs on development initiatives and programmes. McPhail (2009) categorizes the role of NGOs in development context into four:

- a. **Charitable Orientation NGOs:** This type of NGO employs a top-down decision process with little participation by the beneficiaries. Their activities include distribution of food, clothing or medicine. Also, they provide education, shelter, drinking water and relief materials in time of natural disasters.
- b. **Service orientation NGOs:** These NGOs also provide health-care, family planning, and education services. The people are expected to participate at the implementation stages by receiving the services.
- c. **Participatory Orientation NGOs:** This kind of NGOs engage the people in self- help programmes where the local people are involved in contributing funds, material resources and voluntary labour in the execution of the project for their benefit.
- d. **Empowering Orientation NGOs:** This kind of NGO helps the local people understand the social, political and economic factors that affect them. They strengthen their awareness and potentials to control their lives and environment.

In Nigeria, O’Sullivan (2010) opines that NGOs found their way four decades ago, as a result of the heart-breaking scenes from civil war-torn eastern Nigeria. Among the overcrowded refugees were pictures of starving children, lying on rickety hospital beds, with little access to food and medicine. That situation led some French doctors to formed *Medecins San Frontieres* (Doctors without Borders), an NGO for voluntary doctors after returning from Biafra. These people are propelled by the passion to uplift the well-being of the rural people through skill acquisition, economic empowerment, disease control and management, adult literacy scheme and capacity building and information-driven charity, conflict resolution and peace promotion (Omofonmwan and Odia, 2009). Other developmental programmes by non-governmental Organizations include:

- a. Community mobilization

- b. Environmental, health and sanitation awareness creation
- c. Education for all awareness creation
- d. Promotion of child's right law
- e. Promotion of reproductive health education and fight against child labour and trafficking.
- f. Development of rural infrastructure.
- g. Rescue and rehabilitation of accident victims.
- h. Emergency relief services to displace and disaster victims etc.

One example that Omofonmwan and Odia (2009) gave is the Lift Above Poverty (LAPO) a non-governmental organization established in 1986 to address the hardship faced by Nigerians on the occasion of the implementation of Structural Adjustment Programmes (SAP). LAPO helped in the socio-economic empowerment of women through micro-credit facilities, cassava processing mills, soap making and cake baking. As at April 2006, LAPO has empowered a total of 1,483 women across Nigeria in areas of leadership and capacity building. It is estimated that LAPO disbursed the sum of #658,000,000 as micro loans to their clients in 2004 and it rose to #1,105,000,000 in 2005. Today, many women have been empowered and are now independent in their respective businesses. Nowadays, there are many NGOs in operation in Nigeria that spend millions of naira on various programmes to empower women, the poor, youths and so forth. Furthermore, LAPO is involved in promoting leadership skills and political participation among the poor women. It empowers women to be independent by learning income-generating skills like sewing, soap making, food processing and so forth.

Moreover, LAPO has set up subsidiaries like LARDI (LAPO Agricultural and Rural Development Initiatives) was established to improve the lives of the rural poor in Nigeria. It helps to generate youth employment, to promote infrastructural development, facilitates

farmer's access to capital, acquire information on relevant farming issues and improve farmers and rural household's health (www.Wikipedia.com). Micro investment support services (MISS) were set up to provide microcredit services to poor Nigerians for income generating purpose. Academy for Microfinance and Enterprise Development (AMED) was established to provide training and technical services to LAPO Group and other microfinance institutions.

LAPO conceptualized poverty as an octopus with several tentacles of causes and manifestations such as material deprivation, poor health, social exclusion and injustice. LAPO is aware that the ordinary person contends with many of these challenges, hence, delivers services that address some of these extra financial challenges.

Another example is Nigerian Popular Theatre Alliance (NPTA). Nigerian Popular Theatre Alliance (NPTA) is non-governmental organization that works with communities using theatre as a tool for development (Chukwu-Okoronkwu, 2012). It emphasizes development communication through alternative means for rural and urban populace. NPTA was founded in March 1989 and has its organizational base in Ahmadu Bello University, Zaria with representatives at the zones. NPTA operates from six geographical zones of Nigeria, Middle Belt, North-West, North-East, South-East, South-West, South-Central zones. Its Mission Statement is: The promotion of participatory, gender sensitive development and sustainable human resource management through popular theatre strategies and exchange of ideas on development (NPTA Brochure).

In the past years, NPTA has been involved in development activities ranging from advocacy through public education programmes to income generation. According to Abah (2003), the role of NPTA is promoting participatory development through the use of Theatre for Development (TFD) and communication strategies with the aim of building the capacity of NGOs, CBOs, women's groups and institutions through training, research, community

outreach workshops and publications. NPTA uses theatre practice as a communication tool to mobilize for citizenship participation and democratization of the process of development (Abah, 2005). The process of doing theatre becomes the process of gathering information, doing analysis, creating consciousness of critical awareness of situations among the people. At the end of the play, instead of the people saying they need water, they need electricity and so forth, they will begin to ask “how can we use our resources and capacity to access those things” from wherever they are available. Furthermore, the president of NPTA says,

The role of NPTA in this regard are (sic) twofold: one it should identify and cooperate with grass root organizations working as a change agent within their communities. This will encourage enlightenment and participation. Secondly, the NPTA has one of its programmes theatre for development workshops. Each workshop should discuss development problems of selected communities. Such workshops will provide the forum for members of NPTA and the communities to share ideas on, discuss communities’ problems. Overall these workshops are meant to suggest levels of collaboration between the communities and appropriate agencies. It is to suggest solutions, where possible, to the problems (Networker, 1989, P. 31).

In order to achieve its vision, NPTA partners with other development organizations especially at the community level where grass root organizations carry out community development. Another level of relationship that NPTA achieves its objectives is at the national level. NPTA has collaborated with the defunct MAMSER (Mobilization for Social and Economic Recovery) in its community projects. At the International level, NPTA had partnered with Institute of Development Studies, University of Sussex whose project was conducted from the Theatre for Development Centre, Ahmadu Bello University, Zaria (Chukwu-Okoronkwo, 2012).

At the end of the drama by NPTA, the organization comes up with what is called CAP (Community Action Plan). These are action plans that resulted from the thorough discussions on development issues with the members of the community. Some of the problems could be resolved at the local level while some others are beyond the community. At the community

level, a time frame is given and the members of the community would come out with a strategy, delegates are given responsibility and decisions are arrived at what resources would be used, the possible cost implications and the manner the projects would be monitored. This constitutes the Action Plan (Okwori, 2008).

There has been a shift in the method of research and investigation; Abah (2003) calls it 'methodological conversation'. This is the situation where drama, being a method, takes up other research and participatory methodologies to produce effective results. For examples, drama could collaborate with Participatory Learning and Action so that the mixture of the two would provide comprehensive and effective consciousness. Therefore, while NPTA adopts 'methodological conversation' as its research method, analysis of data rehearsals, play productions and post-production discussions remain integral to its practice (Chukwu-Okoronkwo, 2012). Instances of development programmes are: Democracy and Governance, 1999-2004. This involved civic education and training of CBOs and women's groups in four Local Government Areas of Kaduna State namely, Chikun, Kubau, SabonGari and Soba. Another development programme is Communication for Life: Talking AIDS. This took place 1995-1999 and involved public enlightenment on AIDS in three States of the Federation namely, Benue, Jigawa and Kaduna. The goal was to create awareness on AIDS, its symptoms, precautions and care to patients. Drama was used to influence attitudinal change towards sexual practices. Its recent programme on Practising Democracy: Promoting Transparency and Accountability in Governance in Nigeria 2012-2014. The project aims to work with three interrelated levels of democratic practice (civil society, the electorates and the elect) to overcome the present disconnect and deficits existing in our practice of governance. The areas of focus are Benue, Kaduna, Kogi, Kano and Katsina. The programme is sponsored by Ford Foundation (NPTA Brochure).

NPTA is concerned about the fast eroding alternative forms of communication amidst the global socio-economic and technological challenges. Globalization of information technologies and the new media are having serious effects on traditional communication tools. Okwori (2008), however, proposes an incorporation of such technological devices and further domesticate them to bring technology to the service of theatre.

However the roles NGOs have been criticized. Some view the rise of NGOs especially International NGOs as a new form of colonization or the West promoting its propaganda. An example is the case of Ford Foundation and Rockefeller Foundation in Indonesia (McPhail, 2009:76-77). Another concern is how NGOs manage their pool of funds and accountability in execution of development programmes. Some local NGOs with foreign funders lack the needed accountability but tend to be profit oriented, serving the interest of their owners (Lewis, 2009). Some have failed to live up expectations on the development goals despite all the funds they get. Other NGOs have become politicized as politicians and governments in power fund and influence their activities to achieve political gains.

2.4.2 Faith-Based Organizations (FBOs)

FBOs are religious-affiliated organizations that focus on human development. FBOs have been in the development field for long. Scholars have differing views as to the role of FBOs. While some are sceptical because of some dangerous antecedent of bad influence of religion, others like James (2009) admits that FBOs have historically been on the forefront in delivering social services and development for long. FBOs refer to religious-based groups connected with a faith community and are concerned with development. Woldehanna et al (2005) opine that FBOs are religious-based organizations, places of religious worship or congregations, specialized religious institutions and registered or unregistered non-profit

institutions that have religious character or mission. There has not been acceptable definition of FBOs among scholars because of different typologies. Hornby (2000) defines typology a system of dividing things into different types. Odumosu et al (2009) adopted five typologies for NGOs in Nigeria namely;

1. **Interfaith Organizations:** These are FBOs from various religious traditions that come together to carry out specific programme for the good and welfare of the people. For example FOMWAN and JDPC working for gender equality in Kaduna state.
2. **Apex Bodies:** This refers to religious affiliated bodies that serve as umbrella to registered ones. Sometimes it serves as political voice for the rest. For example CAN and JNI.
3. **Development Organizations:** These are FBOs that are rooted in development of the people as their goals.
4. **Socio-political Organizations:** Some FBOs feature in the politics of the country apart from its social responsibility.
5. **Mission Organizations:** Some FBOs are missionary inclined. Beneath whatever activity they carry out, is the idea of mission.

Furthermore, Baiyeri (2013) cited UNICEF (2004) drafting typologies for FBOs in conjunction with the World Conference of Religions and Peace thus:

1. **Congregation:** This refers to local groups of believers in a mosque or church that meet regularly.
2. **Religious coordinating Body:** This refers to intermediary organizations that Coordinate and support the congregations.

3. Non-governmental organizations: This refers to faith-based NGOs that employ staff, have office and seek external donor to carry out its activities.
4. Community-based organizations: These are local groups that are set up in the community to provide or present the development needs of the community.

There are fundamental difference between FBO and NGO. Some of them:

- a. FBOs are holistic in their perspective to development than the government and NGOs. In other words, they emphasize the tripartite aspect of development namely the spirit, soul and physical aspect of the human person.
- b. FBOs relate with individual participants in such an enduring way than NGOs or professional bodies may do. This is because FBOs also relate with the clients by having counselling, home visit, group prayer meetings etc.
- c. FBOs are motivated by their faith and spirituality unlike NGOs. Members look beyond for eternal reward and become passionate even in dire situations without any gains because of faith in eternal rewards.
- d. FBOs pull to itself a lot of volunteers who contribute to provide services to large number of people without remuneration but driven by their faith conviction. This reduces the cost of funding development programmes.
- e. FBOs have social delivery network that can reach those at the grass root or living within the community. They have the mechanism to mobilize the rural community so that they can participate in the pre-planning, planning, implementation, monitoring and evaluation.

2.4.3 Historical Emergence of Faith-Based Organizations

The origins of FBOs in Nigeria remain arguable among scholars (Baiyeri, 2013). However, a historical progression can be drawn. As early as 1842 when Christianity

arrived Nigeria, missionaries were major providers of human development services like education, health care and other social services. In those days, missionaries established mission stations, mission schools, mission hospitals and mission work etc. In 1916, the Ahmadiyya movement began as a Muslim organization aimed at revising the development efforts, which was perceived as channels of conversion to the Christian religion. Because of the presence of Islam before the British and the fact that the Qaidiriyya contributed to the political growth of the North, and Tijaniyya expanded the economic and commercial activities in the North, Odumosu et al (2009) consider Muslim FBOs as the origin of faith-based development activities in Nigeria. However, the discourse becomes more interesting when African Traditional Religion is factored in. This predates Christianity and Islam. It has been the religion of our forebears, the source of their culture and livelihood; what gave them meaning to existence. On the place of African Traditional Religion (ATR) in development communication, Baiyeri (2013:7) states:

African Traditional rulers and functionaries built places of worship and enforced doctrines and ritual observances in much the same way ATR legitimizes loyalty to kings and constituted traditional authorities. The Supreme Being and deities were worshipped and sacrifices offered to them in the belief that these supernatural beings would give the worshippers wealth, happiness and protection, which constitute aspects of human development.

Development activities were looked upon as a religious obligation to provide these social services to the people who have embraced the religion. Whichever side of the argument you take, it is clear that FBOs started with the coming of religion in Nigeria. And if religion is as old as man, as in the case of ATR, which has been with us, then FBOs have been with us right from the beginning although not in this developed form.

2.4.4 Roles of FBOs in Nigeria

The roles of FBOs are numerous and are development inclined that range from education, health, economic to social development. Baiyeri (2013) claims that Nigeria has benefited from political development as far back as the pre-colonial era with the Qaidiriyya movement (Uthman Dan Fodio) that laid the foundation for a political and legal system in Northern Nigeria which the British took advantage of. Justice, Development and Peace commission at the Archdiocesan of Onitsha had been involved in the political development of Nigeria through voter education, election monitoring, electioneering campaign programmes on the radio. Kenechukwu Micro Finance Bank of Onitsha Catholic Diocese provides soft loans and technical assistance to the people. This is a strong boost to the economic status of the people. The effects include job creation, wealth creation, cottage industries, and farm projects, loans to farmers, small-scale businesses and so forth.

Education is a huge area for FBOs in Nigeria. Many of our leaders and intellectuals have been trained from mission schools. FBOs construct classrooms blocks, community schools, and provision of instruction materials, training of teachers and contributing to the educational curriculum. Girl child education is another area many FBOs are investing in. Ngeri-Nwagha (2002) states that, the mission of Federation of Muslim Women Association of Nigeria (FOMWAN) is to educate Muslim women and make positive impacts on national issues. Private universities and secondary schools operate as FBOs for example, Covenant University in Ogun state, Catholic University of Nigeria, Bowen University of the Baptist Conference of Nigeria etc.

On health care, Odumosu et al (2009) cite World Health Organization that states that Christian Health Association of Nigeria (CHAN) provides forty percent of the health care services in rural communities in Nigeria. This shows that so much is being done especially in

the rural areas where government presence is not felt. Also, some prominent specialist hospitals in Nigeria are owned by FBOs that provide health services to the general public. Other social development programmes are organized by FBOs like gender equality, family planning, HIV/AIDS awareness, mobilization and sensitization for various vaccines in the rural communities etc.

The U.S Department of Housing and Urban Development (2001) reports that, Faith-based organizations emerged to reduce the role of the public sector and other strong institutions in many rural communities. In recent years, there has been proliferation of social organizations largely because of increasing size of the religious sector. The report notes that; taken together, the congregations, denominational organization and other faith-based organizations represent the third largest component of the non-profit sectors in the U.S after Health and Education. The activities of FBOs have drawn the attention of policy makers and government agencies because of its annual expenditures, which exceed \$47 billion (Hodgkinson and Weitzman, 1993). On housing alone, FBOs in the U.S invested \$300 million in low income housing in 1991.

In Nigeria, the existence of faith-based organizations becomes pertinent because of the level of underdevelopment in some rural communities where the basic necessities of life, such as clean drinking water, are lacking. Hence, the church has a moral duty to assist where possible. In his Encyclical (Church document) titled, *populous progression* (Progress of People), Pope Paul VI in 1967 was plain, thus; the progressive development of people is an object of deep interest and concern to the Church (1983 Code of Canon Law No 1). It is this call to hear our brothers' plea and answer it lovingly, that necessitated the formation of bodies and organizations whose duty is to attend to the material needs of the people in addition to the primary role of the church which is the salvation of souls.

U.S Housing and Urban Development Report (U.S HUDR, 2001) noted the controversy and reluctance in some quarters to embrace the term, 'faith-Based'. Dionne (1999 in HUDR, 2001) is quoted to have stated that the term sounds a bit antiseptic while Safire (1999 in HUDR, 2001) views it as a euphemism adopted by politicians for convenience but rather proposed terms like "religion based" or simply "religious". Faith-based is favoured because as the report above observes, it is inclusive and eases the concern about the reputation of the church and state, for if "church based" is used, it would leave out synagogues for the Jews and mosques for the Muslims and other places of worship. Also, the term 'congregation-based' is avoided because there are many non-congregational organizations engaged also in significant public services. Nowadays, the term "faith-based organization" refers to organizations that have their origin from a religious body or a church with specific aims and objectives, duly registered and functioned independently yet an arm of the church or religious body.

Currently, there are many faith-based organizations existing in Nigeria. Some are very organized as institutions and belong to the traditional orthodox churches like the Catholic Church, Anglican Church, ECWA Church, and Methodist Church. *Jama'atu Nasir Islam* (Society for the Support of Islam) is a faith-based organization that acts as an umbrella organization for the Muslim community in Nigeria. While some are smaller in size, they function equally in no small scale, and all are geared towards improving the quality of life of the people.

The report identifies three categories of Faith-Based Organizations:

1. Congregations

2. National networks, which include national denomination, their social service arms for example catholic charities, Lutheran social services etc. and networks of related organizations
3. Free standing religious organizations, which are incorporated separately from congregations and national networks but have a religious basis.

In spite of the broad categorization, they are quite diverse and interpolated in other instances. For example, congregational organization could also have the semblance of national networks because of its networks of branches based on the affiliated churches. Congregation could be affiliated to many denominational organizations on a large scale for example where Caritas Nigeria team up with Jama'atu Nasir Islam and other denominations to pursue a common development goal. The National Networks include special groups formed to mobilize the energies of individuals and congregation around a project or specific goals. The Free Standing could be an organization simply constructed by a congregation to pursue a particular ministry for example prison apostolate (US HUDR, 2001).

The main communication channels used by the FBOs is the mass media especially the radio, newspapers, posters, handbill or leaflets, banners and so forth. These media of communication are found to be effective because they reach a mass population of people, which is the goal. Development messages are encoded in the different mass media to be communicated to the general public. Usually when there is a campaign, posters and banners are used, development messages are written in local language the people can understand. It is accompanied with a radio jiggle to attract listeners and create awareness among the general public. JDPC for example, goes as far as making t-shirts and face caps for promotion and campaigns. They organize radio programmes with a phone-in line, where listeners can call back and ask questions on the issues under discussions. Some FBOs video their programmes

and televise it for viewers to see what they are doing, for the general public to be aware of the need among the people and to support the development efforts of the FBOs.

2.5 Communication as a Concept

Communication is a phenomenon that is central to human activities, because everything we do revolves around communication. Unfortunately, there is no one acceptable definition of the word communication because various scholars define it differently based on their orientation. As early as 1753, Denis Diderot was already writing in the Encyclopaedia thus: “Communication: a term with a great number of meanings”(Mefalopulos, 2008:3). Soola (2000) defines communication as the process by which any person or group shares and imparts information with or to another person or group so that people clearly understand one another. Folarin (2001), on the other hand, defines communication as any means by which a thought is transferred from one person to another. Baran (2001) simply views communication as the transmission of a message from a source to a receiver or the process of creating shared meaning. Furthermore, it is worthy of note that different fields of study define communication differently. For example, the psychologists would define communication based on their perspectives than a journalist would do.

Etymologically, communication is from the Latin word, *Communis* which means common or shared understanding (Schramm, 1965). Therefore, communication is the purposeful effort to establish shared understanding between a source and a receiver. What is to be shared could be in terms of knowledge, experience, ideas, thought or feeling between the sender and the receiver. Communication then is the process of exchanging or sharing information, ideas and feelings between the sender and the receiver; this involves not only the spoken or written word but also body language, personal mannerisms and style, and anything

that adds meaning to a message (Hybels and Weaver II, 2001). Hence, communication could be defined as the process of transmitting messages through various channels to a receiver for proper understanding. Other scholars also, define communication based on its functions. Severin and Tankard (1980) classify these definitions into three areas:

i. Definitions by Sharing

This defines communication based on sharing or making common ideas and experiences. Cheryl et al (1982) say it as the process of sharing thoughts, ideas and feelings with each other in commonly understandable ways. Likewise, Bennet (1976 in Obe, Ayedun, Ofulue and Onwubere, 2008) refers to communication as the process of sharing meaning through the use of symbols.

ii. Definitions by Intentional Influence

This school of thought holds that communication is mainly dependent on persuasion. Horne et al (1965, in Obe et al, 2008) states that communication is the process by which a person motivates and influences others to control and modify their behaviours. This is the model of communication that was popular in the 1950s and 1960s when the mass media was believed to have considerable power to inform and influence (Melkote and Steeves, 2001). Keegan (1980, Obe et al, 2008) also refers to communication as all forms of information transfer and persuasion concerning a product.

iii. Definitions without any Influence Intended

This definition is all-inclusive as it refers to any communication that is taking place within a particular place. Lederman (1977) states that communication is used to refer to multitude of activities in which people engage in such as talking, touching, writing, looking etc. Luthans (1985 in Obe et al, 2008), on his part says it is the flow of material

information, perception and understanding between various parts and members of an organization.

2.5.1 Elements of Communication

Seven elements can be identified in the communication process (Obeet *al*, 2008). They are:

1. **Stimulus:** This is the idea or impulse that triggers communication exchange. In other words, it is the reason one has for communicating. This may be to inform, educate, entertain, or to persuade and so forth.
2. **Source:** This is the person that initiates the communication process. She/he is the one who begins the communication activity and could be referred to as the initiator, encoder, or sender. As the encoder they package the message in such a way that it can be communicated and understood by the decoder.
3. **Message:** This may refer to the idea, feelings, information, thought, opinion, knowledge, or experience that the source or encoder wants to share.
4. **Medium/Channel:** Some literatures use the words, channel and medium interchangeably. However, there is a slight distinction. Medium is the form adopted by the sender of the message to get to the receiver, it may be oral or written; while the channel is the pathway or conduit through which the message travels between the source and the receiver. For example, channel of radio, television or newspaper.
5. **Receiver:** This is the person who receives the message. They are the target audience or the recipient of the message. The effort of the sender is to effect attitudinal change or inform the receivers; hence, communication is centred on the receiver.

6. **Feedback:** This is the response or reaction of the receiver to the message sent. Feedback is very important because communication is incomplete without it. This confirms that the message of the sender is well received or not. Feedback is said to be positive when it is well received and understood and it could be negative when it shows that the intended effects have not been achieved.
7. **Noise:** This is interference that keeps the message from being understood or accurately interpreted. Hence, it is an obstacle to communication. Noise could be in different forms namely; physical, psychological, physiological or linguistic.

2.5.2 Contexts of Communication

Five levels of communication are identified (Obeet *al*, 2008). They consist of the following:

Intra-personal Communication: This involves some neuro-physiological activity in form of mental interviews that goes on in an individual for the purpose of information processing and decision-making. This involves converting raw data from the environment to information and consequently to interpret and give meaning to the information and use such meanings. This is a form of communication that takes place within a person and is centred on the person as the sender and receiver of the message. The message is made up of one's thoughts and feelings and the channel is one's brain, the feedback is when one discards certain thoughts or talks to oneself about others.

Inter-personal Communication: This occurs when one communicates with another person usually in an informal way. This takes place between two or more persons. Each person participates as a sender and receiver and their messages are both verbal and non-

verbal. The channels used are mostly the sight and sound. FBOs use this context especially in occasions of counselling clients on a one on one basis.

Group Communication: This form of communication occurs among a small group of people in an effort to solve a problem. This is more complex than the interpersonal communication because there are several senders-receivers involved. This mainly occurs in a formal setting for a particular purpose.

Public Communication: In this case, the sender sends a message through a channel to an audience. The channels are more exaggerated than in interpersonal communication. The voice for example is louder and the gestures more expansive because the audience is bigger. Public communication has limited feedback opportunity but it is conducted in a formal setting.

Mass Communication: This is the means of disseminating information or messages to a large, anonymous and scattered group of receivers that may be far removed from the message sources through sophisticated channels (Obeet *al*, 2008). FBOs use this context during campaigns and promotion of development messages via the radio or television or posters or news magazine and so forth.

2.5.3 Development Communication

According to Mefalopulos (2008), the emergence of development communication can be traced to the end of the 2nd World War. Development communication can be viewed from two perspectives: in the narrow sense, development journalism as the use of mass communication (the mass media) in the promotion of development, while development communication in the broader sense refers to the use of all forms of communication in the development process. This means it uses other forms of communication like the interpersonal

communication and traditional channels of communication. According to Srampickal (2006), the concept 'Development Communication' was first used in the 1970s by Professor Nora Quebral to mean the process of informing, creating, educating and enlightening the people so that they can better their lives. He quoted her thus:

Development communication is the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential (Quebral, 2006; Currin, 2002, cited in Srampickal, 2006: P.3).

Coldevin (1987) opines that development communication mobilizes people to participate in development activities. It is the systematic utilization of appropriate communication channels and techniques to increase people's participation in development and to inform, motivate and train rural populations, mainly at the grassroots level. Balifs (1988, in Obe et al, 2008) in the same vein defines development communication as a social process aimed at producing a common understanding or a consensus among participants in a development initiative. Moemeka (1991) conceives development communication as the application of the process of communication to the development process. Some scholars define development communication by emphasizing the social change it brings about. For example, Okunna (2002) sees development communication as the entire process of communication with a specific group of people who require development with the purpose of achieving the social change that should change their lives in a positive way, thus giving them better living conditions. Middleton and Wedeneyer (1985) describe development communication as any series of planned communication activities aimed at individual and social change.

World Bank (Srampickal, 2006) defines Development Communication as an interdisciplinary field based on empirical research that helps to build consensus while facilitating the sharing of knowledge to achieve positive change in development initiatives. It

is not only about effective dissemination of information but also about using empirical research and two-way communication among stakeholders (World Bank Dev. Com Division). It is a social process based on dialogue, using broad range of tools and methods. It is also about seeking change at different levels, including listening, building trust, sharing knowledge and skills, building policies, debating and hearing for sustained and meaningful change.

For Anaeto and Anaeto (2010), development communication goes by different appellations including, communication for social change and communication for development but they are all concerned with the use of information and development-oriented messages to effect the behaviour of people to bring about social transformation. The role of a development communicator hence, is to help in the process of empowerment of marginalized individuals, groups and organizations using grass roots and communicative social action to reach women, the poor, minorities and others who have been consistently and increasingly marginalized in the process of social change (Melkote and Steeves, 2001). Development communication therefore, is the strategic use of information through proper communication channels for transformation of the individuals, groups or communities for the better.

In discussing development communication, there is need to mention participation. Nowadays, development actors use participation of the people as key to the success of their work. However, because of the different understandings, participation has various meanings to different people who apply it; While for Ghulam (2014), some can use the term participation to mask manipulation of their self-interest, stripping the citizens of every control of the process. Hence, the use of the word participation must be with clarity and specificity. Participation is involved when the people are involved from the start of the conception of a development intervention going through the process until the implementation, monitoring and evaluation of the said intervention.

The ladder of participation is a useful tool of determining the level of people's participation in a particular project. The eight steps include; manipulation, therapy, informing, consultation, placation, partnership, delegated power, and citizen control. At the lowest end of the ladder is the non-participatory level where powerful actors impose their agenda. Citizens' participation is lowest here and does not influence or affect the intervention. But as the steps improve, the voices of participants become stronger and powerful to negotiate and change the status quo.

Sarah White (Ghulam, 2014) lists four forms of participation namely; Normal participation: use by powerful actors to give legitimacy to their development plans, Instrumental participation; that is using community participation to achieve a stated-end, Representative participation; this is giving the people a voice in the development process or policies. This brings about some level of sustainability, and Transformative participation, which leads to empowerment, and consequently, alters the structures and institutions that marginalize and exclude the people. White exposes the dynamics in participation because more powerful actors may talk about participation but in actual fact are not interested in bringing about any structural change. Hence, only sincere development workers would carry out transformative participation with an aim to effect positive change together with the people.

2.6 Communication as a tool for Development

This refers to the channels, paths or routes in communication that can be deployed when engaging in development activities. There are various media of communication in use (Oyero, 2008). They are:

2.6.1 Inter-personal Channels for Development

This is described as a face to face kind of communication that takes place between two people or a small group of people that see eye to eye. Hybels and WeaverII (2001) see it as the communication that people maintain eye to eye contact, hear each other, observe and respond to each other's non-verbal reactions and exchange ideas and views and experiences in a deeper level. This is important for development communication programmes during advocacy, between development workers when providing services in the field. Also, FBOs use this channel in the form of counselling to those beneficiaries that may need it. For example in the case of HIV/AIDS care, FBOs employ this channel to counsel AIDS patients. According to UNICEF (2000), there are basic skills needed for interpersonal communication to take place. They include:

- **Skills for Caring Communication;** here, the client is made to feel welcomed and appreciated by encouraging, empathizing and praising the client.
- **Skills for problem solving;** this involves effective interpersonal skills to probe and listen in order to facilitate identification of the problem and finding solution that will bring about positive change.
- **Skills for Counselling;** this involves engaging the client to discuss, explore beliefs and correct the misconceptions of the client and motivate the client for behaviour change.

2.6.2 Print Media in Development

Anaeto and Anaeto (2010) state print media consists of texts and images. The print media range from newspapers, magazines, books, pamphlets and newsletter to periodic public letters. Words and images constitute the basic elements of the print media. Print materials having the text or visuals or the combination of the two, have proved useful in development programmes and made communication effective. Such materials are hoisted like posters and

banners to illustrate points during trainings and workshops by facilitators. Words are important especially in providing accurate understanding of concepts, instructions and procedures though may be challenging especially to non-literates in the rural communities. Images, on the other hand, have a strong appeal to everyone that comes into contact with it.

Four types of print materials have been identified by Anaeto and Anaeto (2010). They are:

1. **Posters and Leaflets:** A poster is a one-sheet printed-paper with texts and pictures on it while leaflets are folded printed-paper containing information on a subject. Usually, they create awareness on ideas to crowded group of people; serve as reminders and also, local language could be used for particular communities.
2. **Booklets:** This is a print publication with large amount of pages. They contain pictures and drawings to stimulate reading and learning. Usually, they are used in adult literacy programmes to provide instructions, discuss vital information or teach in local languages for non-literates in rural communities.
3. **Flip Charts:** A flip chart consists of cardboard or cloth material with pictures drawn or pasted on it, depicting or explaining issues and concepts. Mefalopulos and Kamlongera (2004) noted that flipcharts are among the best interpersonal communication tools for dialogue and rapport between development field workers and the rural community members. With flipcharts, the development communicator can present information in a step-by-step sequence. The advantages are that it attracts attention; it is useful to teach non-literates, to reinforce view points, can stimulate solutions and are cheaper to produce.
4. **Newspaper and Magazines:** These are print media used for the spread of information and values to be disseminated to the general public. Various sections of the newspapers and magazines can be adapted for development messages like; straight news, features,

picture news, comments, editorials and cartoons. These media help in circulation of information to the wider society, conscientizing the public on issues, teaching and motivating the members of the community and so forth.

Anaeto and Anaeto (2010) list some basic elements to consider when using print materials for development communication. They are namely, literacy level, language of the people, culture, contents of the material and application of the materials. These can make or mar the success of the print media in development.

2.6.3 Radio Use in Development

Radio occupies a very important position in development communication in the Third World. Oyero (2003) describes radio as an ideal means of communication in the Third World because it provides access to information to a large number of people both literates and non-literates. Its use is ubiquitous that the rural farmers can access. The use of Radio in development is multifaceted. Radio is used to pass messages, improve the capability of calling upon and organizing groups and organizations, enlarge the forum for social dialogue, provide effective capacity building of community, raise awareness and knowledge of community issues, bring the people's voice to the higher level of their political structure and mobilize the community to tackle issues of collective interest (Oyero, 2008). There are basic Radio approaches in a development context, namely:

Educational Radio: This is a strategy for providing knowledge and instructions on specific issues. It could be in the form of formal or informal instructions for practical purposes especially in the agricultural fields. These kinds of programmes are usually written and presented by specialists. Distance education is also conducted via the radio through possible

progression of studies to people who are interested. Other educational campaigns are also carried out on issues of collective relevance.

Documentary and Cultural Radio: This approach usually reports and provides testimonials on aspects of the community. It draws the attention of the community to specific issues, problems and possible solutions. Social researchers, journalists or communication practitioners who help in the management of development policies and projects or proffering solutions to problems of the community, use this approach regularly.

Participatory Radio: This implies the use of radio for the people and by the people. This is also referred to as community radio because community members carry it out and the community decides the issues presented with the assistance of the radio producer. Participatory radio's purpose is to provide an open forum where people can express their views and concerns and in doing so, provide the opportunities to improve their livelihoods. It also tries to change the flow of information from top-down to bottom-up approach or to a horizontal flow of information that brings communication to its original meaning of sharing and exchange of ideas, opinions and finding solutions from different perspectives (Oyero, 2008).

Anaeto and Anaeto (2010) further list formats of a radio programme, thus:

a. Discussion/Interview: In this format, three to five persons can discuss the issues in the community with an aim to find solution or present their point of view.

b. Drama: Important development messages can be passed to the community members through drama on the radio. Issues of health, agriculture, sanitation and so forth can be delivered via the radio for the education and sensitization of the people.

c. **Infotainment:** This is the use of information and entertainment to deliver development messages on the radio. Presenting information in an entertainment way will make the people willing to learn and grasp the message easily.

d. **Lecture/Talk:** This is a situation when a resource person is invited to come and speak on a subject of development interest to the community.

e. **Magazine Programme:** This is when short items are put together to form a programme. For example, there could be news item, music, talk and so forth, put together in one programme. This helps to pass a message on various issues using various ways.

Another important factor to observe when using radio for development communication is the radio scripts. Anaeto and Anaeto (2010) further list four key points that should be noted when writing a radio scripts namely, the use of imagery, use of facts, use of informal style, and writing for the ear.

2.6.4 Television and Video for Development

Television and video are communication tools for development and have distinct advantages because of the combination of sound and sights, which radio, does not have. Video involves the recording of development messages and practices in videocassettes, which can be viewed by the people on a television set or white wall surfaces. Another feature of television/video is that it can be played back again and again to emphasize the message. Video/television is a persuasive tool that draws the attention of many and they stimulate easy remembrance of the message viewed. Isiaka (2002) affirms thus:

Learning readiness is stimulated, attention is pricked and its span sustained and perception is heightened. The result is that the rate of retention is high, recall is high, comprehension of content of the message is enhanced and lingers in the memory for a long time (P.140).

Video/Television can be effective in development communication for various purposes (Obeet *al*, 2008). Some areas are:

- **Documentation:** This refers to the keeping of the records of the development programmes. This serves as reference for the programmes and can be used to detect flaws and subsequently correct them in the future. The success of documented video can be replicated in other communities for development purposes.
- **Generating Discussions:** Videos can stir up discussions on burning issues or problems at community level with an aim to generate solutions. After watching the video, the facilitator can initiate a discussion with the group that have watched the video to get their opinions, perceptions or suggestions on how to address the issue watched.
- **Facilitating Learning Process:** Videos can be used to teach community members some techniques and practices that are beneficial to them. This is particularly useful in teaching rural people who are non-literates.
- **Monitoring and Evaluation:** Video is useful in monitoring the progress of a development project. After each stage of the programme, both the development practitioner and the community members watch the video and ascertain the progress of the programme to determine the next line of action.

2.6.5 Community Media

Community media, according to Anaeto and Anaeto (2010), are channels of communication owned and managed by community members. They are media in which the community members participate as planers, producers and performers. The community usually decides the contents of these media. The Asian Institute of Journalism (1983) defines community media as those media that are developed and managed by people sharing common

values and aspirations in a geographically defined area to promote their access and participation for development. United Nations Educational, Scientific and Cultural Organization (UNESCO) define community media as the media that are operated in the community, for the community, about the community and by the community. Community media in a broad sense means “community communication”, where the structure of the media is horizontal, and the content is generated and circulated by and within the community that owns it (Wikipedia). The community can be a town, village or district or it can also be a group of people or groups that share common interests. Community media serves as an alternative to other media houses that are located far from the community and does not adequately serve the need of the community for information. The features of community media consist of ownership by the community, local content, democratization and participation by the members of the community, non-profit and utilize indigenous materials and resources to run itself. Three Forms of community media are identified (Oyero, 2008). These include the following:

Rural Community Newspaper: The community members produce this to serve the needs of the community for information and communication. It provides information that rural people can use for the development process. Issues on health, sanitation, agriculture, culture and so forth, make up the content of the newspaper. Nwosu (1990) states that, apart from the traditional roles of educating, informing, persuading, and entertaining, community newspaper is useful in presenting development progress and issues that the community faces to the world and the government.

Rural Community Radio: This is the form of radio service that is owned and managed by the members of the community so that it serves their interest. Ojebode (2003) opines that community radio aims to liberalize broadcasting. Hence, community radio promotes development by sensitizing the people on development objectives. It is low cost,

participatory and accessible to the people. Ultimately, its programmes are designed to improve social conditions and quality of life for the people.

Community Viewing Centre: This refers to where people gather to watch development-oriented television programmes. As we have noted earlier, television is a tool for education because of the use of sound and sight that helps to reinforce learning. Large number of rural people access development programmes at the viewing centre since not all can afford television set. This also gives opportunity for the people to come together and discuss programmes, contents and messages. From this discussion, ideas on development are generated and decisions are taken as a community.

2.7 The Modernization Approach (Dominant Paradigm)

The Modernization approach is based on the concept of development as modernization, which dates back after the world war 11. Sparks (2007) argues that the dominant paradigm found inspiration from the work of Max Weber in 1968. Rogers (1976) opines that this concept of development grew out of certain historical events like the Industrial Revolution in Europe and America and the colonial experience in Latin America, Africa and Asia. The theory suggests that cultural and information deficit lie underneath the development problem in the Third World and therefore could be resolved only through economic assistance. The difficulties in the Third world are caused partially by the existence of traditional culture that inhibits development. According Anaeto and Anaeto (2010), the theory states that for the Third World countries to be developed they have to undertake the process of modernization and this, at the social level, refers to the intense application of scientific technology, specialization of labour, interdependence of markets, large concentrations of capital, and rising levels of material well-being. At the individual level, modernization may be viewed as

informed contact with the outside world with openness to new experience and the readiness for social change. Two books entrenched this position: *The Passing of Traditional Society* by Daniel Lerner in 1958 and *The Stages of Economic Growth: A Non-Communist Manifesto* by Walter Rostow in 1960. While Daniel's works became the central intellectual force in the field of media and communication, Rostow proceeded to state five stages of economic success for any country to achieve modernization; traditional society, preconditions for takeoff, sustained economic growth, maturity stage and finally modernization. However, to move from stage one to the final stage would require new attitude, habits, progressive economic models and these are to be conveyed by the application of various mass media messages (McPhail, 2009).

Mefalopulos (2008:6) asserts that:

The central idea of this old paradigm was to solve development problems by 'modernizing' underdeveloped countries-advising them how to be effective in following in the footsteps of richer, more developed countries. Development was equated with economic growth, and communication was associated with the dissemination of information and messages aimed at modernizing 'backward' countries and their people.

Furthermore, McPhail (2009:1) states:

To move across the five stages required a strong change ethic; societies would have to leave behind old behaviours and traditions and then adopt new rhetoric, industrialized behaviours, and attitudes which reflected western values. While a media marker of traditional societies was illiteracy, the media hallmark of modernity is the widespread application of information technologies and media platforms of all types.

Sparks (2007:23) further reaffirms the place of the media in the modernization approach thus:

It was through education that mass literacy could be achieved, for example. But education was slow and very expensive, and the mass media seemed to offer a much more efficient way disseminating modernity than any other available technology. They could transmit some of the central aspects of the modern personality type, notably the ability to imagine different ways of living, extremely efficiently.

The modernization approach (dominant paradigm) has a lot of negative consequences ranging from the individual to the larger society in the Third World. As Melkote and Steeves (2001) state, most people and their communities have been removed from the centre and their lives

turned upside down. Modernization has eroded their control over their lifestyles and natural resources without giving them the desired development but turned them to subservient dependents looking up always to the west for assistance. Thus,

The mantra of economic development has reduced the people into objects to be 'developed' for their own good by the all-knowing development technocrat. In the process, local narratives, cultural meanings and social arrangements have been devalued. Thus, development has resulted in the colonization of indigenous views relating to a "good life", sickness and death, the environment, and the cosmos (P.136).

However, Modernization theory, by promoting the western world-view has presented it as the superior and Third World countries were stigmatized as having inferior cultures, religion or race. In some situations, in a bit to meet up with the infrastructural development, massive and gigantic projects affect the ecosystem; displace people, their livelihoods, lands and communities. Sometimes, megaprojects, like hydroelectric dams, nuclear power plants, highways and mines have caused the local people untold hardship as in the case of Bhopal, India (Melkote and Steeves, 2001). With severe flaws and criticism of the modernization theory, began the alternative model.

2.7.1 Dependency Approach

This theory attempts to explain the present underdevelopment of the Third World. The theory holds that the underdevelopment and inequality among the Third World nations is as a result of pattern of interactions. According to Anaeto and Anaeto (2010), the theory postulates that the difficulties in developing the Third World countries are not due solely to the internal workings of the countries or regions but are more with the global structures imposed by the developed nations on the developing nations. Thus,

The theory explains that the underdevelopment of the Third World countries is as a consequence of the international capitalist system which favours the developed nations to the detriment of developing nations. The developing nations are said to be retarded in their development because they are caught up in a dependence and dominance relationship with the developed countries (Anaeto and Anaeto, 2010:9).

The dependency school of thought emerged in the 1950s when some scholars noticed that the wealth of the poor nations decreasing while the rich nations tend to increase. Two decades earlier, Lenin in 1939 had theorized about the imperialism of the capitalist nations on the Third World nations. Other scholars observed and criticized the power imbalance of the dominant paradigm and maintained that it's a world system of exploitation where the developed nations exploit third World nations with the assistance of their elite groups (Melkote and Steeve, 2001).

Anaeto and Anaeto (2010) summarized the position of the dependency theory thus:

- Underdevelopment is not an original state which every country must begin from in its quest for development
- Contemporary underdevelopment in the Third World was created by the process of global capitalist development and expansion.
- The economies of the developing countries have been shaped by that of the developed countries; hence, the developing nations have become dependent on the advanced nations.
- Economic surplus of the developing nations is being systematically drained and transferred to the advanced nations.
- Dependency is created by the penetration of foreign banks, manufacturing and industries, communications and education sectors etc.
- As the conditions of the developing nations worsen, the developing nations are forced to seek aids, grants and loans from international financial institutions, foreign governments or private lending bodies like the IFM and World Bank. These countries

become more dependent on loans and thus are controlled and manipulated by these outside institutions.

2.7.2 Alternative Model

In the 1960s, the strong opposition to the modernization paradigm (Dominant), led to an alternative model rooted in the political-economic perspective-that is the Alternative model (Mefalopulos, 2008). This school of thought criticized the modernization model for putting the blame of under-development on the Third World neglecting the external, social, historical and economic factors at play. However, communication remained linear, one-way model even though dependency theorists emphasized the link between communication and culture. The alternative model started to lose relevance in the 1970 and 1980s as it also failed to provide the required success. Furthermore, Mefalopulos (2008) opines that there has been an emerging paradigm, which is called participation. This approach focuses on people's participation and is less oriented on the political-economic dimension but more on the cultural realities of development. Here the emphasis is on sustainable development. And participation of the people is sine qua non to sustainable development. Anaeto and Anaeto (2010) identify two alternative models of development; Self-Reliant Theory and Participatory Model of development.

Self-Reliance Model

This model posits that the path to sustainable development for the Third World is self-reliance. This implies autonomy and allowing the people of the developing nations to determine their affairs and ways of development. This theory believes in the ability of the people to face their problems with resources or ideas emanating from within without relying on external help. They do that by defining their problems, set goals for themselves and devise

strategies and make decisions for solutions on their own in accordance with their social and cultural needs. This shows they are in charge of their destiny, can think and achieve heights by themselves and they can solve problems by themselves. Consequently, self-reliance must be achieved in the economic, technology, and political sphere.

2.7.3 Participatory Model of Development

This alternative model posits that the key to sustainable development is participation. For development to take place, the people must be involved in the process. This model is anchored on the fact that ordinary people are intelligent and can be active agents of change; development should hence, be based on the people's capacity to contribute and participate actively on the process of transforming their society. Participation aids the sharing of information, knowledge, trust and so forth in planning and implementing the development programmes. This is contrary to the modernization theory where development views are from the top to the bottom, participatory model places emphasis on the people, thereby moving ideas from the bottom to the top. Also, it places value on reliance upon local knowledge and capacity. Rather than transfer of knowledge from outside, it encourages formulation and planning of development initiatives from within.

On participation, Jacobson and Servaes (1999:1-2) states:

It is an idea that has experienced multiple waves of interest in recent decades, both in the practical and theoretical. Each time, it has been redefined and reemphasized in a new form. Each form has suffered perhaps a short fate, being eclipsed in each case by a new approach with new theoretical and practical concerns...As a result, a richer notion of participation was advanced to replace the earlier notion associated with representatives party politics. In this notion, exogenous, expert knowledge was downplayed, whereas indigenous knowledge and local aspirations were of more central concern (1999:1-2).

Communication plays a vital part in meaningful participation. Unfortunately some development programmes, though community-driven, failed to tackle the aspect of

communication. However, for participation to be meaningful, it needs to be based on the application of two-way communication principles and practices. More and more, there is an increasing awareness that the old model of communication, which is vertical and top-down is not yielding the desired results. While acknowledging the usefulness of basic principles of sender-message-channel-receiver model in some cases, development communication has moved to horizontal 'two-way' model favouring people's active participation through consultation and dialogue. This is the position of the democratic-Participant media theory. It calls for 'democracy' in the media, meaning, the media should be interactive and participatory and the people should be involved. The reason for past failure of programmes is attributed directly or indirectly to the limited number of the affected people in decision-making process. The horizontal use of communication that embraces dialogue identifies solutions and seeks for consensus action as integral to sustainable development.

This emerging paradigm shifts emphasis from information dissemination to situation analysis, from persuasion to participation and not just informing people but using communication to involve stakeholders in the development process. That is why Srampickal (2008) observes that development communication is in various areas like the agricultural communication, which explores the ways government diffuses innovation theories to promote farming techniques; health communication, which deals with information about health, family planning, HIV/AIDS and population, education and environment communication. Although participation is preferred among development workers, it has its weakness and some facilitators manipulate the loopholes by falsifying the different stages of participation without the actual participation of the people.

2.7.4 Understanding Empowerment

The result of any fruitful participatory process is empowerment because new problem-solving knowledge equips the individual to thereafter, apply such knowledge to similar problems. The need for empowerment cannot be over emphasised. This is because of the wide gap in social inequalities existing in our society. Since development communicators and indeed, faith-based organizations like JDPC seek to improve the living standard of the people (Anaeto and Anaeto, 2010); they must concern themselves with the question of empowerment.

Melkote and Steeves (2001) refer to empowerment as a key but controversial concept in development. And this is so because a politician would come to a community and distribute bags of rice and confidently say in the media that the people of the community have been empowered. Is that what empowerment is all about? What happens when the rice is finished? Hence, empowerment means different things to different people (Melkote and Steeves, 2001).

Empowerment as a concept is closely related to the concept of power. It is defined as the process by which people become aware of the power or authority within them to control their destiny. It is making a group of people aware of the skills, authority, opportunity that they have so that they become responsible actors of their lives. Melkote and Steeves (2001) define empowerment as the process by which individuals, organizations and communities gain control and mastery over social and economic conditions, democratic participation and above all, over their stories. Jo Rowlands (1998, in Melkote and Steeves, 2001:36) divides empowerment into three overlapping dimensions: personal empowerment, which is gaining the consciousness and confidence as an individual to confront oppression; relational empowerment, which is increased ability to negotiate and influence relational decisions and collective empowerment, this is where collective actions are taken by groups to change oppressive social structures.

JDPC and other Faith-based organizations must properly understand the concept of empowerment to avoid confusing ‘welfarism’ and empowerment. While welfarism is catering for the immediate needs, empowerment is equipping them for life to solve their problems both now and in the future. Their participation must be geared towards empowerment. Their development interventions would only be sustainable if it empowers the people. Hence, the process of participation must be inclusive in such a way to empower the people with the knowledge and mastery over their environment, socio-economic conditions and the ability to solve future problems that may arise.

2.8 Community Development

The concept of community development has become imperative to be discussed because the church exists in a community of people, and faith-based organizations work with the people living in a community. The idea behind community development is that people do things on their own to improve the condition of their lives in the community with or without the assistance of external party. However, faith-based organizations stand as facilitators in community development.

In order to appreciate the concept of community development, Anaeto and Anaeto (2010) note that, the understanding of the term “community” is necessary. Community implies a group of people living together. They further explained that the idea of community is in two dimensions; psychological and geographical:

From a geographical perspective, a community refers to a group of people living together in a particular geographical location and doing things in common. From the psychological view, a community is a group of people connected by shared and similar interests, characteristics and values, and not necessarily living in the same geographical location. They could be tied together by similar economic views, social orientation, cultural inclination, religious interest but do not reside in a specific geographical location (Anaeto and Anaeto, 2010:73).

However, the study is concerned with community as understood in a geographical perspective; a group of people or population within a legally established boundaries and have some social, cultural and economic features in common that bind them to pursue common good. In such a situation, there is solidarity among them and a concern for one another's well being.

For Henderson and Vercseg (2010), the concept of community development is both vague and pretentious and this is because it is not static and has been evolving. Over the past hundred years, initiatives and programmes carried out by communities and termed as community development could be found in many countries of the world as well as international agencies. Therefore, community development has been in existence for as long as people exist. During the 19th century, the British government used the idea of community development as part of its colonial policy. Rhonda and Pittman (2009) traced the origin of modern community development to the aftermath of World War 2, when massive reconstruction efforts were carried out to improve the underdeveloped countries. Others still attributed the origin of community development to the American War on poverty in the 1960s where emphasis was placed on solving neighbourhood housing and social problems were given significant attention (Green and Haines: 2002, in Rhonda and Pittman, 2009).

This need for community development was necessitated for various reasons ranging from socio-cultural development, community education, fight against poverty, social exclusion, and social action to community planning. More than ever before, the absence of good portable water, good road to assist transportation, empowerment and exchange of goods and services, lack of basic primary health care facilities and schools for the education of the people have necessitated a revival of community development efforts.

According to the United Nations in 1956, community development is:

The process by which the efforts of the people themselves are united with those of the governmental authorities to improve the economic, social and cultural conditions of the communities to integrate these communities into the life of a nation and to enable them to contribute fully to national progress (in Odedeji, 2003). It is the process by which the efforts of the people themselves are united with those of the government authorities (Anaeto and Anaeto, 2010:74).

In carrying out community development, the facilitator attempts to create awareness by helping the people identify and interrogate their own condition and problems in order to become knowledgeable and begin to proffer solution themselves on how to tackle such developmental challenges. It is change geared towards bringing about social, economic, cultural, philosophical, attitudinal and moral changes in individuals or groups of individual (Jegede, 2010). Osoba (2009 in Jegede, 2010) further explains rural community development to mean concern with the improvement of the living standard of the low income population living in rural areas on a self-sustained basis through transferring the socio-spatial structures of their productive activities. Putting it another way, Phillips and Pitman stated:

Community development is the developing of stronger communities of people and the social and psychological ties they share. It is the process of bringing about social action to change the economic, social, cultural and environmental situation of a people initiated by himself or herself (2010:34).

From the foregoing definitions, it is obvious that different scholars perceive community development from different dimensions; as Osoba (2009 in Jegede, 2010) admits that it is multifaceted in which several aspects must be addressed together if the goal is to be attained. However, certain traits cut across all the definitions, which can be summarized into different themes. Sahal et al (1975, cited in Jegede, 2010) summed up the aspects of community development into:

1. Physical development: Such as communication, transportation, sewage, irrigation, energy, forestry, animal preservation and environment.
2. Economic development: This involves agriculture, business and industry.

3. Social development: This includes education, culture, sports, political activities, and religion.
4. Health development: This embraces elements like nutrition, sanitation, and community health, prevention of water, sewage disposal and air pollution.

Anaeto and Anaeto (2010) observe the basic objectives of community development as:

- a. To empower individuals and groups in communities to engage in development activities by providing them with skills and knowledge.
- b. To develop responsible local leadership.
- c. To develop active and sustainable development in communities.
- d. To bring community people together in common self-interest and
- e. To create and enhance community spirit among community members.

Community development thrives when certain elements are put in place. Onibokun and Faniran (1995) list seven elements:

Initiative: This refers to the ability and willingness of community members to evaluate their conditions, make decisions, and take actions about their development on their own. Initiative is the first step for any community that wants to develop. They have to start thinking of development by and for themselves. In most cases, facilitator's development practitioners, who involve in advocacy, stir waters for the people to engage in the process of initiative.

Felt Needs: This is another element that is based on the principle that maintained that any development programme should focus on the actual needs of the people. That means it discourages development partners and agents that have preoccupied agenda or practice top down approach. Every development should centre on the immediate needs of the people.

Self-help: This element is about the idea of self-reliance; it is the sense of responsibility by community members to use their own effort and resources to initiate a development project

before requesting for assistance from other sources. The community must appreciate their indigenous resources, capability and learn to tap into the wealth within and not always depending on external aid. The external aid should not be made to replace what the local community can do.

Citizen Participation: This refers to the members of the community playing active roles in decision making and contributing to the development in whatever capacity possible for example, morally or participating in menial labour. This means the indigenous people should take part in the planning, execution, utilization and assessment of any project designed to improve the welfare of the people. This element made the people the ownership of the project.

Education organ: Community development here is viewed as an educational process that provides the community members information and skills that can be utilized for their development. Through interaction, new ideas and ways of doing things are introduced and new abilities for solving problems are brought to the fore. Hence, people in the community learn to modify to new ways of looking and doing things.

Local Leadership: Community development programs rest on good local leadership. The process of community development stimulates leadership among the people. Therefore, community members are able to take up leadership roles helping to coordinate and oversee the planning and execution of development programs in the community.

Personnel or Change Agents: Community development requires some change agents to work with community members as primary sources in the development process. The change agents must have understanding of the dynamics of human behaviour and be able to apply that knowledge to the improvement of human relations and human condition in the community (in AnaetoandAnaeto, 2010:75-76).

In order to achieve the desired goals as regards community development, the Directorate of Food, Roads and Rural Infrastructure (DFRRI, 1987) laid a planned objective in order to achieve community development. These objectives include the following:

A. To improve the quality of life and standard of living of majority of the people in the rural areas by;

- i. Substantially improving the quality, values and nutritional balance of their food intake.
- ii. Raising the quality of rural housing as well as the general living and working environment in the rural areas.
- iii. Improving the health conditions of the rural population.
- iv. Creating greater opportunities for employment and human development.
- v. Making it possible to have a progressively wider range and variety of goods and services to be produced and consumed by the rural people themselves as well as for exchange.

B. To use the enormous resources of the rural areas to lay a solid foundation for the security, socio-cultural, political, religious, spiritual and political growth and development of the nation.

C. To make rural areas more productive and less vulnerable to natural hazards, poverty and exploitation and to give them a naturally beneficial linkage with other parts of the national economy.

D. To ensure a deeply rooted and self-sustaining development process based on effectively mobilized mass participation.

Community development is not a day's job but multifarious and requires a holistic approach by all stakeholders. This is why the faith-based organization's activities are relevant

and will complement the efforts of the government at all levels. The report of the United States Department of Housing and Urban Development Report (2001) affirms that community development is difficult to do. It requires activities that are technologically complex which need to be sustained for a time in order to manifest meaningful impact on the community. That is why all stakeholders need to partner to aggressively pursue development projects.

Largely, this study focuses on community development in two communities: Refawa and Gamashina communities in Kano State. Justice, Development and Peace/Caritas' presence has been there in these communities as an organ of the Church. The study researches into the kind of relationship JDPC has built with these communities, analyses the role of JDPC's role in these communities and the communication approaches used to execute those development projects. Crucial to the research work is whether the communication approaches deployed have been successful or not, and how the study could suggest some communication approaches for maximum development impact on the communities.

2.8.1 Government in Community Development in Nigeria

It is the role of government to provide the enabling environment for its people to grow. By improving the quality of life of its citizenry, through quality education, good roads, electricity, health-care delivery etc., government is participating in development. Egbe (2009) captures four phases of community development that dates back to 1960s in Nigeria:

The 1st development plan (1962-1968) allocated a lot of funds with the objective of improving the living standard of the people, in the area of poverty reduction, transportation, communication, electricity, primary production, trade and industry. The 2nd National Development Plan, 1970-1974 prioritised its projects in agriculture, industry, transportation

and manpower development. Unfortunately, the plan further strengthened the dichotomy between the rural and urban sectors.

The first articulated guideline was achieved in the 3rd National Development Plan, 1975-1980 (Egbe, 2009). Its priority was to focus on raising productivity in agriculture, even distribution of income, the provision of basic social amenities such as water and electricity. It was in this plan that the National Youth Service Corps Scheme was established and also all doctors were asked to serve in the rural areas before being registered. Other developments were achieved through research from Badeku Project, by University of Ibadan, the Uboma Project in Oyo State, Ishoya Rural Development Project by the University of Ife and Guided Change Project by Institute of Agricultural Research of the Ahmadu Bello University Zaria and Rural Development Project of the University of Nigeria Nsukka. In launching the local government reforms in 1976, government emphasized the need for participation and mobilization of the people at the grassroots. The government hoped that through an effective local government system, the human and material resources of the country could be mobilized for local development.

The 4th National Development Plan, according to Egbe (2009) followed the path of the former ones. It did not significantly change the fortunes of the people, which was its aim. However, during this period, some of the development programmes were established like Directorate of Food, Roads and Rural Infrastructures (DFRRI), National Directorate of Employment (NDE) and so forth. They were meant to bring rural community development in Nigeria. It is sad that virtually all the development programmes of government did not yield the required results. One reason is poor communications between the government agencies and the rural communities.

Today, the country is creating the enabling environment for other organizations to function, as government alone cannot. Nigeria collaborates also with other governments, international organizations and non-governmental organizations. In rural community development, some of the agencies working with government include World Bank, NDP, the IMF, USAID and so forth.

Furthermore, the Millennium Development Goals (MDGS) attempted to address the issue of development, among the list is to eradicate poverty among UN member-nations of which Nigeria is one. Nigeria has stepped down MDGs policy framework by establishing the National Economic Empowerment and Development Strategy (NEEDS). In addition, the Nigerian state needs to do more in creating the enabling environment for collaborative efforts with other development agencies. The level of corruption and bureaucracies in government most times militate against the smooth relationship with other agencies.

2.8.2 Justice, Development and Peace/Caritas (JDPC): An Overview

In its document *Populorum Progressio* (Progress of Peoples, Paul VI, 1967, No. 1), the Catholic Church expresses its concern for the development of the individual person and indeed, the community thus:

The progressive development of peoples is an object of deep concern to the church. This is particularly true in the case of those people who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities of those who are consciously striving for fuller growth.

The Church has always upheld the Mission Statement of her founder. Her teachings derived from Jesus' option for the poor and downtrodden of the society have been crystallized over the years and are referred to as Catholic Social Teachings. Through these teachings, the Church plays her prophetic role of advocacy. In order to achieve this role, a Catholic Welfare

Commission was set up on 6th January 1967 by Pope Paul VI to attend to the issues of justice and peace. This commission for justice and peace became an organ through which the Church attends to issues of development, human rights, justice and peace.

It was the emphatic tone of the post-synodal Apostolic Exhortation “Ecclesia in Africa” of the Holy Father, Pope John Paul II (1995) that prompted a swift response from the Catholic Bishops Conference of Nigeria to establish a domestic commission that deals with the matters of justice, peace and development. It was because of this challenge that the Nigerian Catholic dioceses established local commissions of Justice, Development and Peace/Caritas (JDPC). The commission represents the ministry of service in the Catholic Church and aims at promoting human development without profit in a holistic approach with special focus on:

- a. Gender and women empowerment
- b. Conflict Resolution and alternative dispute resolution
- c. Human Right
- d. Legal Aids
- e. Research and Policy Advocacy
- f. Good Governance and democracy
- g. Relief/Disaster and emergence aid
- h. Training and Education for Development

In human development index, Nigeria is ranked number 136 out of 162 nations (Egwatui, 2002). Catholic Caritas Foundation of Nigeria (CaritasNigeria, 2013) was established therefore in September 2010, as a national body, to assist the efforts of government and other stakeholders in community development. It is a specialized national development agency with

a mandate for overall coordination of development programs embarked upon by various local commissions of JDPC for the Catholic dioceses in Nigeria.

Catholic Caritas Foundation of Nigeria (CaritasNigeria) acts as the umbrella organization that supports the different branches of its sister agencies nationwide. The Catholic Church in Nigeria has a total of 54 dioceses grouped into nine provinces, which cover the geographical span of Nigeria. Each diocese ideally operates the department of Justice, Development and Peace/Caritas (JDPC) that reports to the provincial level, which in turn works with the national CaritasNigeria with its Head Office in the Catholic Secretariat of Nigeria, Abuja. JDPC partners with relevant faith-based organizations, non-governmental organizations and government agencies to implement programmes in various communities on the basis of rights and needs. This is regardless of creed, race or nationality. JDPC engages in development activities namely, accessible good education, health-care delivery services, and humanitarian assistance to the poor, vulnerable and excluded persons and so on.

JDPC has continued to foster community development especially in rural communities. Simultaneously, through mission and pastoral care, the Church has included in her projects, services that promote the holistic development of the human person. In some cases, the Christian mission has been for many villages in the developing world, the pioneer and perhaps the only agent of development for many decades.

The mission of the Church is to emancipate the entire human person, body and soul. Writing on faith and human development, Salihu (2012) states that our faith as a Church must be seen to be authentic, meaning; it must be concrete and transformative of our situation. It needs to be seen to transform not only our personal lives but also the lives of our brothers and sisters who are caught up in the web of poverty. Challenging Catholics on the recently concluded Year of Faith, again Salihu (2012) commenting on the passage of St James 2:14-16

stated that to claim to have faith which does not manifest in good works is sterile, empty and useless. In his apostolic letter, Pope Benedict XVI (2010), states: faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Faith and charity each requires the other; in such a way that each allows the other to set out along its respective path.

It is in a bid to express the faith and make it more visible and concrete that the faith community is aggressive in its campaign to draw awareness, and to challenge every catholic to support the activities of development agencies like JDPC. Apart from supports from foreign partners, every Lenten season there is a campaign to contribute to the activities of JDPC. Salihu (2012) opines that JDPC's developmental activities are factored in the eight Millennium Development Goals of the United Nations Development Programme, which are; to eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality, reduce child mortality, improve maternal health, combat HIV/AIDS, ensure environmental sustainability, and to develop global partnership for development. It must be noted that despite all the efforts of the Church, there remains obstacles especially in its organizational structure that limits the growth and execution of development programmes. Power and authority concentrate at the centre and everyone receives orders from 'above' before an intervention is approved. Hence, this slows the process of implementation of development activities.

2.8.3 Theoretical Framework

The study centres on the activities of faith-based organizations in community development. As we have noted above, religion is embedded in the belief-systems and values of the people, which the modernization theory dismissed as irrelevant to the development of

the Third World. However, scholars in development work have embraced the alternative model of development because it recognizes the culture, belief-systems and values of the people.

This research is therefore anchored on the Social Mobilization model. According to Anaeto and Anaeto (2010), Social Mobilization can be defined as the enhancement of a community's capacity to undertake collective actions for its own betterment and development. This concept was first developed by United Nations International Children's Emergency Fund (UNICEF) to describe a comprehensive planning approach that emphasizes political coalition and building communication action (wikianswers.com).

Furthermore, Mehmood and Nargiza explain that Social Mobilization is the moment that creates a major thrust to solve problems by promoting participation of all possible sectors of civil society. Mobilization of local resources is a participatory process to raise awareness. It involves local institutions, leaders of communities and relevant stakeholders to organize for collective action towards community development (Anaeto and Anaeto, 2010).

Mehmood and Nargiza (2002) analysed a step-by-step phases of Social Mobilization model in the field. The scholars streamlined the theory into the following phases:

Knowledge and Rapport-Building

This is the first step in the Social Mobilization Model, where the field team interacts with the respective community leaders or authorities to secure their support and build rapport. Here, the authorities will pledge not only their moral support but also material assistance where possible.

At this step, collection of base-line information is done which helps the researcher to do a pilot study of the community to gather basic information regarding the community in the economic, cultural and social aspects. From their fieldwork, the authors affirmed that without

understanding the ground situation, it would be physically difficult, socially unacceptable and politically vulnerable to intervene in a community.

The first objective of this research work captures this step of the mobilization model as expounded by Mehmood and Nargiza; which is relationship. In order to articulate the essence of this model, the development agent should establish a relationship of some sort with the people in the community. It is on this basis that confidence is built and development work would be welcomed. The researcher in the field would question if JDPC has any kind of relationship whatsoever with the communities it is engaging in development activities and how such relationship is viewed by the people.

Familiarization Meeting

For a fruitful interaction with the community, the researcher needs to get those that the community trusts and holds in high esteem to serve as go-between. They live with the community hence; provide useful information on how the researcher would be successful. Such individuals should be invited for meetings by the researcher to familiarize with the project at hand so that they in turn will carry the results of the discussions to the people.

Training

The mobilizer should engage in training volunteers or social organizers in the community that are willing to participate in the project. Hence, a training workshop should be conducted. Issues like the need for the community to participate in the development process, why the project is necessary for the community, identifying other felt-needs of the community, quality of leadership and collective action should be discussed.

Another objective of the study is to examine the development initiatives of JDPC and its impact on the community. This stage in social mobilization reflects the objective of the study. The research questions ask what development initiatives have been implemented by

JDPC and its level of impact in the community. This will involve training and education of the people in the communities JDPC is working.

Rapport-Building Meetings

Here, the meetings will involve all the stakeholders, the researchers, volunteers, leaders of the community and members of the community themselves. Such meetings have to build rapport with the community. In such occasions, there will be sharing of information on the project and roles and responsibilities, benefits and authority etc. Misconceptions and rumours would be defused and questions are entertained from participants and answers are given in the best positive manner in order to win their trust and calm their fears.

This step in social mobilization is achievable with the right communication tools. This reflects the core objective of the study; the communication approaches that JDPC employs in development work. The study intends to find out from the field what communication approaches are deployed and make suggestions where possible, on other communication approaches that will enhance the development initiatives of JDPC.

According to the International Communication Enhancement Centre (ICEC) and Global Social Mobilization (1991), the following would need to interact and work together to achieve development goals:

- a. **Policy Makers:** These are legislators, decision makers and opinion leaders in the society. Advocacy is directed to these groups by the development practitioners to spur them to action. The idea is to build a consensus for all stakeholders for decision-making and execution of development programmes in the community.
- b. **Government Sector:** These are public officials, bureaucrats, technocrats and so forth that must be brought on board for policy formulation and implementation of

development programmes. This helps to bring government closer to the people at the grass roots.

- c. **Non-governmental Sector:** These are faith-based organizations, non-profit organizations, associations and institutions that exist for social and economic purposes. They need to be mobilized for development works in the communities.
- d. **Community Groups:** These include schools, churches, community leaders, mosques, and other grass roots groups existing in the community, that need to be mobilized for development project to be achieved.
- e. **Household and Individuals:** Individual involvement ultimately produces results. Hence, there is need for deliberate actions to inform and educate individuals in their households, so that they can participate in development programmes.

Social mobilization becomes imperative in strengthening the participation of rural poor in decision-making. Development programmes would have little or no impact if people do not participate. Social mobilization hence, ensures full participation the relevant groups in development programmes (Anaeto and Anaeto, 2010). Mobilization of the people in practice gives social guidance to harness their resources to make development programme successful and become self-reliant.

2.8.4 Principles of Social Mobilization

Anaeto and Anaeto, (2010) identifies five principles in social mobilization:

1. **Participation:** Social mobilization is a participatory process. It ensures that the beneficiaries of the development programmes become part of the planning; and contribute to the success of the development programme. If communities and

individuals become part of the process, they are able to eventually define and control their own development.

2. **Collaboration:** Social mobilization enables multi- sectional collaboration among stakeholders for any development programme. Government agents, donors and organizations at different levels are consistently involved at the different stages of the development programmes.
3. **Partnership:** This also forms part of the underlining principles of social mobilization. Partnership makes for shared recognition of the different groups for the implementation and success of the development programme. It could be partnership with NGOs, government ministries, communities and so forth.
4. **Equity:** All the different groups and interests should be represented in social mobilization. Development programmes achieved in social mobilization, must cut across gender, race, class, literacy, health status and so forth. In other words, no group should be excluded. Therefore, success of development programme will rest on the equality and full participation of all groups.
5. **Quality:** Another important principle is that social mobilization promotes quality outcome of any successful development programmes.

This model takes cognizance of the potentials of the people and believes that the people have the innate capacity in them to develop. They just require a push, someone to facilitate the process and they will own their development. Faith-based organizations must work to fit into this role because they have been involved in development initiatives that enrich the potentials of individuals and communities. Faith-based organizations have partnered with other non-governmental organizations and government agencies to carry out development programmes that empower the individuals and communities at large. The activities of faith-based

organizations therefore, have disproved the dominant paradigm's projection of religion as operating within the sphere of the spiritual; consequently, irrelevant to the material well being of the people. Social Mobilization Model therefore, is used to buttress the operational principles that guide the development activities of faith-based organizations like JDPC.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research methodology of the study. The researcher outlines the research design, instruments of data collection, and method of data analysis.

3.2 Research Design

According to Nworgu (1991), research design is a plan or blueprint that specifies how data relating to a given problem should be collected and analysed. To understand research design, an analogy from the field of architecture would explain better. When constructing a building there is no need ordering for materials or setting critical dates for completion of project stages until we know what sort of building is to be constructed. Kerlinger (1977, in Bello and Ajayi, 2000) describes research design as the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and control variance.

This research deployed qualitative approach. A qualitative research is like a story-telling process that is concerned with processes and not consequences. It is an analysis of data that is given in descriptive form. Qualitative research focuses on gathering of mainly verbal data rather than measurement. The aim of the qualitative research is to provide a complete detailed description of the research data gathered from the field and usually is exploratory in nature. This research method was used in this study for easy presentation of data. Most of the key informants for this research apart from the staff of JDPC are non-literates; meaning cannot read or write in English language. Therefore the qualitative research and the instruments were chosen to enable a successful fieldwork, presentation and analysis of data.

3.3 Instruments of Data Collection

A research instrument is a tool to collect data. An instrument is a tool designed to measure knowledge, skill, attitude and so forth. Bello and Ajayi (2000) advised that because of the importance of the process of instrumentation, in order to gather valuable and valid data, the tools of data collection must be carefully selected. This research employed a triangulation of instruments. These instruments helped to strengthen the study and helped to access sufficient data for the purpose of validity. Therefore, the researcher employed the Personal Interview, Personal Observation, and Focus Group Discussion. These instruments helped to collect relevant data to achieve the aim and objectives of the study.

3.3.1 Key Informant Interview

This is the process of engaging an individual at a time in a discussion for the purpose of retrieving relevant information about a phenomenon. Osuala (2001) sees it as a conversation carried out with the definite aim of obtaining certain information. It is designed to gather valid and reliable information through responses to a planned sequence of questions. The interview can be either structured or unstructured, depending on the extent to which the content and the procedures involved are prescribed and standardized in advance. Bello and Ajayi (2000) define interview as an evaluation process that involves at least two people (interviewer and interviewee) in a face-to-face oral discussion with the aim of obtaining information from the interview.

The unstructured (flexibility of questions) interview method was deployed in this study to allow a face-to-face discussion with members of the community that have experience with development activities of JDPC. Also, the unstructured interview was preferred so that both the interviewer and the interviewee were not limited but allowed freedom of expression and more follow-up questions arising from the interview. This facilitated the collection of in-depth

information that was relevant to the study. Apart from the members of the communities, the coordinator and project staffs of JDPC were part of the interviewees to help collate data on the activities of JDPC.

3.3.2 Personal Observation

For collection of data, Observation as an instrument was deployed in this study. An observational technique is a process whereby a researcher or group of people decide to watch and note the pattern of an event or an object of a given interest. Obioma et al (1987 cited in Jegede, 2008) note that observation is an intentional or explicit examination of a situation, thing or environment in order to ascertain facts. Observation can be unintentional or inexplicit, known or unknown, direct or indirect, scheduled or unscheduled.

The Personal Observation complemented the interview technique, as it enabled the researcher affirmed the result of the interview. JDPC is involved in development projects in various communities especially in Kano diocese. The Personal Observation instrument was a relevant and useful tool that verified and validated the data gathered through the Interview conducted.

Also, through Personal Observation of the communities and the development activities embarked upon by JDPC, the researcher validated the data gotten through Focus Group Discussion. Some of the things observed are the presence of community primary schools in both communities, health-care centre in both communities, although the one in Refawa is abandoned for years. The researcher also, observed irrigation farming going on and the pumping machines used to pump water from the water canal.

3.3.3 Focus Group Discussions (FGDs)

Focus Group Discussion (FGD), according to Wimmer and Dominick (2003), is a qualitative research strategy aimed at understanding the people's attitudes and behaviours. It

involves the interview of six to twelve people in a group who share certain characteristics, qualities or interests. These individuals could be streamlined based on age, gender language etc.

FGD as an instrument was used to gather information from members of Gamashina and Refawa communities. The researcher introduced topics and helped each member of the group to participate actively by guiding the discussions. There were six FGDs, three derived from each community. The groups were a mixture of women, men and youths and range between six to ten members. The discussions were woven around the activities of JDPC in the communities, the interventions carried out and the style of communication deployed by the organization.

3.4 Method of Data Analysis

According to Bello and Ajayi (2000), data analysis is the summary of the description and interpretation of the results of the subject under study. This study used the qualitative descriptive analysis to present the data collected in the field.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

4.1 Introduction

This chapter presents and analyses data collected from the field based on the objectives of the study with a discussion on the findings. The research is on the Community Development by Justice, Development and Peace/Caritas in Refawa and Gamashina Communities.

As stated in the previous chapter, JDPC is a Faith-based Organization that engages in rural community development with the aim of reducing the scourge of poverty, illiteracy and diseases. It also engages in promoting peace and security as well as empowering individuals for effective contribution to community development.

This study deployed three data collection instruments namely, Key Informant Interview (KII), Focus Group Discussion (FGD) and Observation. In view of this, the researcher conducted six Focus Group Discussions in Gamashina and Refawa communities with a total of fifty-two participants. Furthermore, the Observation enabled the researcher to have access to first-hand evidence of development interventions carried out by JDPC in Refawa and Gamashina communities.

4.2 Nature of Relationship between JDPC and the People of Refawa and Gamashina Communities

In principle, development practitioners try to establish a working relationship with communities based on trust and openness. This helps in breaking the barrier of suspicion and doubt making development practice less tedious. JDPC as a faith-based organization can boast of a long working relationship with Refawa and Gamashina communities that stretched many decades.

In a Key Informant Interview with the Project Coordinator of JDPC, Mark Asu-Obi, it was revealed that:

Relationship with rural communities is the backbone of our development interventions. You will discover that the less privileged are found in the community level because migration would have taken place by people trying to seek white collar jobs in the cities and then those that are challenged either by knowledge or some other social disadvantages are found at the rural area. And so if you really want to make impact, as it has to do with development, it should be at the community level (Interview with Mark Asu-Obi conducted on 15th September, 2015 by 4.05pm).

Furthermore, Dan Kwen, a volunteer with JDPC, in a Key Informant Interview, buttressed the point above by asserting that JDPC relates and carries out its activities more at the community; because the church structure trickles down from the parish level to the community level where the less privileged abound. According to him, through working with rural communities, JDPC is able to make meaningful impact on the lives of the less privileged in the communities.

However, how this relationship is perceived varies at different quarters. In a Key Informant Interview conducted with Reverend Sister Paulina Onwe, the Director of the health center in Gamashina community, she described the relationship that exists between JDPC and the people in Gamashina community as 'Messianic': a kind of relationship that is parasitic, where the people just sit down idly waiting for the 'Messiah' to solve their problems. According to her statement, they contribute little to the development of the community. This invariably means that JDPC contributes mainly in community development. She further revealed that the people in Refawa and Gamashina communities live with the wrong impression that JDPC should render services such as charity. This attitude by the people in these communities could have been learnt from the approach the early Irish missionaries applied when they first came to those communities. Those missionaries came and supplied most of the needs of the people without asking for their contributions. Hence, the people do not expect anything different now. This point was alluded to in FGD 2 conducted in

Gamashina community, where seven out of the ten discussants complained about the clinic charges levied on patients. Two of the participants said that they expected special discounts because of their status and the roles they have played in the community. In the same vein, FGD 1 conducted with the opinion leaders in Refawa community revealed that all the discussants lamented about the charges especially for cards and buying of drugs in the health centre. It was discovered that this complaint formed part of the reasons for patronizing the local chemist stores at the expense of the health centre. Also, in both FGDs conducted, participants kept making references to the “good old days” when those services were provided as charity.

Another aspect of the relationship was pointed out in a Key Informant Interview with Sylvester Asoh, who revealed that JDPC is a partner in community development. According to him, the relationship with JDPC has given the communities a platform to contribute their quota to community development especially through teamwork and mobilization. To corroborate the view expressed above, John Bulus from Refawa community pointed out in an interview that:

These communities have their limitations in terms of fund, the Faith-Based Organizations come to assist in providing funds to the community, not only funds, sometimes they hire labour, those who are skilled and can inculcate new ideas into the community. All stakeholders are partners in community development whether they are government, non-governmental or faith-based organizations. This means that each organization should cooperate with the other and contribute accordingly towards the development of the community. Primarily, development resides with the community but because they are limited and ill equipped, they need to partner with other stakeholders (Interview with John Bulus conducted on 17/3/2015 at Bompai, Kano).

Also, the project coordinator further reiterated the partnership relationship of JDPC with the communities when he noted in an interview that:

Community development is the collective responsibility of every segment of the society. Even the traditional institutions as found in the northern part of the country are not left out, but are always involved in community development. If community development must be enhanced, the federal, the state and the local government should

all play their roles as stakeholders. A synergy of the three tiers of government would bring about development especially at the grass-root level (Interview with Mr. Mark on 15th September, 2015 by 4:05pm).

According to MarkAsuo-Obi, all hands must be on deck, because community development is a herculean task that requires the inputs of all stakeholders. If government is interested, it needs to be physically represented. The same goes to the church, which needs to be pro-active and ready to be physically there. To achieve its developmental goals in rural communities, JDPC partners with various development practitioners within and outside the country. These partners include the youths, Community-based organizations, Non-governmental organizations, International Aid organizations and civil society organizations.

In FGD 2, conducted in Gamashina community, the group reaffirmed the partnership efforts of the community with JDPC in development interventions. Discussants stated that the community members are collaborators in community development. They gave instances where the community assisted in building schools, health-centre and church structures by providing labour, personnel and other resources within its reach while the organization (JDPC) provided the funds and the skilled labour necessary to execute the project. In this regard, an elder, Pius Danlami, from Gamashina community strengthened this position in a Key Informant Interview when he stated that:

In the past, the white man came when there was nothing. Gradually, he bought pieces of land and started laying foundation. The entire community assembled to assist to dig the foundation and that is how all the structures like the church, the clinic, the classrooms and later boreholes were eventually erected. There was participation from the community (Interview with elder Pius Danlami from Gamashina community on 12/3/2015).

Another aspect of this relationship between JDPC and the community is advocacy. Advocacy means speaking on behalf of the communities, representing the interest of the group. It also means facilitating and ensuring that community development needs are attended to. The

project coordinator revealed in a Key Informant Interview that JDPC goes into communities and through advocacy facilitates community development by advocating for interventions in a specific area from other stakeholders who are equipped to assist. JDPC therefore carries out advocacy on behalf of Refawa and Gamashina communities. This shows that there is need for JDPC to do more sensitization regarding its identity and role as a development partner. Allowing the people in those communities and its staff to have contrary perceptions regarding its identity and mission would not be to its interest.

4.3 Analysing the Role of JDPC in Refawa and Gamashina Communities

From the results of data collected through FGDs and Key Informant Interviews with various stakeholders and indeed, Personal Observation, the researcher discovered four major development initiatives by JDPC in these communities. They include: Health-care Intervention, Socio-economic Intervention, Welfare/Emergency Initiative and Intervention in Education.

4.3.1 Health-Care Intervention

There is the old saying that ‘health is wealth’. As such JDPC is conscious of this fact. It pays close attention to the health of the people in the communities. In Refawa and Gamashina communities there were indications that health centres were established to attend to the health issues of the communities. The project coordinator disclosed during an interview that JDPC believes in promoting primary health-care with the aim of building a healthy and productive rural labour force and reducing maternal and child mortality and in the long run increase general healthy living among members of the communities. He further stated that:

We also provide health services like immunization, treatment of minor ailments and counseling. We organize health seminars and training of community health workers who are to work at the grass root level to enlighten the people on simple hygiene, like

people knowing that they need to wash their hands before eating or after using the loo etc (Interview with Mark Asu-Obi on 15/09/2015 by 4:05pm).

In an interview with the health coordinator of JDPC in Gamashina community, Rev Sr Paulina Onwe, stated:

We carry out immunization for expectant mothers and children against polio and meningitis. Twice or thrice a week, our health workers travel miles to interior communities from the centre to deliver services. Although the patronage was low for various reasons, this was largely because they had rejected immunization earlier as a ploy to depopulate the communities. However, with government sensitization, some are beginning to respond positively to immunization (Interview with Rev Sr. Paulina Onwe on 3/5/2015 in Gamashina community).

In a FGD 1, conducted in Gamashina community, when discussing the meaning of development, all the participants concurred that the activities of the health centre indicate development in the community. One discussant, GarbaShehu, specifically said what the health centre is doing as described above, is another form of development. According to the group, the presence of the health centre has brought greater awareness on how to prevent and protect themselves from diseases and infections that hitherto, could cause death or make them spend so much money in the hospital.

Also, in a Key Informant Interview with Elisha Musa, the Head Master of Refawa community primary school, he asserted that:

Basic tips on hygiene are taught in the schools to the children. The school had to start teaching on hygiene to the pupils to reduce the level of infections and diseases among children and encourage cleanliness and neatness. To say that they don't bathe before coming to school is an understatement. They have no good clothes to wear and the ones they have, sometimes they use it for many days without washing them. However, with the little tips on hygiene and cleanliness, we are able to reduce the rate at which children die in the community (Interview with Elisha Musa, Head-Master of Refawa community school on 12th March, 2015 at 10:40am).

Focus Group Discussion 2 in Refawa community also supported the position above:

In the past our children moved around almost naked, exposing themselves to infections and diseases. However, with the coming of the health center, invariably development, those health tips have done tremendous help to improve on the general hygiene of our

children and the people and to reduce infant mortality (FGD 2 conducted in Refawa community on 18th March, 2015 by 5pm).

From the researcher's personal observation of development initiatives in the communities, it was discovered that the health centre has been in existence for many years without proper maintenance. Although, it was active in the past and used to give medical care, attention and general health counselling to the inhabitants of the community.

The health coordinator alluded to the challenges of the health centre thus:

The health centre handles vital areas ranging from treatment of minor ailments and diseases, taking deliveries, providing antenatal services, immunization services, accident and emergency cases, provision of mother and child care, family planning, prevention of infectious diseases etc. These services are given to everyone in the community irrespective of faith; Christian, Muslim, animist alike. The philosophy in operation is that every human being has dignity and should be accorded all the respect and not to be treated partially. Hence, everyone should access the health facility (Personal Interview conducted with Sr Paulina Onwe in Gamashina community on 3/5/15).

It was discovered that those patients with major cases are referred to the teaching hospital in the city. It is also pertinent to mention here that other people from nearby communities had also patronized and enjoyed medical services of the health centre over the years.

Furthermore, based on the researcher's personal observation of development initiatives and FGDs conducted with members of the community, it was discovered that the health centre in Refawa has been closed down while that of Gamashina community is operating on low patronage. Participants in FGD 4, conducted in Gamashina community, disclosed some of the major reasons for the low patronage in the community health-centre:

- i. High cost of health services.
- ii. Lack of trust on the health personnel: there is a growing suspicion among members of the community that the health personnel are exploiting the community.

- iii. Another reason is that, it is not community-driven: all those in charge are not members of the community. It is solely the church's affair. This is not entirely true as the researcher met an auxiliary nurse working in the health centre who is from the community.
- iv. Local drug shop: the local drug shop (chemist) is seen as an alternative; drugs are more affordable, cheaper and handy. Hence, the communities patronize the local chemists.
- v. Alternative medicine: many in the community still hold onto their cultural belief systems and use herbs to treat ailments and do not go to the clinic when they are sick.

Likewise, the FGD 3, conducted in Refawa community revealed similar situation. All the participants gave similar reasons why the community health centre was abandoned by the people and eventually closed down. Their reasons included:

- i. Local drug shops are available in the community and are cheaper.
- ii. The community wonders why they have to pay, because during the era of the white priests, drugs were not sold but given freely to the community.
- iii. It was not community driven.
- iv. Lack of resources to maintain the staff of the health centre, which was as a result of low patronage.
- v. Lack of foreign sponsorship: this is a major reason for the closure because in the past, foreign donors supported rural health centres especially in terms of drugs and staff salaries. Recently, that support had ceased and it has adversely affected the sustainability of the health centre.

Still on the issue of sustainability of intervention in Gamashina community, Sr Paulina further disclosed that:

The health centre is not self-sustaining because it cannot pay salaries and buy drugs. Those agencies supporting the centre in the past are no longer forthcoming. The church at times sends donations for the running of the health facility, which is not sufficient. If this situation continues coupled with the low patronage, the health services may not be sustainable (Interview with the Gamashina Health coordinator, Rev Sr Paulina conducted in Gamashina on 3/5/2015).

From the above, it is clear that Rev Sr Paulina's position regarding the health intervention in Gamashina community is negative and shows the uncertainty of the health project. This is because unlike the school where parents are willing to pay a fee to the school management, the community members seem to prefer the chemist where there are no consultations with the doctor so as to avoid extra expenses at the clinic. They only come to consult the health practitioner in the clinic when the situation is out of hand.

Health intervention, from the researcher's observation, is a vital and critical factor in rural community development. JDPC as an organization realizes this and is working on the community's basic hygiene like washing of hands before eating, washing of clothes, and taking regular bath of the children, environmental sanitation and periodic use of seminars to enlighten the people especially on deadly medical issues like HIV/AIDS as well as malaria/typhoid prevention.

4.3.2 Socio-Economic Intervention

In any community that JDPC carries out development intervention, there is the socio-economic perspective that cannot be ignored. It is important to note that, the economic source of the people in Refawa and Gamashina communities is agriculture. Men and women and even children are busy in the farms during the rainy season (June-August-September). In the case of Refawa community, during the dry season, most farmers venture into irrigation farming

because of the presence of Tiga dam, which supplies alternative source of water. As for Gamashina community, farmers go into trading during the dry season. JDPC has carried out economic intervention that would increase their yield of farming products and make people economically viable year round.

In a Key Informant Interview with Elder Thaddeus Bala from Refawa community, it was revealed that:

Fr. Walters (an Irish priest) supported our farmers by initiating and empowering us with water pumping machines for rural irrigation. This helped to give farmers jobs during the dry season, built capacity and increased our productivity. Many farmers including non-Christians also benefited from that project. That singular gesture left a mark on farmers who have continued to assist those of us who don't have the financial capacity to buy pumping machines (Interview with Elder Thaddeus Bala at Refawa Village on 12/3/2015 Translated from Hausa to English language by the researcher).

Eight out of the ten discussants who participated in FGD 3 conducted in Refawa community acknowledged the huge impact the development intervention on agriculture has created on farmers' productivity in the community. According to them, unlike in the past where farmers harvested few bags of grains, now one farmer can count hundreds of bags after harvest. This has made farming activity a very lucrative business because of the large turn-over at the end of the harvest season. The group pointed out that irrigation farming is the backbone of this economic boom. Farmers can now carry out farming activities both in the dry and raining seasons in Refawa community.

Also, attesting to the economic intervention of JDPC during a Key Informant Interview conducted in his office, the project coordinator further enumerated other programmes that the organization (JDPC) has conducted in various communities including Refawa and Gamashina communities with the view to empowering the people:

Other projects run by JDPC include SVH (Support to Vulnerable Households) project, which is supported by Department for International Development (DFID). This is an empowerment project to build people's capacity. This project does not rely on

attending to the needs of the people but their potentials are rather identified and their capacities are built upon to empower them. This is done through skill acquisition; farming with highbred seeds, distribution of fertilizers and also trainings are carried out on farmers to enable them become independent (Interview with Mr. Mark Asu-Obi on 15/09/2015 by 4:05pm).

According to Dan Kwen, a volunteer with JDPC and a development practitioner, another intervention that boosts economic growth among farmers in Refawa and Gamashina communities is the soil fertility test conducted by JDPC. He revealed in a Key Informant Interview that soil fertility test has been carried out in rural communities to enable farmers know the fertility of their soils and the appropriate seedling that can grow in such soils. In that manner, high yield and productivity are guaranteed at each season. This intervention was done with the support of Catholic Relief Services (CRS), a global non-profit organization, and has assisted farmers determine where to grow what farm produce since they are now aware of what soil-type favours certain type of seedling. In buttressing this point, the coordinator mentioned another economic intervention that benefited rural communities, also carried out by JDPC known as Emergency Rice Seedling Intervention:

This project was supported by United States Agency for International Development (USAID). Farmers were assembled and taught how to use an improved Rice Seedling. This, it is believed would economically empower many of the farmers in those communities. After expert advice and training, it is expected that there will be increased yield and farmers would be economically better off (Interview with Mr Mark Asu-Obi on 13/3/2015 by 10am).

In FGD 3 conducted in Gamashina community, some members of the group alluded to the social dimension of the agricultural sector when they disclosed thus:

Farming activity creates communion. The entire community assembles to assist in cultivating and weeding the farmland of a farmer on a particular day. The next day, we will be at another farmland. That is how all other development structures like the church, the clinic, the classrooms and later boreholes were eventually erected. Such communal works have a way of bringing us together to unite around a common purpose; this is apart from the pride we feel when projects are completed. In those days, when the white priest was around during aikingaiya he took care of the day's wages while the members of the community would bring food and water for those who

would be working (FGD conducted in Gamashina community with 12th March, 2015 translated from Hausa to English by the researcher).

4.3.3 Intervention in Rural Education

Another intervention by JDPC is in the field of knowledge. It is believed that knowledge empowers the community to take charge of their environment. Unfortunately, the level of illiteracy is high in rural communities. JDPC as an organization fights ignorance by initiating intervention in rural education.

In a Key Informant Interview with the JDPC coordinator, Mark Asu-Obi, it was gathered that:

As a thematic policy, JDPC has established many educational centres in rural communities, some are registered as nursery and primary schools while others are just community learning centres. Those communities that do not have such centres would usually send their children to come and learn in those communities that have educational learning facilities. The educational campaign by the Church has made communities more and more aware of the importance of education and some of the graduates from this project have become reference point to young children (Interview with Mark Asu-Obi in the JDPC office in Kano on Thursday 13th March, 2015).

In FGD 1 in Gamashina community, all the discussants testified to the above intervention in education. They acknowledged the efforts of ‘ekklisiya’ (referring to JDPC) in educating not just children but also adults in informal settings. Even when children had no means of attending schools, participants concurred that JDPC gave children the opportunity and they have become professionals in different fields today. Likewise in the FGD 3 that was conducted in Refawa community, the discussants corroborated this view. One of the discussants, BalaGero, narrated an experience to buttress how passionate the idea of educating children of the community has become:

An occasion came when the local government closed down the primary school, reason being that it was not registered with the State Primary School Board. Efforts to register it by the community were frustrated at certain quarters by external forces. Eventually the community stubbornly went ahead to reopen the community school. With the help of JDPC we got a lawyer who based his argument on the premise that our children as citizens have the right to go to school and to be educated. Hence, the primary school was run as a community school and we were never disturbed until it was formally

registered (FGD 3 conducted on the 18th March, 2015, Translated from Hausa to English language by the researcher).

Affirming JDPC's intervention in education, four out of the six participants of the FGD2 conducted with the opinion leaders in Refawa community strongly commended the unconventional form of education that has been established among adults of the community. During informal education, adults are taught to read and write in Hausa language. According to some of the discussants, this takes place especially during the dry seasons when farming activities are at the lowest levels and farmers are less busy. They counted the gains of such informal education to include; enabling them to do simple things like keeping records of business transaction. Also in such informal setting, moral education has greatly impacted positively on the children. According to the participants, children are taught respect, discipline, diligence, love for the other person, honesty and obedience. Some discussants observed that there has been increase in moral norms from children to parents. Now children have high regard and listen to their parents and elders.

In a Key Informant Interview with John Bulus, a member of the community and beneficiary of the rural education intervention from Refawa community:

Education intervention started more than 20 years and was called "Marian House Project". It is an education intervention whereby children from the rural communities are brought into the city after concluding their primary education to continue their education in the schools. This has been largely successful as many of us both young men and women are the fruits of this project and are doing very well in different fields of endeavour. We were given unique opportunities to mingle with children of other backgrounds and to learn in an environment different from our own. Hence, we acquired new values, outlook about life, new knowledge, new lifestyle, attitude and behaviour. This made us interact with other groups and in the process acquire new experiences, which helps tremendously in building our personality, character and our future (Interview conducted with John Bulus on 17th March, 2015).

Having seen what education can bring to rural communities, with many of their children and youths now graduates and professionals in different fields, more parents desire to spend

money unlike in the past, to ensure that their children attend those community schools in Refawa and Gamashina. The health coordinator in Gamashina community emphasized this during the interview:

Even though parents are asked to pay a token as school fees, there is hundred percent compliance and attendance by children of the community to the school. This is because the school offers the best education to the children of the community one can find around. Unfortunately, it is not the case with the health centre where people seem to prefer going to the chemist to buy drugs (even expired drugs) in order to avoid extra spending in the clinic despite efforts to give the best (Interview with Sr Paulina the health coordinator on 3/5/2015 in Gamashina community).

However, this intervention, in spite of its laudable achievements has its limitations. In the FGD3, conducted in Gamashina community, all the discussants identified and accepted that early marriage is a major factor that militates against girl-child education. Also, the group stated that discrimination and delay in admission into higher institution discourage the girl-child who may resign to marriage after years of waiting. Furthermore, the group was of the opinion that some parents feel that since the girl-child would ultimately end up in a man's house, it is not profitable spending to train the girl-child to higher institution. Likewise in the FGD 3, conducted in Refawa community, all the discussants acknowledged that education of the girl-child is a challenge to development. However, they are optimistic that more female graduates from the university in the community will serve as encouragement to younger girls.

Gender role is culturally a sensitive issue and care must be taken to educate the parents on the need to realize that the role of the girl-child does not end in the kitchen or in matrimonial home producing babies. JDPC would need to work with all stakeholders; religious leaders, opinion leaders, leaders of the community, teachers and parents, to sensitize the community on girl-child education.

4.3.4 Welfare and Emergency Aid

This intervention involves the supply of basic humanitarian needs to the people in times of emergency. These needs include clothing, food, water, temporary shelter etc. JDPC as an organization has not only sent aid to these communities but to other parts of the state during disasters like flood, fire, violence and drought. In a Key Informant Interview with the JDPC coordinator, Mark Asu-Obi:

JDPC gave relief materials to victims of flood in Yakasawa and Refawa communities in 2014 and victims of post election violence in 2011. In rural communities, JDPC is known for its welfare and humanitarian gestures (Interview conducted with Mark on 3rd March, 2015).

Attesting to the point made above, the project accountant of JDPC, Sylvester Asoh, in a Key Informant Interview revealed that visits to rural communities are organized from time to time for the distribution of welfare packages like provisions, foodstuffs and clothing. According to him, other welfare and emergency interventions by JDPC to rural communities include Peace building initiative, community policing, intervention on child exploitation, rendering immediate assistance to victims of natural disasters such as flooding, victims of insurgences and ethno-religious crisis.

In FGD 2 conducted in Gamashina community, all the discussants also corroborated the point thus:

Some group of people came recently from the town to visit us. And they brought various things and distributed to us. Our people are very happy that there are people that care about our welfare and we thank them. Some of us were given rice some of us got bathing soap and also clothes for our children. Some of these things we don't see often or don't have money to buy them to use. We are really happy they came (FGD 2 conducted in Gamashina community on 18th March, 2015 translated from Hausa to English language by the researcher).

In the interview with the staff of JDPC, Sylvester Asoh, pointed out that the welfare programme should not be seen as an end in itself but a means to an end. According to him, the

end is to empower the rural communities. The welfare packages also helped to win the trust of the communities and the organization used the platform for other development interventions.

He further stated that:

Emergency response to disasters, water and sanitation are some of the initiatives that make up the Welfare package. The mandate of JDPC is to empower the less-privileged, meet their basic needs and help them become full actors of their own destinies (Interview with Sylvester Asoh conducted on 3/5/2015).

From the researcher's personal observation, apart from development initiatives like: Legal services for marginalized persons, peace building, conflict management, security and governance, capacity training and election monitoring, JDPC engages in charity. However, the researcher notes that those acts of charity tend to create passivity on the part of the receiver. Instead of empowering the community, it tends to weaken the abilities of the people to maximize their potentials. Granted, charity is a virtue in most religions, JDPC must be seen to go beyond that to build capacity by teaching the people how to fish and not to provide the people with fish.

4.4 Communication Approaches Deployed by JDPC

Communication may be said to be the reason for the success or otherwise in any development intervention by JDPC. Because it is the channel through which all the ideas of the organization are passed to the communities. And JDPC employs various communication approaches in the field to achieve its goals.

In a Key Informant Interview, the JDPC coordinator Mark Asu-Obi expressed their satisfactions with the new media as a communication tool thus:

New technology is fast driving the industry, with social media, communication has become easier that even when we want to convey a town hall meeting now, with an SMS, we will already have a crowd; we don't need to write a letter or post a letter. To make contact with our target community, we don't have to send anyone, a phone call will do and members of the community will assemble. We use e-mail largely to

communicate with our funders and sponsors (Interview with Mark Asu-Obi, the project coordinator of JDPC on 13/3/2015).

Dan Kwen also corroborated the above point in a Key Informant interview that JDPC uses conventional media in communicating development initiatives to rural communities.

According to him:

Both still and motion pictures are employed by JDPC. Other communication tools are distribution of fliers, erection of billboards, and media publications. These are particularly deployed especially when we are conducting seminars or training or mere visit to the local community. These help to communicate our message far and wide into the community apart from what we are going to tell them (Interview with Mr. Dan Kwen conducted on 27th October, 2015).

According to him, JDPC employs the use of images because they are powerful visual aid for the understanding of both the literate and non-literate. Apart from the pictures, the words that accompany those images are written in indigenous language of the people. Furthermore, JDPC embraces and uses these communication tools because they are easily accessible, readable and understandable by the target communities. Another reason for their usage is predicated on their being self-explanatory and that message can be passed to the targeted audience easily. However, what Dan Kwen did not take note of is the massive number of people that are not literate in these communities. His assumption is based on the fact that some members of the community can read and write in their local language (Hausa). Communication plays a key role in the implementation of development interventions. Hence, the success of any development project is largely determined by the appropriateness or otherwise of the communication tools deployed during the implementation of the project.

From the foregoing, the media is a widely deployed form of communication by JDPC in carrying out development initiatives. This includes the print and electronic media such as radio, television, newsletter, posters, handbill etc. According to the project director of JDPC, Mark Asu-Obi, radio programmes are designed to disseminate messages of development

interventions to the public especially the target audience. 'Hausa' which is the indigenous language is usually used during such radio programmes. Furthermore, he stated that:

The agency employs at other times 'Pidgin' English to reach massive area of people. Phone-in programs are arranged on such occasions to enable feedback from the people to ask questions and contribute to the interventions that JDPC is doing in rural communities. Nowadays, the new media is taking central stage as a communication tool especially among staff of JDPC. Face booking, emails, texting etc are used as mediums of communication from donors to agency and back; also, from the agency to the target communities (Interview with Mark Asu-Obi on 13th March, 2015).

However, in a Key Informant Interview, John Bulus expressed the following concerns:

Mass media like the radio is doing an excellent job in communicating message to the people especially those in the city. As for my people in the rural communities, they rarely have time to listen to the radio. Most of them are farmers and early in the morning they are off to the farms and don't come back until in the evening. No doubt some carry along with them their transistor radios, but most of them are cut off. Another factor to consider is the timing of the program. If they are the target audience, such programs should be aired when they are back home from the farms. (Interview with John Bulus conducted on the 9th September 2015).

John Bulus, a beneficiary of "Marian Project" in Refawa community also wonders how many of his people have the time to listen to the radio programmes. That wild assumption that every farmer owns a radio and therefore listens to the phone-in programme is fallacious. For example, the researcher also wonders how many people own mobile phones in these rural communities and can send or read a text message. Nonetheless, apart from using the conventional media to serve the purpose of the organization, JDPC uses other indigenous communication approaches. The JDPC project director disclosed this position in the interview thus:

In communities where we had interventions, their communication approaches were very effective. We use their town criers, local language and their interpreters. For instance when we implemented the Emergency Rice Initiative Project, at the time we needed to educate farmers on how to use voucher to access seeds and fertilizers, we made use of the town criers and interpreters (Interview conducted on the 13/3/2015).

According to him, there are numerous traditional channels of communication that JDPC deploys in development intervention. Some of them are: Local Language (Hausa), Town Crier, ‘Taro’ (assembly) and Local Interpreters. These are used by the agency to communicate development initiatives and maintain contacts with communities where those projects are located. The interpreters assist in translating messages into the indigenous language, which is Hausa, for better understanding by the people. This is because most staff of JDPC are not fluent in the local language (Hausa). Hence, having an interpreter becomes pertinent. Town criers in rural communities are masters of their jobs and are tools in the hands of the leaders to communicate information to the people when the need arises. The agency also finds Town Criers important in communicating vital information to the community.

However, John Bulus during the interview noted that:

There are other indigenous communication approaches that are found in our communities. They include; ‘waasankwaikwayo’ (drama), traditional songs, ‘tasunniya’ (story-telling) etc. These are used as part of entertainment during festive periods like Christmas and New Year celebrations. These are special holidays when the village is filled with people from the city and students on holidays. The youths of the community usually stage dramas to entertain the people and also for moral education. This is the time you see boys and girls, men and women, young and old come out under the moon light to watch, listen and cheer the best dancers or actors or story-tellers of the community. Such periods are memorable and people long for them. JDPC unfortunately does not explore the use of those local communication channels to drive the development process (Interview with John Bulus in Refawa community conducted on the 9/9/2015).

All the participants in FGD 3 conducted with elders in Refawa community affirmed that youths are the architect of most alternative media in the community. Usually, youths of different age groups participate in various activities to entertain the assembled group. Such alternative media are theatrical and attractive. It appeals to both the young and the old. Adults used such periods to relax while the young ones entertain themselves and have fun.

Elesha Musa, the headmaster of the Refawa community school, during a Key Informant Interview, acknowledged another communication tool called ‘Announcement’.

According to him;

Announcement is a communication channel that JDPC used. This is carried out among those who go to church but it has its limitations, because it attends to a particular section of the community and not everyone in the community. Some may term it “discriminatory” because it focuses on a particular faith-adherent. There are Muslims in Refawa community and even those who are traditional worshippers as such this approach may not accommodate them (Interview with Elesha Musa in Refawa community on 12th March, 2015 translated from Hausa to English language).

Furthermore, in FGD 3 in Refawa community, participants agreed with the above position that such moments of announcements are important moments, as they at times become periods of interactions. This forum allows people to ask questions regarding community projects and other issues that concern the wellbeing of the people. Such conversations eventually lead to answers and solutions to problems in the community.

Another communication approach identified is dialogue. Seven out of the ten participants during a FGD 1 in Gamashina community, emphasized the place of dialogue as an approach used by JDPC. According to most of the discussants in the group, when there is an intervention, JDPC meets with opinion leaders of the community. The opinion leaders then invite the leaders of family clans in the community for a meeting. The two leaderships meet with the team from JDPC to share ideas about the intervention and how best to achieve the development initiative. The clan leaders go back to their households and disseminate the information and what is expected of each individual clan in the community. John Bulus, in an interview, also corroborates what the participants revealed thus:

The family delegates to the meeting in the community usually have authority of representation. Whatever they say on behalf of the family is accepted as law. Sometimes they are usually the first sons of the family or if it’s a group of families, the eldest man in the clan, the entire household respects their decisions. Other times, they come back to consult the members of the family. However, they are the first point of

contact that represents the clans in whatever conversation for the well-being of the community (Interview with John Bulus conducted on 17/03/2015 in Bompai, Kano).

All the discussants in FGD3 conducted in Refawa community largely supported the point above by identifying dialogue as a communication channel used by JDPC. According to them, dialogue usually takes place between the household heads and opinion makers. Through this means it is easy to get to the rest of the members of the clan. Messages are communicated to them and they in turn communicate to other members of the different clans. However, John Bulus observed that such project proposals must have been decided on at the JDPC office in the city. They just bring it to the opinion leaders to discuss it as a development intervention. Consequently, such conversation results in constituting committees made-up of community members for different development initiatives with an aim to help supervise the development intervention on behalf of the entire community. Hence, it is typical to hear of Hospital committee, Education committee, Farmers' committee and so forth. These committees serve as the eye of the community to monitor the implementation of decisions agreed on in such meetings and to evaluate the modus operandi of the project and report to the larger community.

Speaking for FGD 3 in Refawa community, BalaGero acknowledged the fact that JDPC used education materials like fliers and pamphlets during campaigns to disseminate development messages prior to the commencement of a project. Usually, the information is printed in the local language of the people for easy understanding. JDPC uses posters, t-shirts and face caps for promotions and campaigns to create awareness and sensitize the communities before execution of development project.

4.5 Other Communication Approaches for Greater Impact

Having looked at the strengths and weaknesses of the communication tools that JDPC employed to communicate development initiatives in Refawa and Gamashina communities, the researcher is canvassing for the following communication approaches: a) Community Theatre b) Entertainment-Education c) Participatory Learning and Action. If deployed, they will maximize the impact of JDPC's development activities in those communities.

4.5.1 Community Theatre

Theatre, according to Anaeto and Anaeto (2010), is the depicting of life issues by people acting different roles. It is a traditional, endogenous communication technique that can be used to communicate development-oriented messages. This is because it picks on the culture of the people and builds on it; using the channels they are familiar with. Salawu (2007, in Anaeto and Anaeto, 2010:136), states that theatre is a viable tool because, it

...builds on the skills the people already have. The people/actors develop the themes by themselves, form songs and dances and create scenario. This makes it participatory, as the people are involved in discussion and actions on their problems rather than accepting solutions from outsiders.

Community theatre involves the community in the processes of playmaking, and presentation leading to performances in which the performers as well as the audience recognize themselves. Community theatre can be used to comment on social problems, interrogate, and examine economic problems. It could be used to correct misconceived ideas about health, science, religious matters and general education. Community theatre educates people through the process of participation, thus making them grasp the reasons for their material conditions. Theatre in the traditional local community comes with dance and music. These forms of communication are part and parcel of the people, hence, according to Ranganath (1980), is credible sources of information.

Justice, Development and Peace/Caritas (JDPC) will find participatory theatre handy in communicating messages of their development work. Refawa and Gamashina communities are familiar with traditional drama (wasankwaikwayo); therefore it would not be difficult for JDPC to deploy this communication approach in those communities since in almost all communities, arts play an important role in the life of the community. Epskamp (2006) opines that the influence of arts in a community is evident in the design of the clothes the people wear, the buildings in which they live and work, and many of the objects they use every day. Their arts are important to the expression of the life and culture of community and contribute to the transmission of values and ideas from generation to generation. Perhaps, because of its religious roots, JDPC may deliberately be avoiding the cultures of the people. But even Jesus Christ used some of the cultural norms of the people of his day in his parables. Consequently, the use of endogenous materials by JDPC may help Christianize their culture.

Community theatre has been used in Kenya in 1995 in a project to raise awareness in sanitation, hygiene and preventive health care in the use of pit-latrines. It is a 15 minutes play where the male actors played female role and encoded their messages in songs, dance, music and dialogue. The actors interacted with the audience and created moments in which members of the audience would react to correct an incorrect hygienic behaviours. Therefore, if JDPC puts this communication approach into use, it will enhance its development work and will ensure more participation because the community would identify with theatre. For example, JDPC could employ community theatre and let the locals perform on the importance of health clinic in the community and why it would be at the expense of the community to allow the clinic to close up.

4.5.2 Entertainment-Education (Edutainment)

Entertainment-Education is a development communication tool that gained acceptance in development scholarship, according to Singhal and Rogers (1999), few decades ago. Its popularity may be because of the flourishing entertainment industry. Scholars have offered various ways of presenting this communication approach. Some have referred to it as “enter-education” or “edutainment” or “infotainment”. Whichever is used, according to Yahaya (2008), the idea is the same; to combine education and entertainment to achieve development communication and social change. Singhal (1990) quoted in Yahaya (2008) defines entertainment as a performance or spectacle that captures the interests or attention of individuals, giving them pleasure and amusement. Education on the other hand includes the formal and non-formal, classroom and distanced education, individual awareness and public consciousness. Education is either the formal or informal programme of instruction and training that has the potential of developing an individual’s skill to achieve a particular goal by boosting his or her mental, moral or physical power. Yahaya (2008:63) summarizes the definition thus:

Entertainment-Education, therefore, is the process of purposely designing and implementing a media both to entertain and educate in order to increase audience knowledge about an educational issue, create favourable attitude and change overt behaviour.

Entertainment or Education is not alien to traditional African culture because dancing and playing of drums to traditional songs are regular occurrences in rural communities. Consequently, bringing the two channels of communication together would create extraordinary impact on the community. So much so that, the people are not only entertained but also educated regarding particular issues in the community.

An example of Entertainment-Education carried out is the Integrated Multimedia Campaign for HIV/AIDS Awareness and Sexuality Information, Education and

Communication (SIEC) conducted in Bida Emirate Council of Niger State, Nigeria funded by MacArthur Foundation in 1998. The project made use of various (multimedia) media like print, electronics, entertainment and interpersonal communication because of the target audience, which was made up of youths, farmers, professionals etc. At this point, 8,000 posters were distributed, 10,000 handbills and 3,000 stickers were given to a population of 50,000. Other media channels included 2,000 audiotapes; television jingles, drama and folk music performers were held by the reigning music artistes and comedians. The result was tremendous; awareness of HIV/AIDS pandemic rose to 100% as against 83.3% and about 85% could state the methods of birth control and 91.6% indicated sex and blood transfusion as means of HIV/AIDS transmission. This was against 12% that were aware of the means of transmission before the project.

However, it was discovered in the course of the interviews and FGDs that JDPC has not explored the potentials in edutainment in both communities. More youths, both in the rural and urban areas are driven by the passion for both local and modern forms of entertainment. JDPC can take advantage of this to drive its development work. Projects on empowerment, education, and hygiene could be integrated into songs, dances and drums for the people to learn. While it entertains, it will also educate or communicate the desired messages to the community.

4.5.3 Participatory Learning and Action

Participatory Learning and Action is a process by which people participate to learn and act on what is learnt. Okwori (2013) defines Participatory Learning and Action as a way to help people to participate together in learning and then act on that learning. Participatory learning and Action has been described as a family of approaches, behaviours and methods for

enabling people to do their own appraisal, analysis and planning, take their own action, and do their own monitoring and evaluation (Chambers: 2002).

It is obvious that when people are involved in planning their development, they learn from it and they are able to take appropriate action that will improve their situations. This approach is another significant tool in communicating development to the people. Here, the people identify the steps to take after they have been exposed to the predicament through the learning process. This leads to empowerment and better appreciation of the latent potentials in the people. In this case, the development worker remains a facilitator and allows the people to learn together and identify the issues. After identifying the situation, they resolve to take action. This is equally sustainable because the same people who took action will ensure that they monitor and evaluate until the situation (ill) is eradicated or the development initiative is successful.

Peregrina (2003) shared his experience when he used PLA in an agricultural project with farmers in a community in the Philippines. Farmers used PLA to set their own plant breeding objectives, secure the parent materials for crop selection, ensure monitoring and evaluating crop responses, pest and disease environment and more. The result is farmers are empowered to take charge of their job after learning the modern farming technologies.

JDPC can also adopt this approach in carrying out its development work. If they facilitate and allow the people to learn together the ills in the community, the people can then voluntarily take the decision on what to do using the various techniques they have learnt. And since it is their decision and they know they need to eliminate that ill, they shall ensure through monitoring and evaluation, that the objective of the project is achieved. If JDPC could deploy Participatory Learning and Action, it will be a veritable communication approach in their development work.

Community Theatre, Entertainment-Education, Participatory Learning and Action; these have been tested and proven in development practice in other communities as earlier shown. They are also tools in mobilization of people for optimum participation. This is in line with our theoretical framework on which the study is anchored; social mobilization states that communities should be mobilized to undertake collective development project for its own betterment (Anaeto and Anaeto: 2010). All the communication approaches identified above are geared towards mobilizing the people to own their development by using their endogenous resources to collectively identify their challenges in order to take appropriate steps or actions to find solutions to their problems. In that way, the people will participate from the beginning of identification of the problem, planning, through implementation and evaluation of the solution. The researcher is confident that this will guarantee sustainability and ownership of development projects. Onibokun and Faniran (1995) listed five elements of community development namely initiative, felt-need, citizenship participation, education, leadership and self-help. These elements can be encouraged if participation is made the core of development practice. There is no doubt these communication approaches would promote these elements in communities if they are deployed by JDPC in its development work.

4.6 Discussion of Findings

Having presented and analyzed the data from the fieldwork, using basic instruments of data collection, the researcher now discusses the findings from the field. This discussion is going to be guided by the research objectives of the study and the researcher shall make references to the anchored theory of social mobilization and related literatures that have been reviewed.

In line with the first objective, the study discovered that there has been a working relationship between JDPC and Refawa and Gamashina communities. This relationship has spanned many years and all the development interventions were based on this relationship. Furthermore, the study found out that there are varied perceptions of the nature of relationship. This is because of the way different people understand the reasons for these interventions. While some members of the communities view JDPC as 'Ekklisiya' (i.e. the church) and consequently, its development efforts as charity, the staff see JDPC as a stakeholder in development practice. A third understanding of this relationship is that some others see JDPC as an advocate for the community. The collaborative and advocacy perceptions of the relationship have benefited the communities in mobilizing the people to implement development interventions. This is in line with the social mobilization model. Mehmood and Nargiza (2002) divided social mobilization into four phases: knowledge and rapport building, familiarization, training and rapport building meetings. Social mobilization model propounds that the people are mobilized to enhance their capacity for collective work to better their lives. JDPC begins by having a first contact with them to establish a relationship. This contact is further stretched into conducting meetings with opinion leaders and heads of clans to involve them in the decision process. This first contact culminates in mobilizing the people to implement development work after a decision is arrived at what development initiative to execute.

However, our findings have shown that JDPC does not allow the community to initiate development interventions based on their felt needs. Most development interventions would have been decided in the city before the organization made contact with the community. This tends to favour top-down approach and reduces the full participation of the communities. Furthermore, this mode of operation by JDPC encourages some members of the communities

to see them as ‘Messiahs,’ and that the members of the communities do not need to own their development. It is as if the organization has the moral obligation to provide development interventions to those communities. Also, because JDPC is from a religious body, the feeling among some members of the communities is that such interventions are Christian gestures of charity. On the contrary, if the community does not own their development it may not be sustained. As Mefalopulos (2008) had pointed out, participation of the people is fundamental to the sustainability of the development project. This is also in line with the submission of Enwefah (2007) who said that any intervention with the goal to achieve real and sustainable improvement in the living conditions of the people is doomed to fail unless those to whom it is targeted are actively involved in the process. When development initiatives are generated from the communities, these give the people power over their problems. Consequently, mobilization of the people is easy when a healthy working relationship is established.

From the findings of the study, this working relationship existing between JDPC and the communities has led to community development in the aspect of education, economy, health and others. Although the church’s mission is the salvation of souls, JDPC has made community development its mission. This is in line with the words of Pope Paul VI (1967) when he stated in his Encyclical that the progressive development of peoples is an object of deep interest and concern to the church. These development interventions in Refawa and Gamashina communities have shown that religion has something to offer in the development of peoples. Faith-based organizations like their counterparts, non-governmental organizations (NGOs), seem to be driven by the same goal, which is, to better the lives of the people especially living in rural communities. According to Omofomwan and Odia (2009), NGOs’ goal is to work with government organs and other non-profit-making organizations to deliver social services to improve the well being of the community. As the findings have shown,

JDPC has attempted to improve on the lives of the people in Refawa and Gamashina communities.

The findings on development initiatives by JDPC satisfied the second objective by highlighting JDPC's interventions in Refawa and Gamashina communities. However, the sustainability of some of the interventions is a challenge. The Refawa health centre that was closed down is a clear example or would farmers be getting new pumping machines in the future? It may be correct to say that the ingredients of community participation and ownership are missing in some of the development initiatives. That explains why the people seem not involved regarding interventions like the health centre in the communities. From the findings, JDPC's development works in Refawa and Gamashina communities are categorized into four for easy analysis namely, health, education, socio-economic and welfare/emergency interventions. This is in tandem with the thoughts expressed by Osoba (2009) when he described community development as multifaceted. This explains why JDPC is doing different interventions in the communities, more so, because development is about the entire human person and JDPC is trying to approach development issues from all dimensions of the human person. Both communities have benefited from interventions in education as they both have community primary schools for children. Adult literacy classes are also organized during the dry season when farming activities are low. The findings exposed the girl-child education challenge that most development practitioners face in some communities in the northern part of the country. This is because the culture here limits the role of the female gender. Hence, most people in Refawa and Gamashina communities are torn between training their daughters and respecting their culture. JDPC has also helped farmers to purchase pumping machines, organized seminars and training on improved seedlings to improve the agricultural yields of farmers. The findings show that farmers need more training on how to market their farm

produce and manage their finances because despite farming job round the year, not much savings is left to show for it. There are also healthcare facilities in both communities that can be attributed to JDPC. Sahal et al (1975 in Jegede, 2010), likewise, enumerated the different aspects of community development namely: physical, economic, social and health development. These are part of the development initiatives embarked upon by JDPC in Refawa and Gamashina communities. According to the Directorate for Food, Roads and Rural Infrastructure, this is first of the objectives of community development by any development practitioner. John Bulus had in an interview captured the sentiments of his people when he said the communities are ever grateful to JDPC. However, development work is a massive field and JDPC cannot do all these interventions thoroughly alone. A lot remains to be done in Refawa and Gamashina communities in the areas of good drinking water, balanced diet, hygiene, infant and child mortality and many others.

The third objective examined the communication approaches used by JDPC. The findings revealed that JDPC uses conventional and new media like radio, text messages, fliers, posters and so on, in its development efforts in Refawa and Gamashina communities. Other communication channels like announcements, meetings, dialogue, language, serve to disseminate development messages to the people. According to Scamickal (2006), this is what development communication is all about, meaning, the use of communication and information like telephone, radio, television, Internet or group media as a veritable tool in development practice. Nora Quebral (2002) confirmed the effectiveness of these communication channels when she stated that they help in the speedy transformation of a country and its peoples from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential.

This finding shows that in spite of the limitations of the conventional media, it is still useful and relevant in achieving results in development practice. However, both the conventional and new media would require users to be literate to maximize its uses. For example, the mobile phone is simple for making and receiving calls but it gets complicated when you have to put it to its full use. In that case the individual operator needs to be trained. Secondly, the resources to continue to recharge the phone with airtime and data for Internet use and other social media platforms may be challenging for an average person in the community. This means other communication approaches must be sought that will encourage participation because for Mefalopulos (2008), participation is linked to communication. Hence, JDPC's success in development intervention would largely hinge on the kind of communication approaches it deploys. Another limitation is found in the use of announcement in Christian gathering, which would naturally exclude those of other faiths since they do not attend such gatherings. The findings have identified other indigenous communication approaches like 'Tasunniya', 'wassankwaikwayo', 'koroso' dance that are inclusive and participatory. These would be easily identified by the people in the communities and would enhance mass involvement. Other communication approaches enumerated by the study include; Community theatre, Participatory learning and Action, Edutainment. These encourage participation and involvement of the people in designing interventions for community development.

4.7Key Findings

Based on the data generated from the field, using the instruments of Focus Group Discussions, Key Informant Interview and Personal Observation, in order to achieve the four objectives of the study, the following key findings emerged:

- i. There are varied perceptions of the nature of relationship between JDPC and the people in Refawa and Gamashina communities. While some perceive the relationship as parasitic, some emphasize the collaborative and advocacy aspects of the relationship.
- ii. JDPC as a faith-based organization is involved in community development in Refawa and Gamashina communities. These development initiatives are in different aspects namely, health, education, socio-economic and welfare/emergency.
- iii. JDPC deploys both conventional and new media as communication tools in carrying out its development interventions in Refawa and Gamashina communities. JDPC has not significantly explored the use of endogenous communication tools available in those communities.
- iv. In order to enhance JDPC's community development work in Refawa and Gamashina communities, other communication approaches like community theatre, PLA, Entertainment-Education are proffered by the study.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter contains the summary of the work, conclusion and recommendations that would tackle the limitations identified in the study.

5.2 Summary

This research has attempted a study on the role faith-based organizations play in community development. Specially, the study dwelt on the development initiatives embarked upon by Justice, Development and Peace/Caritas (JDPC), an organ of the Catholic Church, in Refawa and Gamashina communities in Kano state. This study is pertinent due to the bad image religion has received among some scholars in the course of history. JDPC carry out these development interventions in the communities through basic communication tools, which the study has identified.

The qualitative research method was used to carry out the study. The chapter one dealt with the background of the study that captured how the modernization theory emerged and how it was thought to be the ‘problem-solver’ of all the development issues in the Third World. However, it failed to deliver the desired results after nearly four decades of experimentation with the dominant paradigm. While the alternative model is being proposed, some scholars give reasons why it failed and among many of the reasons, is the fact of religion being the opium of the people. The ideas of scholars like Karl Marx and Max Weber cast religion in a bad light as a militating factor in the wheel of development. According to this line of thinking, until religion is expunged from the affairs of men, it will continue to slow the progress of peoples and societies, as an antithesis of science and technology. However, with

the alternative model that emphasizes the cultures and belief systems of the people, religion and religious institutions are involved in the development project. This study is one of those attempts to shed light on the positive role religious organs are playing in the field of development. Under-development and poverty is the lot of many rural communities in Nigeria as a third world country. This study showed what many faith-based organizations like JDPC are doing to bring development interventions to peoples in Refawa and Gamashina communities.

Chapter two contained the literature review and the theoretical framework. The study undertook a scholarly journey into literature that dealt with the subject matter of development, modernization paradigm, alternative model, communication, community development, government in community development, non-governmental organization, FBOs etc. This concluded with the social mobilization model as the theoretical framework to base the work.

Chapter three looked at the instruments that were used in the field to gather data. Instruments like Interview, Focus Group Discussion and Personal Observation were deployed in the field. Data were collected from respondents in both Refawa and Gamashina communities, which are the sample population. Six FGBs were conducted and seven interviews with key informants were carried out.

In chapter four, the researcher presented the findings of the study, analyzed them in a descriptive form with photos and discussed them. The results are namely: (1) there are various perceptions of the relationship between JDPC and Refawa and Gamashina communities. (2) JDPC is engaged in development interventions in Refawa and Gamashina communities in the areas of education, health care, socio-economic initiative and so forth to positively impact the lives of the people. (3) JDPC deploys communication tools like radio programmes; posters and announcement in its development work in Refawa and Gamashina communities. (4) To

augment the limitations of the existing communication tools, the study suggested other participatory communication approaches namely; Community Theatre, participatory Learning and Action and Edutainment for effective delivery.

Chapter five contained the summary, conclusion and recommendations. Despite the challenges of unavailability of JDPC staff for interview because of their tight schedules and language barrier with respondents in Refawa and Gamashina communities, the study has conclusively established that religion does not mar but make a good partner in community development. Therefore, being a stakeholder in development practice, faith-based organizations like JDPC need to build on its partnership-base in order to maximize its impact.

5.3 Conclusion

The business of development work is massive. Little wonder, in spite of the activities of government agencies, non-governmental organizations, community-based organizations, and development experts and so forth, which have spread into decades, it has not solved the development challenge especially in the third world nations. Underdevelopment continues to be a reoccurring decimal in various communities in our country that is why faith-based organizations are becoming relevant in community development. This study also reasserts that development is about the entire human person because it deals not only with the material but also the immaterial aspect of the human person. And that religion is not just interested in the immaterial but also with the material aspect of the human person. This is seen from the activities of JDPC, a religious organ that is also involved in development work in Refawa and Gamashina communities using various communication tools. Greater success would be achieved if appropriate communication approaches were deployed. Therefore, the researcher is convinced that if the communication approaches suggested by this study are put into use by

JDPC and the people are mobilized to participate fully to own their development, greater impact on the wellbeing of the people will be achieved.

5.4 Recommendations

The study recommends the following to JDPC and if implemented, will greatly improve their development activities:

- i. JDPC and indeed, every development agent must make it a point to unambiguously define its identity, mission and objectives to the host community from its first visit before embarking on any development interventions. This is to forestall any situation where members of the communities or even staff of the organization from drawing inaccurate conclusions regarding the identity, mission and objectives of the organization.
- ii. Partnership with other stakeholders in community development is crucial. Rural community development is vast and could be overwhelming. JDPC doing it alone is just to scratch the surface. In order to make life-changing impact, JDPC should partner with more faith-based or non-governmental organizations or other agencies of government to stretch beyond the level they are performing. By engaging more development practitioners, the quality of life in those communities would be greatly improved.
- iii. JDPC would maximize its impact if it could integrate the endogenous communication approaches existing in the communities in development interventions. Rural communities have a life and how they communicate that life to one another. As development partners, our interventions must key into this life pattern and rhythm of

the community so that the members of the community can identify with it readily. This would make communicating development initiatives easy.

- iv. From the findings, the study also recommends community driven model of development. JDPC to involve members of the community in the management of the health facility so that they be part of the decision-making. This will douse suspicion and increase trust.
- v. JDPC and other FBOs to partner with religious leaders and community heads to further educate the people on the values of educating the girl child. Their role does not end in the kitchen and producing babies. Educating a woman is like educating a nation. Though sensitive, more attention should be given to that area.
- vi. The suggested participatory communication approaches by this study must not be seen as conclusive or in any way the ultimate. This is put forward to initiate a conversation; other researcher could research more and deploy other indigenous communication approaches that are inherently participatory for maximum impact in the communities.

5.5. Contribution to Knowledge

This research on *The Role of Faith-Based Organizations in Community Development: A Study of JDPC's Interventions in Kano State* has been able to show that:

- i. Religion, though been miss-presented in history is not just concerned with the spiritual dimension of the person but also deeply interested in the material well-being of the people.
- ii. Faith-Based Organizations especially those established and registered with CAC are not instruments of conversion but have stipulated goals and objectives to communicate development to impoverished communities and those in need.

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Interviews

- Interview with Rev. Sr. Paulina Onwe; Health coordinator of JDPC, Kano, 3rd March 2015
- Interview with Mark Asu-Obi; Project coordinator, JDPC, Kano, 15th September 2015
- Interview with Dan Kwen; Volunteer with JDPC, 27th October 2015
- Interview with Sylvester Asoh; Project Accountant, JDPC, Kano, 3rd March 2015

Interview with John Bulus, indigene of Refawa community and beneficiary of JDPC's intervention 12th March 2015

Interview with Thaddeus Bala, an Elder in Refawa community, 12th March 2015

Interview with Elesha Musa, Head Master, Gamashina community school, 17th March 2015

Interview with Pius Danlami, Elder in Gamashina community, 17th March 2015

APPENDIX I

Introduction

My name is Monday Ogbe, a Masters Student in Development Communication with the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University Zaria.

I am researching on *The Role of faith-Based Organizations in Community Development: A Case Study of Justice, Development and Peace/Caritas (JDPC)*.

This interview will be recorded and photographs will be taken during the session as part of the data collection process. The questions are for personal interview and group discussions.

1. What is your understanding of community development and who provides it?
2. Do you know Faith-based Organizations like Justice, Development and peace/Caritas (JDPC) and their activities?
3. What are the development initiatives that are attributed to JDPC in your community?
4. How was it established, in terms of funds, materials, labour, community engagement and so on?
5. Is the impact of the development initiative by JDPC positive or negative on the community?
6. If positive, what are the benefits, and if negative, how does it mar the socio-cultural life of the people?
7. Did the community participate in the decision process to arrive at this intervention?
8. Was there an assessment of the community's felt-needs?
9. What method of communication was used to engage the community?
10. What are the cultural and community-owned communication approaches in the community?
11. How are members of the community usually mobilized to get jobs done?
12. What method of communication would you suggest to JDPC for greater participation and maximum results?

APPENDIX II

CHECKLIST FOR JDPC PERSONNEL

My name is Monday Ogbe, a Master's Student in Development Communication with the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University Zaria.

I am researching on *The Role of Faith-Based Organizations in Community Development: A Case Study of Justice, Development and Peace/Caritas (JDPC)*.

This interview will be recorded and photographs will be taken during the session as part of the data collection process. The questions are for personal interview.

1. Could you tell us about yourself and how long you have been working with JDPC?
2. What are JDPC and Caritas Nigeria?
3. Is there any difference between Caritas Nigeria and JDPC?
4. Does your mission include community development?
5. Why does JDPC include community development as their mission?
6. What do you understand by community development and whose responsibility is it?
7. What kind of development intervention does JDPC engage in community development?
8. How does it arrive at such development interventions?
9. What does JDPC intend to achieve by such development initiatives?
10. What impact, positive or negatives has been recorded by such interventions in those community?
11. Has the development intervention achieved its purpose for which it was created?
12. How does JDPC evaluate the success or otherwise of those interventions?
13. Does JDPC use communication approaches in community development?
14. If yes, what are the communication strategies and why these strategies?
15. How effective are these communication approaches in community development?
16. Are these communication strategies familiar to the community and why?
17. How would you rate the level of participation created by this communication strategy?
18. Are the communication strategies in use adequate?
19. If not, what other communication approaches could be employed for maximum impact?
20. Has JDPC identified community-owned communication strategies?

21. If yes, how has it employed such communication strategies for better participation?

APPENDIX III

INTERVIEW WITH MARK ASU-Obi, PROJECT COORDINATOR, JDPC ON 15TH SEPTEMBER, 2015 AT 4:05PM

Could you tell us about yourself and how long you have been working with JDPC?

My name is Mark Asu-Obi. I have worked as a volunteer in the last 19yrs with Justice, Peace and Caritas Advocate with the diocese of Kano. It has all along been Justice, Development and Peace Commission; until February 2014 we were able to have official incorporation. The name that was reserved and approved by Corporate Affairs Commission is now Justice, Development and Peace Advocate, so in the last 19yrs, I have been with this organization.

What are JDPC and CaritasNigeria?

While, structurally Justice and Peace Development Advocate and Caritas Nigeria is the same thing. Caritas is actually a funding agency. Caritas simply means charity in Latin. Justice, Development and Peace Advocate has been the structure on ground in Nigeria in the 36 states including the federal capital territory. There was a restructuring that was done by the Catholic Bishops Conference and that was in 2012. In this restructuring, they needed to give legal support to JDPC, so that it could now access direct funding and operate as an independent organ to a large extent. This restructuring gave JDPC a new lift that it is now called Catholic Caritas Foundation of Caritas Nigeria (CaritasNigeria). CaritasNigeria then exists on the national level. Hence, since there is a structure of JDPC in all the states or the dioceses, Catholic Caritas Foundation of Nigeria coordinates the affairs of JDPC in all the states and the dioceses

Does your mission include community development?

Absolutely JDPC's mission includes community development. Fundamentally, JDPC/Caritas is an organ of the church. The church reaches the community level through the activities of Justice, Development, and Peace/Caritas. The church has its structures trickling from the diocesan level down to the parishes and the communities.

Why does JDPC include community development as their mission?

You will discover that the less privilege are found at the community level because migration would have been done by people trying to seek white collar jobs and then those that are challenged either by knowledge or some other societal disadvantage are found at the rural level. And so if you really want to make impact as it has to do with development, it should be at the community level. That is why the concentration of the work of JDPC/Caritas should actually be but that is not to say it doesn't trickle down to the state.

What do you understand by community development and whose responsibility is it?

Community development as the name implies, could be development at the grass root level. That should in a few words refer to as community development but if you ask whose responsibility it is to harbor community development, I would say that all hands needs to be

on deck. It is a collective responsibility, if government needs to be interested, it needs to be concentrated there, community members, youths, CBOs, NGOs, civil society should all be interested in development at the community level. So it is holistic, it is the collective responsibility of every segment of the society. Even the traditional institution that are more at the community level, from the chief down is operated possibly the emirate council as it is in the northern part of the country, they will all need to be involved in community development if it must be enhanced, and that is why we have three tiers of government, the federal, the state and the local government that directly sees to the development at the local level and report to see areas of synergy to see where the state can intervene, that is why we have community health centers, primary schools and these institutions are run not only by members of the community but cutting across the spectra of the society

What kinds of development interventions do JDPC involve in community development?

Development intervention vary depending on the needs of the people, the intervention that JDPC/Caritas carry out are of different perspectives

- We provide legal services to people at the rural areas who are being discriminated upon for instance you hear of people been harassed with unlawful arrest and they are not able to afford legal fees or don't even know what they are suppose to do, we provide them with such services, such intervention to empower them on issues of human rights to be able to know what they need
- JDPC/Caritas also provides educational services at the community level through the primary sectors by writing projects and also by engaging animators that will give them some form of elemental knowledge either at the adult educational level in the evenings they can do that.
- Other projects run by JDPC include SVH (support to vulnerable households) project, which is supported by Department for International Development (DFIF). This is an empowerment project to build people's capacity. This project does not rely on attending to the needs of the people but their potentials are gather are identified and their capacities are built upon to empower them. This is done through skill acquisition; farming with highbred seeds, distribution of fertilizers and also trainings are carried out on farmers to enable them become independent.
- Emergency Rice Seedling Intervention; this project was supported by United States of Agency for International Development (USAID). Farmers were assembled and taught how to use an improved Rice Seedling. This, it is believed would economically empower many of the farmers in those communities. After experts' advice and training, it is expected that there will be increased yield and farmers would be economically better off.
- JDPC gave relief materials to victims of flood in Yakasawa and Refawa communities in 2014 and victims of post election violence in 2011. In rural communities, JDPC is known for its welfare and humanitarian gestures.

How does it arrive at such development interventions?

Usually before an intervention is done in a particular community, a need assessment is made; this needs assessment could be in form of an interview. We discuss with community members what needs are required by people. Maybe you discuss with stakeholders who will be able to give you an insight into what is needed. For instance, if you take what is alien in a particular community, the aim of the project will be defeated. Hence, you need to do a need assessment. After such need assessment, you will be able to determine the desire. It is just like it's done in IDP camps-international displaced persons, when people are displaced and in a camp, you don't just take in anything you like to the camp. You go to the camp to be able to see what are the immediate needs, what are the intermediate needs, what are the short time needs and what are the long time needs. All these assessment are supposed to be done. So, for you to intervene in a rural area, you should be able to know, are they always inflicted by cholera, are they always abused, are children always abused, is rape always rampant in the area? Or do they have drinking water? What is the water level in that area? Can you sink a well, which will be cheap or easily done? All this will be determined by visibility study. This visibility study which we refer to as, needs assessment is basically supposed to be done by JDPC/Caritas to know what type of project and what type of need or intervention that is to be done in such community.

What does JDPC intend to achieve by such development initiatives?

JDPC/Caritas intends to achieve basically the holistic development of the human person; the human persons here are those who are less privilege, who have been challenged in several ways, who cannot afford. If you are coming into development work with a view to make money, then you will not be fulfilled. It is about passion, to like what you are doing. I have been a volunteer with JDPC/Caritas for the last 19yrs, sometimes we have bitter experiences in the course of trying to attend to the needs of deprived community, and we risk our lives. It has to do with passion, if you don't passion and the feeling that you want to touch lives, to empower people, empowerment either by training or offering material things etc. we have touched lives with our work at the rural area and they are working in the urban area with the feeling that their lives can be better off. We make them to live fully human, fulfilled with dignity, some have testified that after a training, they now know what their rights are and can agitate, for instance if a police comes to arrest you, you should be able to ask what you did, instead of just following them. And if you are been kept beyond 48hrs, you should be able to say the law says this. The contributions may not be very massive transformation as we know is not really an easy thing, it is a gradual thing.

What impact, positive or negative has been recorded by such interventions in those communities?

Regarding what positive or negative impact, I will always say to people, I don't wish to sit in the office and start talking to you about the impact of our work. My reference is always, go to the community where we have done projects and ask them what the impact is. From my

experience, a staff of JDPC could walk into FOMWAN in Kano because we have access to them, since our messages reach indirect beneficiaries, there is collaboration being built between the Christians and Muslims, which smoothen their relationship. We have been working in partnership with FOMWAN and JNI in the last 10yrs now. People have been empowered in agriculture, with legal services, education etc. We may not be directly doing this, but the structures we have on ground help to compliment our efforts

We have recorded negative experience. First, the society looks at the organization from the religious point of view; it is only when they are patient to listen to you that they will know that at the end of the day, they are the beneficiaries. In Kano specifically, Muslims are 95% and Christians could be just 5% of the total population. There is this hesitation, there is also the hostility of culture in the environment but you have to work based on what is obtainable and acceptable to attain your goals.

Has the development intervention achieved its purpose for which it was created?

When an intervention is made, naturally there is supposed to be an evaluation. Recently, the current project we have on Nigeria Stability and Reconciliation, when a team came from Britain to do assessment of the civil organization in Kano to see which organization will implement component of another project output I, community peace-building, it was discovered that JDPC had the best structures, that was how the grant was given to JDPC based on their own assessment. For 18yrs now we have been recommended on the assessment of USAID, we are at the top. In 2012, when the former US ambassador came to Kano, after the government house and emir's palace, the next stopover was JDPC/Caritas office. This was as a result of the impact of our work that they hear. When there was a need for a project on labor exploitation, it was awarded to JDPC/Caritas. We are working in collaboration with Hisbah. This speaks volume as indications of our good work.

How does JDPC evaluate the success or otherwise of those interventions?

We have evaluation forms; we call them M& A (monitoring and Evaluation) tools, which we use to evaluate our project.

Does JDPC use communication approaches in its community development?

Yes we have communication approach. We make use of traditional and modern communication approach. We often make use of town-criers at the community level in their local language when it has to do with an intervention. We also make use of the media print and mass media, because most people here can read Hausa and Arabic even if they cannot read English and they are always with their transistor's radio. We also use Pidgin English at other times to reach mass area of people through the Pidgin English radio-WAZOBIA. We also make use of interpreters like those of us who are not good in Hausa language, during town-hall meeting, someone will have to interpret.

How effective are these communication strategies and why these strategies?

In areas where we had interventions, these communication approaches were very effective-town criers, local language, and interpreters. For instance, when we implement the Emergency Rice Initiative project, when we needed to educate farmers on how to use voucher to access seeds and fertilizers, we made use of the town criers and interpreters.

In the east and south of the country, JDPC/Caritas employed other methods of communication like beating the talking drums to announce information. Now technology is fast driving, with social media, communication has become easier that even when we want to convey a town-hall meeting now, with an SMS, we will already have a crowd; we don't need to write a letter or post a letter. To make contact with our target community, we don't have to send anyone, a phone call will do and members of the community will assemble. We use e-mails largely to communicate with our funders and sponsors.

How would you rate the level of participation created by this communication strategy?

The level of participation is encouraging. It all depends of mobilization, and sensitization, if you don't mobilize people, you will not get anything out of it.

Are the communication strategies in use adequate?

It is not fair to say our communication strategies are adequate for instance JDPC/Caritas is yet to be in all the parishes despite its importance. I think there is a communication gap that is why it has not been very effective. It is therefore not adequate.

If not, what other communication approaches could be employed for maximum impact?

There are other approaches we could employ like:

1. Awareness creation will help. Most times people don't buy into what you are doing because they don't really know most times sensitization, creating awareness.
2. Talking to the people in their own local tone will help greatly.

Has JDPC identified community-owned communication strategies?

Whenever we identify traditional medium of communication, we motivate and encourage them, for example town because it is specialized not everyone can do that. At the national level CCFN is doing something to that effect. At our own level we publish newsletter, which could help.

Thank you for your time sir

INTERVIEW WITH SR. PAULINA ONWE, HEALTH COORDINATOR, AT GAMASHINA HEALTH CENTRE CONDUCTED ON 3RD MAY, 2015

Could you tell us about yourself and how long you have been working with JDPC?

My name is Rev Sr. Paulina Onwe, a sister of the Daughters of Charity. I have been working in this community called Gamashina for the past four years now. I am a nurse by profession

and I work in the clinic owned by the Catholic Diocese of Kano as the coordinator of the clinic. It was built to give access to health-care to the Gamashina community.

What are JDPC and CaritasNigeria?

I understand that JDPCA is an arm of the church that carries out developmental programs.

Is there a difference between CaritasNigeria and JDPC?

I am aware of the activities of JDPCA in the diocese but I have not heard of Caritas Nigeria. I deduce is about charity from the name.

Does your mission include community development?

Yes. Apart from running the clinic, we engage in visiting other communities for immunization. There are seven communities in all. These services are rendered free of charge though beneficiaries for drugs pay little token. However, the level of patronage to the immunization programme is low for various reasons. One of the reasons given by the community is that immunization is a ploy to depopulate the communities. However, with government sensitization program, some are beginning to respond positively to immunization. It is worthy to note that services at the health center is opened to any patient not minding the faith they profess; Christian, Muslims and traditionalist alike are beneficiaries of that health facility.

Why does JDPC include community development as its mission?

It is the need in these communities. When you come and live here and see for yourself, you will understand that they need help.

What do you understand by community development and whose responsibility is it?

For me, community is when people gather and live together and government is supposed to provide the needed development because it is their responsibility. Also, since the church is just to assist. Unfortunately, the church has spoiled them especially the white missionaries and now they think everything should be provided free of charge for them. They see the church like Father Christmas who will give them all they need.

What kind of development intervention does JDPC involve in community development?

On the concept of development, I define development as ‘improving on what you have already or if you are developing others, development then, is improving on what the lives of the people have already’. And for the fact that the JDPC’s clinic is run by the sisters here, is part of development. This is because if the church were not here, it will be difficult to access health care facility. The health centre handles vital area ranging from treatment of minor ailments and diseases, taking deliveries, providing antenatal services, immunization services, accidents and emergency cases, provision of mother and child care, family planning, prevention of infectious diseases etc. these services are given to everyone in the community irrespective of faith; Christian, Muslims, animist alike. The philosophy in operation is that every human

being has dignity and should be accorded all the respect and not be treated partially. Hence, everyone should access the health facility. There would have been more emergency situations on health issues because it would have been challenging going to the city especially in times of desperation.

Another development intervention is in the area of education. The Gamashina community school is community-driven after the Church initiated it. Although a token is paid as fees, the school offers the best education to the children in the community one can find around. Also, there is greater awareness that is being taught to the community especially through the church. The church sees herself as the beacon of light and hope, hence, she attempts to educate on the faith and other areas of life. This is to bring hope and better life the community where she finds herself.

How does it arrive at such development interventions?

When the church comes into a community, it naturally engages the community by been involved in the life of the community. In this manner, it observes what the people are lacking as basic necessity of life and tries to provide them.

What impact positive or negative has been recorded by such interventions in those communities?

Most times, the interventions are positive for example in the provision of good drinking water, or education or the health care. Some other times, the people feel they are being cheated especially when they are asked to pay for a drug in the clinic. This is the case with the clinic I am heading. We lack the patronage of the community because they think we are here to make money from them. This is lack of understanding, which has been right from the beginning. They don't own the health intervention. Another, negative impact is that because of the manner the Irish missionaries treated them; they see the church as a 'messiah', coming to solve all their problems. Hence, they expect everything to be done to them free of charge. Usually there is cooperation in the school management with the parents. Even though parents are asked to pay a token as school fees, there is hundred percent compliance and attendance by children of the community to the school. This is because the school offers the best education to the children of the community one can find around. Unfortunately, it is not the case with the health centre where people seem to prefer going to the chemist to buy drugs (even expired drugs) in order to avoid extra spending in the clinic despite efforts to give the best.

Has the development intervention achieved its purpose for which it was created?

The answer is yes and no. It is safe to say that the development interventions achieved their intended purpose because we see a lot of the young ones being educated through to tertiary level. Some are now lawyers and doctors, nurses, teachers and so forth. and more are becoming aware of the importance of sending the children to school etc. this may be the yardstick for measuring the success or otherwise the entire interventions. Also, the aim is not

achieved because the clinic is not self-sustaining because it cannot pay salaries and buy drugs. Those agencies supporting the centre in the past are no longer forthcoming. The church at times sends donations for the running of the health facility, which is not sufficient. If the situation continues coupled with the low patronage, the health services may not be sustainable.

Does JDPC use communication approaches in community development?

We don't use particular communication approach to engage the community. Previously, there used to be a clinic committee from the community, which engages the management on behalf of the community but has stopped functioning. This was because of some misunderstanding with the health-center management. According to the community members, 'if the facility was rendering free medical services during the days of the Irish priests they see no reason why it shouldn't continue to render free services to them today'. I think we need to employ means of communicating with the community because as of now, none is in use. I will try to revive the clinic committee to engage the member of the community again.

Has JDPC identified community-owned communication strategies?

No.

INTERVIEW WITH DAN KWEN, A VOLUNTEER WITH JDPC CONDUCTED ON 27TH OCTOBER, 2015

Could you tell us about yourself and how long you have been working with JDPC?

My name is Daniel Kwen, I am an NGO/Development specialist with over 12-year experience in the NGO/community development industry. I am not a direct employee of Caritas Nigeria (JDPC) but have been involved in the work of JDPC as a partner, jointly implementing a project to Combat Labour Exploitation of Almajiri to De-escalate Insecurity in Kano State. We are also co-grantees of the British Council/Nigeria Stability and Reconciliation Programme (NSRP). The said partnership/joint project implementation has been ongoing for 13 months.

What are JDPC and CaritasNigeria?

JDPC is abbreviation for Justice, Development and Peace Commission. It is an organization of the Catholic Church that functions to supply needs of society with regards to human rights, social justice, peace building, community development and conflict sensitivity. JDPC also works to enhance inter-ethnic and inter-faith dialogue in the society. JDPC in Kano do not only function as an NGO but statutorily registered under the law of Nigeria as a non-profit and non-governmental organization. The registration name is Justice Development and Peace/Caritas Advocates. Yes our mission includes community development

Is there any difference between CaritasNigeria and JDPC?

In my understanding, no.

Does the mission of JDPC include community development?

Yes. Absolutely

Why does JDPC include community development as part of their mission?

JDPC does so mainly, because of the deprivations in rural communities.

What do you understand by community development and whose responsibility is it?

Community development is the development of human capacity, ideological and or infrastructural development for the general benefit of a particular community. Some of the development interventions that Caritas Nigeria engages in are: Peace-building, promotion of human rights and social justice, gender and conflict management. Regarding how it arrives at such development intervention, for every development intervention, JDPC undertakes a baseline survey to determine the need of the community. The baseline survey also shapes the strategies to employ in the intervention. It is hoped that with this interventions, it could achieve Peaceful co-existence and improved livelihood of members of the communities in which the interventions are implemented.

What kind of development interventions do JDPC engage in community development?

In the communities where JDPC has implemented interventions, the following impacts have been recorded:

1. Establishment of peace-clubs comprising members of both Christian and Islamic faith.
2. A reduction in the rate of violent conflict.
3. Enhanced interaction between youths of both Christian and Islamic faith.
4. Self-empowerment of women and girls

Has the development intervention achieved its purpose for which it was created?

Based on the recorded impacts listed above, I would answer to the affirmative that JDPC's intervention has achieved its purpose.

How does Caritas Nigeria evaluate the success or otherwise of those interventions?

Success is evaluated through various indicators using monitoring and evaluation tools such as:
1. Level of participation of the target group. 2. Number of beneficiaries recorded. 3. Reduction in reported cases of violent conflict in the target areas. 4. Number of women and girls empowered. 5. Number of members to the peace clubs.

Does Caritas Nigeria use communication approaches in community development?

Yes it does.

What are the communication strategies and why these strategies?

We use images (still and motion pictures), radio and T.V programmes. Other communication tools are distribution of fliers, erection of billboards, media publications, and Town hall meetings. These are particularly deployed especially when we are conducting seminars or training or mere visit to the local community. These help to communicate our message far and wide into the community apart from what we are going to tell them. These strategies are adopted because the target group most easily accesses them. Most of JDPC interventions are implemented in the local communities. Therefore, access to most of the listed communication strategies is very easier for rural dwellers.

How effective are these communication approaches in community development?

The effectiveness of these communication strategies is very high. For example: the radio, billboards, fliers and town hall meetings are very effective in education and mobilization of local communities.

Are these communication strategies familiar to the community?

Yes. Why?

The communities are familiar with these strategies because they are often used even for local/traditional mobilization of the communities. The radio system for instance has wide scope of outreach, it is easy to access, and familiar popular. The billboards with pictorial images are usually very catchy, easy to sight and interpret, as messages are created in a manner, language and form familiar to the community.

Are the communication strategies in use adequate?

Yes I think so.

Has JDPC identified community-owned communication strategies?

No, not that I know of.

INTERVIEW WITH JOHN BULUS CONDUCTED ON 9TH SEPTEMBER, 2015

My name is John Bulus. I am an indigene of Refawa community under Rano/GarunMallam/Bunkure Local Government Areas in Kano state.

What is your understanding of community development and who provides it?

My understanding of community development is growth in all-human endeavors within the community. In my own opinion, the members of the community play a key role in bringing about development of the community through teamwork and mobilization. However, these communities have their limitations in terms of fund, the Faith-Based organizations come to assist in providing funds to the community, not only funds, sometimes they hire labor, those who are skilled and can inculcate new ideas into the community. All stakeholders are partners in community development whether they are government, non-governmental or faith-based

organizations. This means that each organization should cooperate with the other and contribute accordingly towards the development of the community. Primarily, development resides with the community but because they are limited and ill equipped, they need to partner with other stakeholders. This is where they will need the help of government agencies or Faith-based organizations to come in. No matter how much they want to bring about development in the community, to some extent, they are incapacitated because they do not have the necessary funds and other facilities that they need to bring on bigger projects to bring about changes and development. They (communities) play important role however, but because of limitations, they need the help of governmental organizations and faith-based organizations. In other words the government and NGOs or FBOs should be involved in community development

Do you know Faith-based organizations like JDPC and their activities?

Yes! I do know FBOs like JDPC! Faith-based organizations are religious organizations that cater on the needs of people in the community especially their most pressing needs. This is all I know about JDPC.

What are the development initiatives that are attributed to JDPC in your community?

As regards their activities, I can talk actually about four areas:

- Education: education intervention started more than 20yrs ago and was called “Marian house project”. It is an education intervention whereby children from the rural communities are brought into the city after concluding their primary education to continue their education in the schools. This has been largely successful as many of us both young men and women are fruits of this project and are doing very well in different fields of endeavour. We were given unique opportunities to mingle with children of other backgrounds and to learn in an environment different from our own. Hence, we acquired new values, outlooks, about life, new knowledge, new lifestyle, attitude and behavior. This made us interact with other groups and in the process acquire new experiences, which helps tremendously in building our personality, character and our future.
- Boosting of Agricultural Activities; here it is not only empowering the people economically but also provide the people with new ideas. I am a witness to the activities of CRS-Catholic Relief Services. They provide the farmers with some money, fertilizers and seedlings like rice. Last year I was in the village when they came to the farm to do on-the -spot assessment to see things for themselves.
- Health care
- Skill acquisition

How was it established, in terms of funds, materials, labour, and community involvement?

As I mentioned earlier, the community plays a role through community mobilization and team work but still they have their limitations in terms of fund, the FBOs come to assist in providing funds to the community, not only funds, sometimes they hire labor, those who are skilled and can be able to inculcate new ideas into the community of those community members. However, the community still participates fully through teamwork.

Is the impact of the development initiative by JDPC positive or negative on the community?

Sometimes it is positive or negative. It is always positive for all I can observe for example, if you take my community in the area of education a lot has been achieved. This are initiatives taken by religious organizations, initially only few people or none can read and write but now even the people in the village can read in their local language and write and they now know the importance of education. Many of the youths have graduated from tertiary institutions. These are areas that FBOs have brought a lot of development.

In the area of health care, they provide clinics within the community where people can go to easily access health-care when sick, before going to the bigger towns. It is actually very positive.

The people are enlightened, first, they are educated, and many can now read and write even in English. And for those of them in the villages, they can read and write in their local languages. This is a very big development. In the area of agriculture, as I stated earlier, the CRS every year come to monitor everything. I was a witness last year when they came to measure the rate of harvest work to ensure that they achieve the required amount of productivity.

Sometimes there is nothing like negative impact. The only thing I observe is that the people tend to rely solely on the organizations. The organization's motive was to come and show them the way but at the end of the day what happens, the people tend to relax and wait for the organization to provide everything for them, the people become very depended on the organization, and the project is likely to collapse or die off the moment the organization ceases to turn up.

Did the community participate in the decision process to arrive at this intervention?

While I think decisions are taken in most cases through advocacy visits. For example when the FBO identifies a community they want to know, their mission is to help people in need. They want to know by making inquiries; through that they make contact with the people. They ask questions and point out their basic needs through the discussions. For example they will say in agriculture they are lacking because they don't have funds for fertilizer and in the area of education where they have made progress, it is not a problem. Hence, the organization through these interactions, identify the needs of the community that has been pointed out. After analyzing these points raised by the members of the community, the organization will conclude on the area it thinks the community needs assistance. Sometimes they just come around a community as if they are passing, and they ask individuals questions like; who are

these people, what do they do, what's their major means of livelihood? And they will ask to see the community on an appointed day and on that day, they will sit down with the larger community, ask questions and see things for themselves and they are able to make decisions. The FBOs on advocacy visits meet with the people and ask questions and the members point out what they need in the community. Through this meeting, a decision/choice is easily made. This means indirectly the community participates in the decision process because by pointing out those areas of needs it will enable the FBOs or whichever organization to identify the areas of felt needs and assist the community. It is indirectly because they cannot say this is what we need and force it on the organization by pointing it out to the organization they will go and sit down after seeing things for themselves and hearing from some of the people, they decide the kind of intervention.

Was there an assessment of the community's felt-needs?

Yes. They have one on one contact with the community and assess their needs by asking questions and sometimes in some cases, go around seeing things for themselves after meeting with the community.

What method of communication was used to involve the community?

In those days, it is through community meetings that they pass information and they interact. In some cases, they use town criers to pass messages to the people mostly at night. I was a witness to this when I was growing up. Story telling is another medium. Recently, there are changes and developments. Since the people can now write and read in their local language, the use of bulletin and flyers become very useful. The use of transistor radios, though not everyone has a radio, is other important means of communication.

Another medium is during social gathering like festivals and religious gathering like the church, information in the forms of announcements are passed across to members of the community, there they are mobilized for community activities. Mass media like the radio is doing an excellent job in communicating message to the people especially those in the city. As for the rural communities, they rarely have time to listen to the radio. Most of them are farmers and early in the morning they are off to the farms and don't come back until in the evening. No doubts some carry along with their transistor radios, but most of them are cut off. Another factor to consider is the timing of the program. If they are the target audience, such programs should be aired when they are back home from the farms.

How are members of the community usually mobilized to get an intervention done?

As soon as a community in need is identified by the FBOs, and then a project starts off, constant meetings take place between FBOs and the people. First, the advocacy visit and they interact with them. Secondly, even after the commencement of the project, there is always a follow up visit. During such visits, they (partners) don't come and go; they sit down with the

people and see what they are doing. The next time they are coming, they will send word to a contact person and people will be informed. In case of emergency, the leader of the community calls the elders of the households and tells them about what is going on. And they mobilize their people to come out. Through these interactions, constant communication takes place between the people and the FBOs.

What methods of communication would you suggest to JDPC for greater participation of the people and maximum results?

I have mentioned already some of the community owned medium of communications like, storytelling, town crier and community meetings where the elders meet and take decision and then pass the information round. During such meetings, people ask questions. Even now, on monthly basis, I and those in the city go to the village to have community meetings every month. There, we tackle issues, people ask questions and we communicate. These are some of the means.

The use of radio is not actually relevant to them, because not everybody can access or has the time to listen to radio. But when there is meeting like that on weekly or monthly basis, a lot of issues are been discussed. Usually, it is not the entire community that assembles. There are representatives from each house, we call them elders from each house, and they meet on monthly basis and discuss issues. Where information needs to be passed to all, every representative from each house will now go and pass the information to their household. Whatever is discussed, decisions arrived at. This has been the method right from time immemorial until now.

Nowadays, with the coming of Christianity, people are able to come to church so they hear announcements in church and ask questions. This also happens during social interactions. The community I am from, is a Christian community, most information to be passed to the community are done in churches in form of announcements when all the people are gathered in the church. If there is any project or anything we want to do, we announce it and tell them the date and how we want to go about it. If there is any question, people are free to ask their questions during the announcements. Other issues are treated during community meetings.

The family delegates to the meeting in the community usually have authority of representation. Whatever they say on behalf of the family is accepted as law. Sometimes they are usually the first sons of the family or it's a group of families, the eldest man in the clan, the entire household respects their decisions. Other times, they come back to consult the members of the family. However, they are the first point of contact that represents the clans in whatever conversation for the well-being of the community.

By way of suggestion, I always think if the FBOs can try to organize seminars even once in a while, am sure the people will turn up. During the seminar, you educate the people and communicate with them. It will go a long way to help since most of these communities now

can read and write in their own language. Then the FBOs should try print flyers and bulletins in their own local languages, whereby they will be able to read and understand things. This will help the community to feel belong. In respect to my community, more can read and write in their local languages. There are always those who can interpret for the few who don't understand when such seminars are organized.

Interview with the headmaster, Refawa Community Primary School, 12th May, 2015

My name is Mr. Elesha Musa and I have has been in this community for 18years and assumed to the position of the head master in 2008.

What is your understanding of community development and who provides it?

He defined development as changes in people. "When people become aware about themselves and their environment, for example, in the area of the health or education, this is development. Other intangible aspect of development that the church inculcates on the people is moral values in the children. Also, we see the people are becoming aware of their rights so that no one tramples upon their rights.

If positive, explain.

Other positive effects of the intervention are that the school started teaching hygiene to the pupils to reduce the level of infections and diseases among children and encourage cleanliness and neatness. This is helping the children especially to wash themselves and keep neat.

What are development initiatives that are attributed to JDPC in your community?

The concrete development intervention is the school and hospital that came to the community through the Church. Many children who have no means of going to school have been educated in those that school. Both children of different faiths from different villages have enjoyed (benefitted) from Mission as admission to this community school is not exclusively for Christians only. This is community development and it has positive effect on the community at large.

Did the community participate in the decision process to arrive at this intervention?

I would answer no because the decision came from the church leaders and it is good. They people always listen to their decision. The lack of patronage in the clinic is so because the community was not involved in the management of the clinic but has been managed by some rev sis. On the aspect of the school, the community realizing how important education is, pressed upon the government to allow community school, which the community is managing. Parents try to organize themselves as owners of the community school and pay the school fees to ensure that their children go to the school. Because of the participation of the community, the school project is sustainable. This interviewee admitted there used to be a

Refawaclinic, which had long closed down. Part of the reason why the clinic failed is because of the cost of treatment. Since they have the chemist that gives cheaper treatment, they prefer to go there. Another reason is because the community was not involved in the management of the clinic. The responsibility was saddled on the Rev. Sister to manage the clinic.

What communication approach would you suggest to JDPC for greater participation and maximum impact?

One communication approach according to the headmaster is meeting and dialogue that take place between the parents and the management of the school. This meeting comes thrice a year and if there is any school project, parents discuss it during the meetings. For example, if the school needs a new classroom, they deliberate on it and decide whether to levy themselves to raise money for labour and then mobilize to bring other materials like water, sand and so forth by them on the day of work. This will sustain the school project.

Mr. Elesha also suggested a partnership with the community. They gain their livelihood through farming. Giving loans will boost their economic capacity. Already the community has a cooperative society for women farmers (rice) and those who farm tomatoes; in that way, they will grow from subsistent to large-scale farming.

INTERVIEW WITH THE PROJECT ACCOUNTANT OF JDPC, SYLVESTER OSOH ON 3RD MAY 2015.

Could you tell us about yourself and how long you have been working with JDPC?

My name is Sylvester Osoh. I am the project accountant of JDPC, Kano branch. I have been working with JDPC for more than five years now.

What are JDPC and CaritasNigeria?

From my understanding, JDPC is the organization I am working with here in Kano while CaritasNigeria is the parent or general body which controls JDPC and its like the head quarters of JDPC in Abuja.

Is there any difference between the two?

There is no difference because they are doing the same kind of work, just that one is bigger in scope than the other.

Does your mission include community development?

Yes. The mission of JDPC includes community development because that is where development is mostly needed not the city.

What do you understand by community development and whose responsibility is it?

Community development is development at the community level.

What kind of development intervention that JDPC engage in community development?

JDPC does a lot of development activities. Some of the areas that interventions have been carried include: Going by the security challenges in Kano, JDPC/ Caritas is involved at the community level in peace building, conflict management, conflict sensitivity. With this kind of sceneries, we are constantly implementing a project on peace building and the output of this project is basically community peace building, security and governance. Here, local groups are formed with community members collaborating in security operatives who are also working within that locality, the police, the Hisbah board etc. We also provide health services like immunization and also getting community health workers at the level to be able to enlighten them on simple hygiene, just knowing that you need to wash your hand etc. JDPC/Caritas provides services on the area of agriculture where training is conducted at the local levels for farmers to be able to know when and how to apply fertilizers to their crops. Between 2008-2011, we had agric extension workers at the rural level that would enhance yields and many others like civic education. We also work with FOMWAN-Federation of Muslim women association and JNi-Jama'atuNasirIslam, that help with challenges in areas that are hard to reach-*Ba'ashiga*, we make use of them because they are also into such activities.

These initiatives should not been seen as an end in itself but a means to an end. For example, emergency response to disasters, water and sanitation are some of the initiatives that make up the welfare package. The mandate of JDPC is to empower the less privilege, meet their basic needs and help them become full actors of their own destinies

How does it arrive at such development interventions?

To establish contact with a community, you do advocacy. Here, you meet with gatekeepers, these are like stakeholders, and before you go into a community you should be able to ask what is obtainable there. Do you need to see the district head, do you need to see the 'Mai-Ungwa', and do you need to see the chief? If it is the district head, the chief or mai-ungwa, whom do you need to see first? Do you need to book an appointment? You write and get an appointment. When you go there, you introduce your organization, you tell them what you have come there to do, that you heard of outbreak of cholera, or the children do not go to school, what are the challenges, is it that the culture do not allow them to go? You trade with caution. You ask them what intervention would be required here. If there is outbreak of cholera, typhoid and so forth, is it as a result of poor drinking water? Do you have tap water or do you drink from the rainfall water? You can take pictures of these challenges and you showcase them and you will be able to get intervention

What does JDPC intend to achieve by such development initiatives?

I think the aim is to give the rural community the opportunities to live their lives as any human being would. We bring them hope and care that they are not forgotten.

What impact positive or negative that has been recorded by such interventions in those communities?

There are more positives than negatives I will say. The positives are numerous and only negative is that sometimes we are threatened even as we want to do this kindness especially when we are in communities that we don't speak the same language we experience some rejection but afterwards they understand our motives.

Had the development intervention achieved its purpose?

Yes I will say JDPC is achieving its goal

Does JDPC use communication channels in community development?

JDPC's main communication channel is visiting the communication and having one on one conversation with them. Afterwards, we use posters, fliers, and even messages in the radio for the general public.

Are the communication channels in use adequate?

They are helpful but we can improve on them.

FGD 1 CONDUCTED IN GAMASHINA COMMUNITY WITH TEN OPINION LEADERS ON 12TH MARCH 2015 BY 5PM

What is your understanding of community development and how provides it?

One respondent defined community development as "living in peace with one another". Another person views community development as progress in the community as the term states". A third respondent says "when people who could barely eat and drink but now can comfortably feed their family; that also is development". "Development" according to the fifth respondent, is "having health-care services". Furthermore, GarbaShehu during our discussion, said what the health centre is doing in the community is another form of development. Another respondent views development as education and enlightenment; that the children receive from going to school. In the past children cried when they enlist them in school, now parents pay to send them to school. Community development also is transformation from thatch houses to modern houses made of blocks. It is development when children don't defecate anyhow but learn to use the toilets that are built for them".

Regarding how to achieve this development as a community, one discussant says, “the farmers must be able to save money in their pockets to purchase fertilizer to boost agriculture. Also parents must continue to send their children to school especially the girl-child and not marrying them out. Another observes, “that during the dry season, farmers are on break and do not engage in anything. If they could participate in buying and selling it will increase their capacity to prosper. Another respondent said, “for faster community development, there needs to be associations that will lead the community and be a bridge between the community and government agencies.

Do you know JDPC and what it does?

All ten respondents chorused that government is responsible for community development.

The group showed lack of knowledge of the presence of JDP/Caritas but when the researcher asked about the health-care and schools, they are familiar with ‘mission’ and attribute all development programs to the mission instead of JDP/Caritas.

What are the development initiatives that are attributed to JDPC in your community?

One member of the group said, “we see the “mission” as coming to the aid of those who are sick or are experiencing lack that is why the clinic is present in the community. Those who are orphaned, the poor in the community and so on, are being assisted by the Church”. Another says, “we can’t quantify the activities of the Church because virtually all facets of development in the community is either initiated or carried out by the Church and in some cases completes the project the community has started. Such activities of the Church are not restricted to those who go to Church but the development interventions are accessible to non-believers alike. They cite examples of the hospital and those that send their children to school or use the water from the borehole.

Is the impact of the development initiatives positive or negative on the community?

The feedback from the group is that the entire community is being impacted positively by all the development intervention by JDP/Caritas. Their activities is welcomed as positive especially as they gave instances how ekklesia is helping to educate their children so they become somebody in the future.

What method of communication was used to involve the community?

The group said the pastor in the church informed them during announcement that people should come out and help. The association of the men and women (zumuntaMaza and Mata) played an important role to inform their members to be around to assist to build the project.

What are the cultural and community-owned communication channels in the community?

One respondent says, “town criers, associations, market places and social and religious gatherings”. And the other members agreed. When the researcher inquired about music and songs, they said they are used for teaching and entertainment.

What method of communication would you suggest to JDPC for greater participation?

One respondent in the group identified meetings/dialogue with the opinion leaders of the community as a communication strategy. This becomes necessary especially when there is development intervention or project to be executed, since they are leaders of communities. They meet with leaders of school to share ideas, and deploy various steps to be taken to achieve this goal. Usually the heads go back to their communities and disseminate the information. Usually, when there is an intervention, JDPC meets with opinion leaders of the community. The opinion leaders then invite the leaders of the families for a meeting. The two leaderships will meet again with JDPC to share ideas and agree. Also another said the use of the Church assembly, as an avenue to pass information to the people is vital; the people are eager and willing to cooperate so much so that as soon as messages come round they respond promptly. They call for contribution in terms of bags of grains not necessarily cash by farmers so that these are kept until money is needed before they are sold and the money used for projects. This will help to overcome the challenges of water that discourages irrigation

How do we sustain the development projects in the community?

The sustainability of these projects was discussed and the group observed that some individuals have been assigned by the community to maintain the structures; this is the reason why structures are still standing. The hospital unfortunately is not maintained and sustained because the clinic committee had stopped working for a long time and the community is not part of those managing it. A respondent commented on the attitude of the management of the clinic when treatment doesn't commence until money is fully paid. “Also, our people don't trust the staff because they don't treat us well” The constant transfer of the head of the clinic also negatively affected the smooth relationship the association has with the management of the clinic. Another member said they prefer the chemist since drugs there are cheap and they don't have much money. Other people also boil leaves and drink the water when they have fever instead of coming to the clinic. However, the group agreed that it is better to have the association in existence than not to have it because the importance of association cannot be over emphasized.

FGD NO. 2 CONDUCTED IN GAMASHINA COMMUNITY ON 12TH MARCH 2015

What is your understanding of community development and who provides it?

The group in various ways says that community development is progress of the people in the community. A respondent in the group says community development is when there are schools, electricity, good roads, drinking water and the government is supposed to provide these because the community does not have the capacity to do this.

Do you know Faith-based organization like JDPC and their development initiatives?

Majority does not know JDPC; some claim that they have heard about it in the city in Kano but not something they have relationship with. The facilitator then tried to explain to them that JDPC is the development organ of the church. JDPC initiates of the development projects they have.

How was it established, in terms of funds, materials, labour, community engagement and so on?

Majority of the respondents are younger and cannot tell the exact years most of those projects were executed only stories from their elders; how the earlier missionaries came to the community to live with them, ate with them and shared everything with them. Their participation was to cooperate with him and be available for whatever he needs them to do, since it is for their benefit those development activities were been built.

Is the impact of the dev. Initiative positive or negative on the community?

The groups unanimously say this development activities are positive to the community. The school has helped the young ones to reach a certain level in their career, while some are in the university many others has started working in the city. However, about the clinic, seven out of the ten lamented the changes by the management. One respondent refers to the good old days when they were treated free-of-charge. Furthermore, one of the respondents stated how some group of people came recently from town to visit us. And they brought various things and distributed to us. Our people are very happy that there are people that care about our welfare and we thank them. Some of us were given rice; some of us got thing soap and also clothes for our children. Some of these things we don't get to see often or don't have money to buy them to use. We are really happy they came".

Did the community participate in the decision process to arrive at this intervention?

When the part of the fence for the school fell down, the community through the Parents, Teachers Association was levied to raise the money to rebuild the fence. Also, the group observed that the newest classroom was built through a collaborative effort with the community. Hence, the group sees the community as a partner in community development. The group reaffirmed the partnership efforts of the community with JDPC (Ekklesia). The community members see themselves as collaborators in community development. This is because they assisted in building schools, health centre and so forth.

FGD NO. 3 CONDUCTED IN REFAWACOMMUNITY ON 18th MARCH 2015

What is your understanding of community development and provides it?

One respondent said, it is the progress of people in the community' another said when the community has the basic needs of life, there is development". All other members of the group share the same idea that community development consists of the progress in the community.

Do you know JDPC and their activities?

Most are ignorant of the existence of JDPC but when the facilitator asks how some of the development activities came about, they answered by saying Ekklesia brought those development activities into the community. In other words, their participation is minimal and their say in the decision process is negative.

What are the development initiatives that are attributed to JDPC in your community?

Participants make reference to the community school that their children attend. They also said there used to be a flourishing clinic, which has closed down for lack of patronage. When asked why the community does not patronize the clinic, their responses are:

- i. Local drug shops are available in the community and are cheaper.
- ii. The members of the community wonder why they have to pay, because during the era of the white priests, drugs were not sold but given freely to the community.
- iii. It was not community-driven.
- iv. Lack of resources to maintain the staff of the health centre, which was a result of low patronage.
- v. They also heard that there was lack of foreign sponsorship to support the running of the clinic.

Is the impact of the development initiatives by JDPC positive or negative on the community?

"These development activities are very important for the community" said one of the respondents. "They have contributed immensely to the growth of the community especially the community school. From here, our children move to the city to continue their education". One of the respondents, BalaGero, said, "an occasion came when the Local government closed down the primary school reason being that it was not registered with the State Primary School Board. Efforts to register it by the community were frustrated at certain quarters by external forces. Eventually the community stubbornly went ahead to reopen the community school. With the help of JDPC we got a lawyer who based his argument on the premise that our children as citizens have the right to go to school and be educated. Hence, the primary school was run as a community school and we were never disturbed until it was formally registered. Furthermore, eight members of the group also cited the growth in agriculture in the

community because of the pumping machines for irrigation; that more farmers now can count many bags of grains after harvest. And combine with irrigation farming; some farmers are smiling to the banks because farming is a big business.

Unfortunately the group similarly lamented the challenge of girl-child education. Majority hold the view that the girl-child's place is in the kitchen and taking care of the home, hence, there is no need spending money training her in school. That is the reason most girls don't go and even if they go, they stop after the secondary school and get married.

What are the cultural and community-owned communication channels in the community?

The group identified dialogue and consultation as communication channels among the opinion leaders with the leaders of Ekklesia to agree on any project for the benefit of the community. Also, the heads of clans gather to discuss issues that relate the community.

Some of the communication tools in use in the community include: announcements, meeting and the use of town criers. When the facilitator inquired about the alternative media of the community, some in the group make reference to the youths as the drivers of such media because the youths are the ones who organize for the drama, dances and songs, usually to entertain the gathered crowd.

How are the members of the community mobilized to work?

Members of the community are mobilized by sending messages round through the heads of the clans or announcements could be given in places of religious or social gathering and it will be passed round since it is a small community and information can be delivered easily.

BalaGero, a respondent in the group, acknowledged that JDPC used educational materials like fliers and pamphlets during campaigns. Usually messages are printed in local languages for easy understanding by members of the community. Other sensitization materials are t-shirts, posters, and face caps for promotions and campaigns.

A GROUP DISCUSSION NO. 3 THAT TOOK PLACE WITH MEMBERS OF THE GAMASHINA COMMUNITY CONDUCTED ON 12TH MARCH, 2015

This group discussion was carried out in the local dialect 'hausa' with ten participants in Gamashima, Garko Local Government of Kano State on Thursday 12th march 2015 by 2:05pm.

What is your understanding of community development and who provides it?

The group agreed that apart from the spiritual nourishment of the gospel preached by the Church, there is also the material prosperity that the people enjoy through the instrumentality of the Church. The Church in this case is assumed to be JDPC/Caritas. 'Mission' or "ekklisia"

(church in hausa) is assumed in this research as synonymous to local JDPC, the organ of the church that deals with material needs of the people. One of the respondents in the group recognizes the fact that since they decided to embrace the way of the “whiteman”,

“Community development is social interactions among people whereby members of the community fraternize with each other”, said a respondent. Furthermore, another said, “When there is increase in moral norms especially from children to parents, unlike before, children now have high regard and listen to parent’s control. Though parents cannot read or write, children have enjoy good education and can read and write”. Another respondent acknowledges that the material things gained by the community are unquantifiable. “Most of the materials gained in the past were given to us free of charge; we didn’t know how they came about. We were living in ignorance without literacy, however, now we thank ekklesia for the enlightenment”. “In the past, the white man came when there was nothing”, according to another member in the group. “Gradually he bought pieces of lands and started laying foundation. The entire community assembled to assist to dig the foundation and that is how all the structures like the church, the clinic, the classrooms and later boreholes were eventually erected”. These are their understanding of community development.

Did the community participate in the decision process to arrive at this intervention?

The group agreed that there was participation from the community. Some respondents in the group recognize that all these structures are aspects of development, which was initiated by Ekklesia, which they are comfortable with. Those facilities function for the wellbeing of every member of the community whatever faith you profess, for example the school. There are Muslim students in the school also.

The facilitator asks whether the community embraces these developments activities as their own?

The group testifies that during the time of the white men they conducted “aikingaiya”-community work- during the time the structures were erected. All members of the community came out to participate and the white men will take care of the wage for the day while the members of the community will bring food and water for those who will be working. The group further revealed the social character of this aikingaiya, it helps to make socialization possible in the community. “Farming activity creates communion. The entire community assembles to assist in cultivating and weeding the farmland of a farmer o a particular day. The next day, we will be at another farmland. That is how all other development structures like the church, the clinic, the classrooms and later boreholes were eventually erected. Such communal works have a way of bringing us together to unite around a common purpose; this is apart from the pride we feel when projects are completed. In those days, when the white priest was around during aikingaiya he took care of the day’s wages while the members of the community would bring food and water for those who would be working”.

The researcher observes and draws the attention of the group on the lack of ownership of the clinic that has affected its patronage from the community. Some members of the group lamented the exorbitant charges by the management of the clinic, which is beyond their reach.

Is the impact of development initiatives by JDPC positive or negative on the community?

Although they assisted in putting the structure and did not deny they are stakeholders in the clinic, sometimes the subsidy they expect to get whenever they are sick, they do not get it. And it is rather expensive for some of them. Also some decried the poor treatment they get from the staff of the clinic that doesn't encourage patronage. In the past, there used to be a hospital committee that was tasked with the responsibility of sensitizing the communities around on the importance of using the clinic. The committee consisted of two people each from the neighboring communities who go round villages to meet their heads – 'maiungwa' with his advisers. He in turn mobilizes his people at the grass root on the need to use the clinic whether Muslims and Christians or traditionalists. This approach was successful. However, the clinic committee later collapsed because of administrative reasons of finance and the fact that members of the communities felt they were not given preferential treatment in the clinic.

The facilitator (researcher) draws the attention of the group that times are changing in the modus operandi of the JDPC/caritas. In the past, the concept of 'messiah' was impressed on the community where the people wait for everything to be done to them largely because there were agencies that were supporting the white men. Nowadays the concept is shifting to community-driven development where capacity-building and empowerment is encouraged. The people agreed that they must think of the best way to drive their development. The church may fold up, agencies may go bankrupt, but people's potentials and communities will remain.

What do we do to sustain the clinic if we claim ownership of it?

The group suggests higher patronage from the community, which will be possible if the exorbitant billing of patients is reviewed. That means drugs should be affordable and low cost, that will attract more patronage. Also the hospital committee should be rejuvenated to resume its work as an interface between the community and the management of the clinic. Participation in the daily running of the clinic is key to taking ownership of the project the group also agreed. Also, another suggestion is, more members of the community to be trained as **health**-care workers to work in the clinic. In that manner, it will reduce the cost of paying staff. Also some challenge the health workers to be human and compassionate on the sick when they visit the clinic. Such good care and love attract people to the clinic.

Regarding the school and the education of the girl-child, the group identifies early marriage as a major factor militating against development in this community. Also, discrimination and delay in admission to higher institution as a discouraging factor making some to resign to marriage. If younger girls who have benefitted from going to school are available, they could serve as inspiration and motivation to those still struggling with the idea of going to school.

Religious differences always play a role in determining those who pass and are offered admission. The group also calls for advocacy as a tool to safeguard the rights of minority groups like this community. This is part of what JDPC/Caritas is doing; advocating for the rights of minority.

How are members of the community usually mobilized to get interventions done?

Usually each adult in the community is levied whenever there is a project and community service is organized supplement what has been gathered. Constant meeting and dialogue and cooperation between parents and the school committee are to be encouraged.

What method of communication would you suggest to JDPC for greater participation and maximum results?

Community participation was preferred by the group for sustainability and development of the school. That facilitated the building of borehole and toilet in the school for a source of good drinking water and sanitary place pupils to defecate respectively. It was resolved in the group discussion to encourage dialogue between the community and the clinic management. Sustainability is fundamental for these projects to stand the test of time. Projects monitoring should be put in motion to constantly assess the resolutions agreed today.

FGD NO. 2 CONDUCTED AT REFAWA COMMUNITY ON 18TH MARCH 2015 WITH SIX PARTICIPANTS.

What is your understanding of community development and who provides it?

The respondents in the group accept the general meaning of development and community, as the progress of the people in the community. One of the respondents says, "community development is the development activities in the community. Another observed that in the past our children moved around almost naked, exposing themselves to infections and diseases. However, with the coming of the health centre, invariably development, those health tips have been of tremendous help to improve on the general hygiene of our children and the people and to reduce infant mortality". For her, that is a form of community development, when a people move from their primitive state to a modern state.

What are the development initiatives that are attributed to JDPC in your community?

"The mission in our area", according to a respondent, "has been compassionate to assist the community in the area of school, welfare, agriculture support programme". Another farmer acknowledged that some programmes have taken place where specialists come to teach them some new skills that would help improve their seed yields. These are seen as efforts by ekklesia and they are positive. One of the respondents said that awareness alone is something to be appreciative about.

More so, some members of the group commended the dry season informal education that is being conducted by the mission for adults. It is helping them to keep their books for business transactions. Also, those evening lessons for children help in their morals. Children learn the virtue of respect for elders, honesty and so forth.

How are the members of the community usually mobilized to get something done?

Some members of the group expressed the fact that in the occasion of a development project, families are levied or parents in case of a school. Through the leaders of the church, people are informed about the project and they are levied. Most of the projects are positive because ultimately they are the beneficiaries off the entire projects. Therefore, members cooperate and support the projects. Specifically, two of the participants stressed the importance of informal education that takes place during the dry season when farmers are less busy. Farmers gather in the evening to be educated on basic, skills on how to read and write, solve simple arithmetic and so forth.

Did the community participate in the decision process to arrive at these interventions?

The group noted that participation depends on what the group can offer. If they have anything to contribute, they are always willing to do so.

What are the cultural and community-owned communication approaches in the community?

“The usual communication” according to one respondent, is “contacting the village head and he in turn, will contact the heads of clans to disseminate whatever information is needed to be passed to other members of the community.

What method of communication would you suggest to JDPC for greater participation and maximum results?

The group pointed out that the existing communication channels are effective and any organization can use it. Also, using social and religious gathering to pass information is very effective to get to the community members.

FGD 1 WITH SIX OPINION LEADERS IN REFAWACOMMUNITY CONDUCTED ON 18TH MARCH, 2015

What is your understanding of community development and who provides it?

One respondent said, “Development can be explained in various perspectives that affect the human person. It could be the presence of good health of mind and body. It could also be adhering to or embracing religion as against the traditional worship”. According to another of the elders, “in the past, our parents never wanted us to follow the “new religions”, they tried to dissuade us but now you can worship God and no one dares to ask you. That is development”.

Furthermore, another respondent says of community development as “where there is bumper harvest. In the past, a farmer could only harvest few bags of grains but now, you can count hundreds of bags from one farmer”. “In the past,” commented an elder, “our children go around naked without clothes, but now it is not so”. A respondent reported that the mission has helped too in that regard. This was done by the white priest fr Walters who also initiated and empowered the farmers with pumping machines for rural irrigation. This was done by pairing farmers to a machine and non-Christians also benefitted from that project. This has bought community development among farmers. That singular gesture has left a mark on farmers who have continued the attitude of assisting those who don’t have oxen for farming.

What are the development initiatives that are attributed to JDPC in your community?

A respondent mentioned the area of education. “Some children who have no means of going to school have been given the opportunity and have become professionals in different fields of endeavour. They in turn are assisting some other members of the community to achieve this education. It is a chain-reaction where those who have been empowered in turn empower others in the community in that manner bringing about development in the community”. Another member revealed “the community had closed down the school in the past but reopened the school after it was closed down by the government. The community had to argue that it had the right as citizens of the country to send their wards to school. The community then rebranded the school as “Community School”. Since then the community had continued to sustain the school”.

Did the community participate in the decision process to arrive at this intervention?

The general response is in the negative. However they think is a positive gesture for the community to have these development projects. One respondent said, “the health personnel sent to manage the clinic from the city and that brought about misunderstanding in the manner they manage the clinic. This affected negatively our peoples’ patronage which necessitated the collapsed of the clinic”. One respondent lamented on the fact “The clinic doesn’t even have a committee that members of the community are part of. They do their thing by themselves”. Another member said, “it is too costly and our people cannot afford it. They go to where they can afford or better follow the herbal method”. Another elder said, ”in the past we know the clinic had staff but now non is available and they told us that they don’t get drugs and assistance again that we should buy the drugs and that they will pay their staff and maintain the clinic; all from our pockets”

Is the impact of the development initiative by JDPC positive or negative on the community?

The group agreed that the presence of the hospital is important to the well being of the community. It is the nearest to the community and accessible.

Therefore the group suggests that its management must be opened to the community. The people must be involved, as stakeholder and they should be treated as such. The females emphasized the role of association in the community. According to her, it has helped women particularly and families in general to encourage the women fold to confront their challenges. As such, it should be replicated in other parts of the community. The group observes that for these projects to be sustained there must be community involvement from the beginning to the implementation of the project.

What method of communication was used by to involve the community?

According to a member, “JDPC has only one communication strategy that is, having dialogue with the leaders and opinion makers of the communities. Usually, representatives JDPC/ekkelisia meet with community leaders once or twice annually to discuss the welfare of the community. In the course of group discussion, a respondent says “the absence of association in other aspects of the community to bring the members together to discuss their challenges apart from those listed above is lamentable”. One other respondentsaid, “Presently, the government is not on our side, we seem to be forgotten and the only source of livelihood is agriculture. Hence, we need the assistance of the JDP/Caritas to partner with us to further develop our farming. This can be done through giving of soft loans to farmers during farming season to empower farmers to grow”.

What method of communication would you suggest to JDPC for greater participation?

The group unanimously agreed that partnership with the community by way of microfinance bank that will service soft loans to farmers in a bid to empower them is a huge step in the right direction. A respondent warned, “It is important that structures are put in place to regulate the return of those soft loans that will be given out to farmers”. Another respondent said, “We need revisit of the hospital project that has been abandoned. A hospital committee should be constituted to revamp the project to cater for the sick especially pregnant women since it is the nearest to the community”.

APPENDIX IV



Focus Group Discussion with Elders in Refawa Community



Focus Group Discussion with Members of Refawa Community



Focus Group Discussion with Members of Refawa Community



Focus Group Discussion with Elders in Gamashina



Key Informant Interview with Thaddeus Bala in Refawa Community



Key Informant Interview with Elisha Musa in Refawa



Key Informant Interview with Mark Asu-Obi (JDPC Project Coordinator)



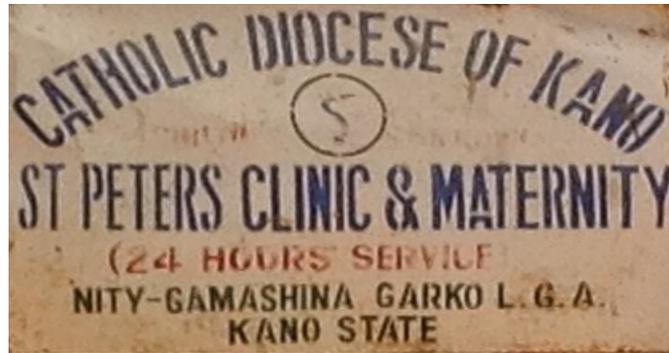
Key Informant Interview with John Bulus



A photo of Gamashina Community Health Centre established by JDPC in Kano



Sample of Pumping Machine for farmers in Refawa Community



Signboard of the health centre in Gamashina Community reflecting health mission of JDPC



Health Centre Closed down in Refawa Community



A block of classrooms in Refawa Community School provided by JDPC