

**EFFECT OF COMMUNITY POWER STRUCTURE ON COMMUNITY
DEVELOPMENT IN SELECTED RURAL COMMUNITIES OF KATSINA, ENUGU
AND EKITISTATES, NIGERIA**

BY

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ZARIA, NIGERIA**

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AND EKITISTATES, NIGERIA**

BY

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ZARIA, NIGERIA**

JULY, 2018

DECLARATION PAGE

I declare that the work in this Thesis entitled EFFECT OF COMMUNITY POWER STRUCTURE ON COMMUNITY DEVELOPMENT IN SELECTED RURAL COMMUNITIES OF KATSINA, ENUGUAND EKITI STATES, NIGERIA has been carried out by me in the Department of Local Government and Development Studies, Ahmadu Bello University, Zaria.

The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any institution.

Abdul Abdullahi HAMIDU

Date

CERTIFICATION PAGE

This thesis entitled *EFFECT OF COMMUNITY POWER STRUCTURE ON COMMUNITY DEVELOPMENT IN SELECTED RURAL COMMUNITIES OF KATSINA, EKITI AND ENUGU STATES; NIGERIA* by ABDUL HAMIDU ABDULLAHI meets the regulations governing the award of the degree of PhD of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Chairman, Supervisory Committee

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Prof. Adejo Odoh
Member, Supervisory Committee

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Dean, School of Postgraduate Studies

Signature _____

DEDICATION

This work is dedicated to the memory of my late father, Alh. Hamidu Abdullahi, who laid the solid foundation for the completion of this work but never lived to see the completion of this academic exercise. It is dedicated to my late mother, Malama Hajara (MamaTsohuwa), whose confidence and lessons keeps me on my toes. The work is further dedicated to my late daughter, Jamila, whose memory is ever fresh with us and the teeming men and women involved in social work towards making our communities sustainable especially members of the Orphans and Vulnerable Foundation, Zaria.

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Abstract

In Nigeria, the greater percentage of the population lived in the rural communities and these communities have continuously served as the basis for producing food and engage in primary economic activities. In spite of its importance, rural communities lack basic amenities such as potable water, electricity, health facilities and motorable feeder roads with low purchasing power and standard of living. Most development activities such as investment and government provision of amenities are concentrated in the urban areas neglecting the rural areas. These have led to a gradual worsening in the quality of life in the rural areas, thus stimulating rural-urban migration on a massive scale. It has equally attracted development activities and policies in Nigeria since colonial and postcolonial era with the major concern of identifying suitable strategies for tackling rural underdevelopment and dearth of infrastructure. Drawing from the above therefore, the rural areas need development to raise the standard of living of the rural people. The shift is partly in response to the well-documented inadequacies of top-down approach to development. These gave rise to the community-driven development that is tailored by the community power structure applying community-based planning strategies and the use of participatory action to implement, monitor and evaluate community programmes. The study, **‘Effect of Community Power Structure on Community Development in selected rural communities of Katsina, Enugu and Ekiti State Nigeria’** is a research work that examines the role played by Community Power Structure on Community Development. The study employed the pluralist theory and Mixed Methods Research approach of sampling, data collection and analysis to answer the research questions. Some of the research objectives include identifying the nature of Community Power Structure in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas and determining the effect of the Community Power Structure on Community Development in the study area.

The population and sample size of the study was drawn from the rural communities of this study based on the method of sampling as indicated by MMR. The primary and secondary data were generated through observation, focus group discussion, interview and questionnaires that were distributed, retrieved and analysed. The study employed the use of Research Assumptions and Hypotheses in order to find answers to the research questions. The data were then analysed with the aid of tables, figures, plates and the test instrument of Pearson Correlation Coefficient. The findings of the study include the noticeable features of community development and also the “discovery” of power as a variable that is also a major determinant of development in the communities of the study. The study further finds that, instead of having only one family dominating or having majority influence on decisions relating to community development, there is “pool” of power actors each trying to influence and dominate decision making at the community level. The study reveals that though there were little variations in the nature of Community Power Structure among the different rural communities of the study, yet all are working towards improving the living standard of their people. In conclusion, the study confirms that community power structure remains the main catalyst for the communities to employ in the quest for sustainable community development that is satisfactory for the immediate growth of the community and the ultimate development of the nation.

The study therefore recommends among others, the need to engage the community power structure in capacity building that will further enhance their collective performance, thereby engineering development in their communities. There is also the need to continuously identify the ways and opportunities that can enhance community development to be critically shaped by the community power structure, its networks and histories, while at the same time collaborating simultaneously with broader power relations set by the federal, state, local government, local and international development partners together with donors’ agencies.

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ANOVA	Analysis of Variance
CDA	Community Development Association
CDC	Community Development Committee
DID	Department for International Development
DIFPRI	Directorate of Foods, Roads and Rural infrastructure
ESD	Education and Social Development Department
FGD	Focus Group Discussion
GDP	Gross Domestic Product
IFAD	International Fund for Agricultural Development.
KIIs	Key informants' Interviews
LGA	Local Government Area
MMR	Mixed Method Research
NGO	Non - Governmental Organization
NPIRD	National Policy on Integrated Rural Development
PhD	Doctor of Philosophy

PPMC Pearson Product Moment Correlation
SPSS Special Packages for Social Science
USAID United State Agency for International Development

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The issues of rural community development, poverty and dearth of infrastructure among other issues have attracted development activity and policies in Nigeria since colonial and postcolonial era. The major concern to governments, multilateral institutions, policy makers and the rural communities is to identify suitable strategy for tackling the problem of rural underdevelopment and dearth of infrastructure. This is more so as most development activities such as investment and government provision of amenities, are concentrated in the urban areas neglecting the rural areas. These led to a gradual deterioration in the quality of life in the rural communities, thus stimulating rural-urban migration on a massive scale as can be seen in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas, the study areas of this work.

The realization of the need to bring the neglected rural areas into the mainstream of national development made the government to develop a National Policy on Integrated Rural Development (NPIRD) in 2001 through the Federal Ministry of Agriculture and Rural Development. It was done in collaboration with relevant national and international development partners working in the rural sector. The policy objective is to develop rural areas, raising the quality of life of the people, reducing poverty through Rural and Community Development as a basis for laying a solid foundation for national development.

The American and the British governments have through the United State Agency for International Development (USAID) and the Department for International Development (DFID) respectively have been collaborating with the relevant establishment especially at

grass root level of Nigeria. In order to reduce rural poverty and improved rural infrastructure using various schemes and programs in rural communities.

In spite of the above, there still exist enormous gap between policy formulation and implementation and the reality of the level of the development of the rural communities in Nigeria.

In Nigeria, a percentage of the nation's population lived-in the rural communities and these communities have continuous served as the basis for producing food and engagement in primary economic activities which form the foundation for economic development of Nigeria. In spite its importance, rural communities lack basic amenities such as potable water, electricity, health facilities and motorable feeder roads with low purchasing power and standard of living. Agriculture is the dominant economic activity as such the tax base of the rural communities is limited, so rural areas are rarely able to mobilize enough resources to finance development projects (Ezeani, 2006, Umeh & Odom, 2011, Tamuno, and Iroh, 2012). Drawing from the above therefore, the rural areas need development to raise the standard of living of the rural people.

Development could be a cluster of benefits given to people in need but it also requires the populace gaining a greater mastery over their own destiny. It relies on local people using assets in new ways, working cooperatively, improving networks, mobilising existing skills, and putting innovative ideas into action with having synergy with formally constituted institutions or establishments such as Federal, State, Local governments and donor agencies as partners.

This is the more reason why international development partners favours local over central planning. The shift is partly in response to the well-documented inadequacies of top-down approach to development. These give rise to the community-driven development that is tailored by the community power structure applying community-based planning strategies

and the use of participatory action to initiate, implement, monitor and evaluate community programmes.

The power structure is constituted of institutions or establishments together with various social groupings and individuals within the rural communities. These are the core groups of people that identify community felt-needs, while at the same time working together for solutions to the identified community felt-needs. These small groups of “activist gladiators” integrate community members for developmental purpose. They are the active community members that identify the community’s problems, work out policies and decide for organizational solutions, or mobilize constituency support for program implementation (Checkoway, 1991).

These power structures can be categorised into both formal power structure, made up of individuals working with constituted institutions or establishments like federal, state and local government staffs, elected and appointed politician, etc. The informal power structure is made up of individuals that are not working with the formal constituted institutions or establishments such as farmers, local artisans, traditional rulers; Social Groups such as age grades community development associations, Teachers, etc. This various categories of power structure in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas is the concern of this study.

It is then assumed that the power holders or actors expectedly should be playing a vital role in community development projects, by influencing decision-making process of the people, which affects acceptance or rejection of community development initiative. As they wield much power over the people they lead and are considered as the ones to first perceive the community felt needs before others and thereafter plan and enlist the cooperation of others in their implementation (Kuponiyi, 2008).

In short power actors decide the issues to be addressed or not to be in a community, thereby deciding the outcomes of community decisions and the allocation of internal and external resources needed for community action. They are the change agents that motivate and mobilize community members to take action on any community felt needs. As they are equipped with indigenous knowledge, skills and resources that can be utilized in making sure that Community development is done to address felt needs and sustainability.

Community development is the process by which communities harness and engage in several development efforts. The tremendous importance attached to community development evidenced by the great attention it attracts in the development literature. Because it ignites development at community level using diverse means, especially with the dismal and poor performance of governments especially at the Local governments' level in meeting the socio – economic demands of the citizens (Adesoji, 2008).

Community development is a common and age long phenomenon that has practice in various urban and rural communities of Nigeria even before colonization. The leadership was rooted in the culture and tradition of the various communities engaged in decision making process and mobilising people for community development activities even in the study area of this work made up of selected rural communities of Sabuwa, Ikere and Nsukka local government areas.

The Directorate of Foods, Roads and Rural Infrastructure (DIFRRI) clearly conceived community development as centred on the creation of self – sustaining local communities which, by virtue of their effective organizations and the strength of their own internal momentum, capable of solving their production and general development problems (Okoli, 2009).

Thus, the Directorate expects every community to form a community development association (CDA), with democratically elected leaders which will form the base of

organizational pyramid for community development. From the democratically elected community development associations will spring various local traditional organizations, association, social clubs, and occupation organization. These were under the supervision of various agencies and development partners with their desk office at the local government levels.

Thus the developments of the rural communities usually occur under certain conditions for it to achieve specific purpose, objective and outcome. Such conditions include the power to harness human, material with and policy issues into activities or practices that will affect, influence and bring about improvement in the human and material condition of the people especially in rural communities. Those that possess such powers have a stake in the system and can either ignite or even sabotage development in their respective communities (Gaventa, 2006).

Thus, a fundamental precondition for understanding the nature of relationships in the development process of any community entails understanding the community power structure. This points out why the issue of power in community studies has been a subject of great debate and came to the foreground in the early 1950's with the work of Hunter (1953). Hunter's (1953) study has since triggered several research efforts on community power structure in various communities, especially the relationship of power holders or actors and the nature of development (Mills, 1957), (Dahl, 1961), Kuponiyi, 2008), Oyeleke, 2013), Boogers, 2014).

These underscore the role of various power actors and its effects during community development activities. It is therefore important to identify such power actors, their source of power, and how such power is utilised to effect community development in the selected rural communities of this study. The study is also concerned about the similarities and difference of the community power structure and community development in the selected rural

communities of this study and these issues make up the focus of this study in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas.

1.2 Statement of Research Problem

The rural communities in Nigeria despite having the overwhelming part of our national population are seriously marginalized in terms of most basic elements of development. According to Ogolo, M.B. (1995), the inhabitants live at the margin of existence and opportunities as most rural communities lack potable water, electricity, health care, educational and recreational facilities and motorable roads. They experience high population growth rates; high infant and maternal mortality, low life expectancy and a peasant population that lacks modern equipment that can guarantee sustainable exploitation of the natural resources on which they live (Chinsman (1998), Oyeranti and Olayiwola (2005) and Egbe, (2014).

The government have taken the responsibility of create the enabling environment for rural community development; through many policies and initiatives aimed at ameliorating rural poverty and the improvement of rural community development. This is also applicable in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas. But such policies and initiatives have largely failed because of the attendant corruption, greed and mismanagement associated with these institutions and agencies. Okpaga (2004) asserted that rather than making these institutions such as the local governments' vehicle for rural transformation, they become conduit pipes from where public funds are siphoned into private pockets.

More so, as international development now favours local control of development over central planning due to the inadequacies of top-down approach to development as indicated above. The shift that favours down-top approach to development is further underscored by the World

Bank's fastest-growing strategy for delivering development assistance through community-driven development tailored by the community power structure (Beard & Dasgupta, 2006).

The above then indicates that for rural communities to attain development, community development then becomes one of the options to be embarked upon. It entails the participation of the people in efforts to improve their living conditions with as much reliance as possible on their own initiatives. It also entails the provision of technical and other services by governmental and donor agencies in ways that encourage initiative, self-help, and mutual help, and also make such services more effective. But the success or otherwise of any community development depends on how effectively human and non-human resources are mobilised by the community power structure.

Thus it is assumed that the pace of development in any community varies based on the activities of the community power structure. As the community power structure commands significant influence directly and indirectly especially in decision making such as mobilizing human and material resources that will translate into the initiation, implementation, supervision, and maintenance of projects and programmes. This indicate the extent to which they can even prevent the commencement of community development project or programme within their locality or even oppose it after it is been initiated.

A study on community power structure within the context of community development entails understanding of the interplay of power relationship and the capacity of its holder to expect compliance or obedience of other individuals to their will to gain certain set goals. In short, how power is noticed in the rural communities, how it is exercised, and with what results such have on development, are some of the issues of this study.

This is more imperative as a major problem frequently encountered in rural communities is that of leaders not conceding decision-making roles to other people especially in different

development project situations. Some feel they can perform effectively in all situations thereby arrogating the roles of initiators, legitimizers, planners and executors to themselves alone for all projects (Oyeleke, 2013). This goes to underscore the relevance of community power structure in issues of community development.

As in most rural areas of Nigeria including the selected rural communities of Sabuwa, Ikere and Nsukka local government areas of this study, majority of development messages get to the village level, not through the mass media, but through interpersonal contacts of the people that have influence on decision making of a community. These are the Community Power Structure made up of Local Government Officials, Social Groups such as age grades community development associations, Teachers, Village Health Workers, Extension Workers and other Volunteers etc, that are resident in the villages or districts. The traditional leaders, through the village chiefs, town criers and age grades create awareness about programmes and legitimize their adoption. Religious leaders have played a positive role in spreading messages, while social groups have helped through face-to-face contacts, to tell, convince and motivate potential adopters of innovations (Imoh, 2013).

These indicate that for any development strategy that will lead to community action to success, depends largely on the existence of committed local leaders in the rural areas concerned as well as the extent to which government encourages local planning and participation Chukwuezi, (2000). The question then is, to what extent does such community power structure exist in the communities of this study and if they to what extent do they command influence in community development issues? This is one of the problematic of this study.

Women are generally considered as highly dedicated and hardworking and endure challenges in their various capacities as wife, mother, caregiver, friend, companion and a builder, which make them supportive and family oriented in our communities. In community development,

participation is the key determinant of real change and women just like the youths contribute through the provision of farm labour, direct production of crops and livestock, provision of agricultural information to farmers. They are involved in construction and rehabilitation of rural roads, promotion of cultural heritage and mobilization of people in national events, supply of labour for community self-help projects etc. (Lewis, 2008).

The issue is that it is assumed that youths and women's effective performance is constrained because of non-recognition of them as partners in development by community power brokers (Umeh, and Odom, 2011). That is they don't have a voice in decision-making as it regards community development in spite of their contribution. Thus, Ugboh (2007) rightly stated that the partnership of youths and women in community development have not transcended from token involvement, token participation, token decision making in community affairs to been actual partners in community decision making organ. The issue is whether the communities in this study have youth and women that participate in community development? And if they do, to what extent are they considered as power holders or actors within the communities? If they have, does the partnership of youths and women in community development in the communities of this study transcend token involvement, token participation, token decision making in community affairs?

Based on the above it is quite clear that a research on Community Power Structure and Community Development must try to answer the following interrelated questions: - "Who governs"? "Where"? "When"? "With what effects"? (Clark, 1975). These questions connote the following: - What is the nature of community power structure in the communities of this study? In what kinds of communities is such structure available? Under what conditions does such power structure perform? How does the decision of the power structure affect community development? These basic questions, and their answers, will not only shape the conceptual framework of this work but also guide the subsequent steps of the research.

The problem of this study simply put is how does the structure of power in the communities (community Power Structure) affect Community Development in these selected rural communities? This and many more issues are the concern of this study in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas.

1.3 Research Questions.

Based on the statement of the problem, this study will grapple with the following research questions:

- i. What is the nature of the Community Power Structure in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas?
- ii. What are the effects of the Community power structure on Community Development in the study area of this research?
- iii. Describe the situation of Community Development taking place in the rural communities of this study?
- iv. To what extent are the Informal Community Power Structures such as traditional title holders, town criers and age grades and Formal Community Power Structures such as local government officials, elected and appointed politicians having an impact on Community Development in the selected communities of this study?
- v. What are the contributions of Youth power structure to community development?
- vi. What are the contribution of women power structure to community development and its level of differences in the rural communities of this study?
- vii. What are the challenges facing community Development in the rural communities of this study?

1.4 Research Objectives

The main objective of this thesis is to study the effect of Community Power Structure on Community Development in the study area, while the specific objectives are to:

- i. Identify the nature of Community Power Structure in the selected rural communities of Sabuwa, Ikere and Nsukka local government areas.
- ii. Determine the effect of the Community Power Structure on Community Development in the study area of this research.
- iii. Determine the extent to which community Development is taking place and its level of variance in the rural communities of this study.
- iv. Ascertain the influence of the Informal and Formal Community Power Structures on Community Development in the selected rural communities of this study.
- v. Examine the contribution of youth powerstructure on Community Development in the rural communities of this study.
- vi. Examine the contribution of women power structure on Community Development in the rural communities of this study.
- vii. To identify the challenges facing Community Development in the rural communities of this study.

1.5 Research Assumptions

The following research assumptions/propositions are postulated for this study:-

- i. This study assumes that Power Structures are identifiable in the various rural communities of this study though with some level of differences.
- ii. This study assumes that there are some community development programmes and projects taking place in the communities of this study and which indicate little or no variances.
- iii. This study assumes that there are challenges facing community Development

programmes and projects in the communities of this study seem to be similar.

1.6 Hypotheses

The following hypotheses are postulated for this study:

H₀₁: - There is no significant relationship between the community power structure and community development in the selected communities of the study.

H₀₂: - The Informal Community Power Structure such as Farmers, traditional title holders, youths, women, social groups etc has no significant influence on Community Development in the selected communities of this study.

H₀₃: - The Formal Community Power Structure such as elected and appointed politicians, officials at Federal, State and Local Government etc have no significant influence on Community Development in the selected communities of this study.

H₀₄:- There is no significant contribution made by Youths as Power Holders' or Actors, to community development in the selected communities of this study.

H₀₅: - There is no significant contribution made by Women Power holders' or actors, to community development in the selected communities of this study.

1.7 Significance of Study

This study is unique as it employs the power analysis to the study of community development using rural communities as its focal point. Power analysis is considered as a new tool, aimed at understanding and explaining development performance, policy and governance issues. It is an extension of the search for causes of change that are hidden in the grey zone of

development beyond economic statistics (Hyden, 2008). It will therefore, x-ray development policy performance in terms of facilitators or otherwise in development process and ownership, which would serve as a mirror by which communities, government and donors could see their own strengths and weaknesses as well as those that hamper partnership and institutional roles in community development. These will then lead to the development of more inclusive and effective community development programs.

The study of local power structures is highly relevant for a better understanding of local governance networks. Not only does it draw attention to the power dimension of a community, it also brings to focus the individuals who play a role on and behind the scenes of governance networks, which is relevant in terms of policy implementation, the feeling of ownership in terms of project and programmes in communities (Anazodo,R. O., Et al, (2014).

The study would further serve as a mirror by which donors could see their own strengths and weakness as well as those that hamper partner institutions in the quest to execute development.

Furthermore, the rural community is generally considered as primary power centre with a favourable environment for the realisation of democratic values of participation and pluralism. These then makes it a useful unit of power study in terms of community development as it relate to participation (Gaventa, 2006).

Power analyses have been conducted in developed countries to confirm existing power structures such as Britain, America, and Germany. While in developing countries like Nigeria, Tanzania and Uganda, the studies are conducted to uncover existing power structures due to the weakness of formal institution especially in the rural areas as there is a dearth of documentary information on the characteristics of power structures of the rural communities

of this study. Therefore, the significance of this study lies partly in its ability to fill the latter gap.

Even though community development has generated a great deal of interest among scholars of various disciplines, not much effort has focused on community power structure. More conspicuously missing is a systematic assessment of the extent of involvement of community power structure in community development. This study filled the aforementioned gap by studying Community Power Structure of rural communities across Nigeria, with emphasis on their role towards Community Development.

Another significant impact of this study lies in the use of power structures as the frame of analysis in order to understand the distribution of power in rural communities and to demonstrate its efficacy, if any, in determining who has influence in community development. The findings will provide useful information to the community development policy makers as they attempt to understand existing structures of community development towards improving its functionality.

And by adopting the comparative method, it further provides a framework for identifying similarities and differences among economic trajectories and local leadership structures that play a key role in community and economic development in each city.

1.8 Scope of the Study

The study is on the effect of Community Power Structure on Community Development of selected rural communities of Sabuwa, Ikere and Nsukka local government areas. The time frame for the study is 2011-2015, which is the period of five years; that is enough for the completion of any project and programmes for any rural community. It is also a period that covers the tenure of most local government councils that has also the responsibility for community development.

The study also studied the sources or bases of power of the power actors' and how shifts and changes in sources of power can affect not only the power holders or actors, but also community development. Youths and women Power Holders or Actors were of interest to the study, in terms of their influence on decision making related to community development. In short, the focus was on how the Community Power Actors determine the following:

- 1) Which community issues are to be addressed, or not to be addressed?
- 2) What are the outcomes of community decisions on community development?

The study area is based on three (3) selected rural communities each of Katsina, Ekiti and Enugu States, representing the selected three Geopolitical zones of Nigeria comprising, North West, South West and South East Geopolitical Zones. The communities were chosen based on purposive sampling as can be seen from Table 1.1 Tabulation of study area.

Table 1.1 Tabulation of study area: -

S/NO	State	Local Govt Area	Selected Communities
1.	Katsina	Sabuwa	i. Mazari ii. Inono Madawaki iii. Anguwan Garkuwa,
2.	Ekiti	Ikere	i. Agbado ii. Oyo iii. Uro
3.	Enugu	Nsukka	i. Obukpa ii. Nru iii. Ihe na Owerre

Source: Field Survey, 2016

The justification for the selection of the nine (9) rural communities from Katsina, Ekiti and Enugu State, representing the selected three Geopolitical zone of Nigeria for this study include the following:-

- a) The rural communities of Katsina, Ekiti and Enugu State, have Ethnic/cultural diversity and are heterogeneous, thus the study seek to find out whether or not such characteristic have effect on the nature and dynamics on community power structure and community development.

- b) The nature of community power structure existing in the various rural communities and its effects on community development will indicate lessons to be learnt by others.
- c) The rural communities are from different geographical locations of Nigeria (North West, South east and South west); may reveal some unique features that required policy intervention for improvement.

1.9. Variables of the Study

The variables for this study include one dependent variable and six independent variables. The dependant variable is community development while the independent variables include the Community Power Structure; Informal Power Structures; Formal Power Structures; Youth Power Structures; Women Power Structures and challenges faced by Community Power Structure during Community Development.

1.9.1 Definition of Terms/ Operational

The following concepts are defined for better understanding of their meanings as well as their operationalisation in this study.

Power Actors

Power actors or power holders are members of the community that are perceived to have social power and influence that they employ during community decision-making processes. They are perceived to have more social power than other actors with which to affect community decisions. The social power which community power actors have may depend upon the interaction of various sources of social power.

Power structure

A power structure is that pattern or relationships among individuals which enables the individuals possessing social power to act in concert to affect the decision-making of the

social system on a given issue area. To clarify the concept, individuals working separately toward a common goal in the social system without communication among the individuals do not constitute a power structure.

Social scientists asserted that two types of leaders exist in all institutions namely: Official and Unofficial (Stogdill, 1948). A distinction could be made between the two types. On one hand, the unofficial tends to be intermittent, becoming active at times of crisis and quiescent in more placid circumstances. On the other hands, official leader is an established person who designs, controls and motivates the subordinates to work towards goals which are regarded by organization as desirable. Political office-holder is an official type of leader; it is an 'engine' of governmental organization in Nigerian administrative setting. In the context of this study the Official and Unofficial are referred to as informal and Formal Power Structures respectively. And the community power structure is the sum total the collection of the power actors within a given rural communities here referred to as the general community power actors.

Influence

During community development, there are various ways in which power structures and power actors exert their role and responsibility towards achieving community development; such are derivatives of their influence. In this survey, we adopted Boogers (2014:13) indices of measuring influence viz

- (a) Function: Influence derived from formal issues and responsibilities.
- (b) Popular support: Influence based on popular support or on the ability to mobilize it.
- (c) Network: Influence resulting from contacts with other influential people together.
- (d) Expertise: Influence connected with professional knowledge and expertise.
- (e) Money influence grounded on investment capacities.

Within the context of this study, the most dominate indices used as influence is the function, popular support and networking of the power structure towards community development.

Development

Development is a generic term subject to different considerations. Within this context development is considered as an improvement in a community involving all aspects of life e.g. social, economic and political development which is tailored towards the enhancement of status and possessing the ability to choose. Development then include: (a) Increase in the availability of basic needs such as food, shelter, health, clothing etc. (b) A general rise in standard of living (c) The provision of more employment opportunities. (d) Structural changes in agriculture leading to increase farm productivity and output. (e) Transformation of rigid institutions and changes in beliefs, values and norms of the society that is inimical to development. (f) Creating more political space for good governance, accountability and service delivery (Jalingo, 2008).

Participation

Participation is a keyvariable in community development and in this context; it is broadly understood as an active involvement of people in making decisions about implementation of processes, programs and projects that affect them and their communities. It is the exercise of people's power in planning, coordination, organizing, mobilizing human and material resources for the developmental purposes. Therefore, participation includes the collaborative effort of people, by taking initiatives by themselves in terms of their own thinking and deliberations to serve or achieve developmental activities.

Further, participation is also playing active, though not necessarily direct, roles in community decision, knowledge of local issues, attendance at public meetings, related attempts to

influence proposed measures through individual and group actions, belonging to committees and making financial and other necessary contributions towards community programmes (Ekong, 1983:387).

The definition is adopted for its plausible implications for this study. The participation could be active or passive. The active participation involve being members of committees of the community for development; this is usually through community development association, and the participation take the form of attending meetings, voting, making both compulsory no compulsory financial, labour, material, tools or expert contribution. The passive contribution involves making only the mandatory contribution and other such contribution that is needed. These grades of participation also indicate levels of commitment, which can be measured in terms of seriousness and involvement in activities that relates to the community generally at all levels by the members of the community power structure.

In the context of this study, the members of the community power structure are considered to have taken part in community development when they engage themselves in the planning, coordination, organizing and mobilizing human and material resources for the developmental purposes of their community. The result of their participation will then led to a general rise in standard of living of the people, structural changes in agriculture leading to increased farm productivity and output.

Rural Communities

Rural communities are better understood using some characteristic that makes them different from urban areas. These characteristics include the size and density of population, dominant occupation, non-availability of social infrastructures and low per capital income.

Within the context of this study, these communities are those that exhibit the above characteristics and have agriculture and agriculture-related occupation, such as fishing hunting and animal husbandry as the major means of economic activity and even then for

subsistence only. The rural communities are also human settlement with strong traditional mores and population number of around 20,000 inhabitants with little or influence on government policies and programmes, as such; there is glaring feature of poverty within the communities.

Informal Power Structures

This is the part of civil society exhibiting certain aspect of governance that is recognised in a community involving kinship structures, patron-client networks and religious institutions. This is the Informal Power Structures or leaders that helps to structure local relationships, and also links these into wider district, national and international levels. Through their various Informal institutions the Informal Power Structures influence norms of social justice among rich and poor people by helping to create a 'moral context' in which socially-sanctioned codes of conduct, such as patronage, assistance and charity, help govern everyday social interactions between the various social groups (Lewis and Hossain, 2008). This clearly indicates that the informal actors or leaders play important roles in the local power structure of any community.

Informal power can be thought of as the socialized norms, discourses and cultural practices that are part of our everyday lives. The power relations are internalized through socialization from young age, starting with acceptance of inequality in roles, for instance, between father and mother and older and younger family members. These informal power relations are often taken for granted as normal, or natural. Because deliberate strategies of coercion or domination are not required, informal power is sometimes also referred to as invisible power.

Formal Power Structures

This is a powerstructure that is based on formality with legitimate and rational authority within formal institution but whose coverage depends upon the type of formal organisation. Its powerrelationis the configuration between individuals and groups regarding the allocation

of tasks, responsibilities, and authority within the communities or organizations that is based on merit, bureaucracy etc but not on personal relations or connection. The formal power structure is easily recognized and includes elected and appointed government officials and leaders of civic organizations.

Formal power are visible and recognized structures of power that are part of the way in which communities work because of its institutions that mediate the relationship between those with legitimate authority and those who are subject to that authority. It operates within the boundary of the laws and rules which define what is acceptable and what is not acceptable, and how those who break laws and flout norms are treated. The formal power may also operate in less visible or legally recognized ways. Such as through clandestine strategies of coercion that enforce certain belief systems which reproduce inequalities or feelings of powerlessness.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter critically reviews related literature dealing with the question of Community Power Structure and Community Development. The purpose of the literature review as stated by Babbie and Mouton, (2001) is to find out the extent to which the research area is covered in the existing body of knowledge. There the researcher commence with a review on the relevant concepts related to the study such as power and community power structure, community and rural development and community development.

There was also the review of empirical studies having bearing on community power structure and community development, followed by an exposition of the research gaps noticed in the course of the study. Finally, the theoretical framework under pinning the research together with its applicability in the course of the study was reviewed.

2.2. Concept of power

Power can be seen as the ability to ensure compliance despite resistance from individual involved. It is the ability to compel or influence others to do what they would otherwise not do. The various forms of power as described by Handy (1985) are as follows:

- (i) Physical power – this is the capability of using physical force to achieve influence.
- (ii) Resource power – this is the possession of valued resources both human and otherwise.
- (iii) Position Power – this is the power of offices or position. It refers to the rights written into the particular position (to allocate work, assess performance, etc).
- (iv) Expert power – this arises from the possession of acknowledged expertise. This is power which, in effect to a position by those over whom it is to be used. The power only exists if other people recognize it and value it.

- (v) Personal power – this is the power of personality (charisma) which is relevant to community power structure (Jibowo, 1992).

The concept of power is further explained within the context of public policy by Steven Lukes in his book *Classic Power, a Radical View*, where he distinguishes three different dimensions or “faces” of power: the public face, the hidden face, and an “insidious” third face and these dimensions are as follows:

- The ability to get one’s way despite opposition or resistance;
- The ability to keep issues off the political agenda in the first place;
- the shaping of the public domain through the beliefs, values and wants that are considered normal or acceptable; or the process “through which the relatively powerless come to internalise and accept their own condition, and thus might not be aware of nor act upon their interests in any observable way.”

Gaventa (2007) extends Lukes’ multi-dimensional approach to power in the public domain by adding, first, different spatial levels (supra-national, national, sub-national), and, secondly, setting out a typology of “spaces for participation”. Gaventa distinguishes between closed, invited, created or claimed spaces.

The possessor of any of the above is referred to as a power actor. These are individuals who have social power and exercise such power in making their community and regularly participate in community decision making. The power actors in a community are not only individuals but also important groups or organization which act as a unit in exercising social power such as unions, Churches Congregations, Ethnic and Racial Organization, Civic Clubs, etc.

These clearly indicate that power is not simply embedded in structural relations, but is also constituted through culture and every day practices. In short, power can be considered as a derivative from the community.

2.2.1 Channels of Exhibiting Power

Power usually is defined as the capacity to control the action of others and control is usually exhibited through the following:

- i. Authority – is the power given to the individual by the system i.e. an office, whether elected, appointed, or delegated such as chairman of a local government council, bank and company executive, traditional rulers etc. This is what Weber categories into (a) Traditional (b) Charismatic and (c) Rational-Legal authority (Haralambos and Holborn, 2004).
- ii. Influence – is the amount of power an individual has by virtue of control of or access to resources relevant to the proposed social action. As the capacity to influence resides in the individual and his abilities, not in the role itself. Influence may be due to such factors as wealth, reputation, skill in handling people, special knowledge of the special systems, or reciprocal obligation (Hunter, 1952).
- iii Power structure – is an identifiable interaction pattern composed of power actors who may relate to each other in a number of different ways (Clark, 1965, Schofield, 2002)

2.2.2 Concept of Community Power Structure

Community power structure is general considered as the patterned distribution of authority and influence among various actors in a community (Kuponiyi, 2008), Bratton (2012). Mills (1957, in Farazmand, 1999) refer to them as ‘power elite’, whereas Hunter (1953, in Farazmand, 1999) calls it the ‘power structure’ that conditions the structural parameters and their boundaries in any community. It is a complex network of relationships between the recognized power holders and the interplay of their roles in a community. These power holders, otherwise known as leaders, direct the affairs of the society towards the achievement of objectives of the community.

2.2.3 Formal and Informal Community Power Structure

Community Power Structure is also x-rayed as Formal and Informal according to where they power actors derive their power from, which is the base of their power and their major areas of influence. The distinction between formal and informal power is useful in drawing attention to the fact that changes in formal and visible structures or strategies of dominations are necessary, but not sufficient, to transform societies and make them more equitable. As laws may precede and indeed hasten social change, but to be effective they need to be accompanied by efforts to change internalised norms, attitudes and values (Nesbit and Wilson, 2005). This is further indicating that traditionally, questions about power have been concerned with macro-level social and political structures, but now it could also be looked at from the level of social interaction.

Thus Nesbit and Wilson (2005) pointed out that the above is another approach to understanding power. This is the view that 'power operates unseen and unacknowledged "behind the actor's back" to influence people and their activities. For example, social forces such as class, race and gender largely determine people's actions and thoughts'.

Ofoegbu (1992) rightly classify the rural community power structure into two together with the bases of their power and their major areas of influence. There are the traditional village leaders such as village heads, traditional Diviners and medicine men, age-grade leader and local professional leader. These categories derive their power from tradition, customs and community mores. Their influence include legitimizing decisions affecting the entire community such as allocation of farmland, project sites, taking decision on urgent issues affecting the community such as chieftaincy tussles, deciding on the running of community development organizations etc. These are the informal community power actors, who perform power-exercising roles but occupy informal power positions, as can be seen in **Table 2.1. (A). Nature of Leadership in Rural Areas of Nigeria below.**

The Modern leaders on the other hand according to Ofoegbu (1992) include government officials, elected and appointed politician from the communities. They derive their bases of

power legitimate modern bureaucracy and their influences include linkage of the local community with the large society such as Federal, State and Local Governments. They also work out partnership in terms of policy and development issues with Local and International Donor and Development agencies. These are the formal power structures which perform power-exercising roles and also occupy formal power positions within the community as can be seen in Table 2.1. (B) Nature of Leadership in Rural Areas of Nigeria below:-

Table 2.1. (A). Nature of Leadership in Rural Areas of Nigeria (Informal Power Structure)

S/ N	Community Leaders	Bases of Power	Major Areas of Influence
1	(a)Traditional Leaders The Village Head	Traditional Legitimacy; Personal characteristic; Reward power; Expert Power; Coercive Power;	Legitimizes decisions affecting the entire community. Ultimate arbitrator and judge may have ritual functions – More or less, a generalist.
2	Ward, Extended family and Family heads (The Village Elders)	Primogeniture; Reward power; Referent power; Expert Power; Coercive power;	Decisions affecting the immediate and extended families including the allocation of farmland and settlement of disputes among family members. May also have ritual functions on behalf of the family
3	Diviner, Medicine – men, Rain Doctors, and other traditional religious and cult leaders	Expert power; Coercive power; Reward power; Referent power;	Spiritual, emotional, social and health problems of the entire community; social control
4	Local association leaders e.g. Age – grade leaders, women leaders, youth leaders etc	Officials positions; Organizational influence; Personal characteristics; Referent power. Personal	Matters affecting the local group.
5	Local professional leaders e.g. Head of the butchers; Head of the musicians, etc	Personal characteristics; expert power; years of experience; organizational influence; Referent power.	Matters affecting the profession and its members.

Source: - Adapted from Ofoegbu, (1992)

Table 2.1(B). Nature of Leadership in Rural Areas of Nigeria (Formal Power Structure)

S/N	Community Leaders	Bases of Power	Major Areas of Influence
1	(b). Modern Leaders The chairman and secretaries of the local government-elected or appointed Politicians	Legitimate power assigned to official position.	Administrative matters affecting the entire Local Government Area
2	Other government officers including the village school teachers.	Legitimate power Expert power; Reward power.	Economic, social and welfare matters affecting the entire community
3	Law enforcement officers.	Legitimate power; Coercive power.	Maintenance of law and order in the community
4	Politicians and retired elites (i.e. ex- government officials)	Personal characteristics; inter-personal contact; Organizational influence; Reward power; Referent power; Expert power.	Linkage of the local community with the larger society for development purposes.
5	Successful business entrepreneurs	Financial control Referent power; Reward power; Personal characteristics	Economic life of the community.
6	Non – traditional religious leaders and local prophets	Expert power; Legitimate power; Reward power; Coercive power.	Spiritual, emotional and health problems of the entire community; social control

Source: - Adapted from Ofoegbu, R (1992).

These gives the researcher the ideal type of community leaders that may be found in the various communities of this study with their bases of power and major areas of influence they can exert during community development. These are the composition that makes up the community power structure of any community.

Abbo, et al (2015) also gave the composition and characteristics of community Power Structure in Nigeria as follows:

- i) **National Politicians:** this involve number of political elites with national portfolios such as state Governors, senators, ministers, members of the house of

representatives and top civil servants such as permanent secretaries, accountant general and military service chiefs. These are the most dominant and influential group, that tend to exercise substantial control over local politics of their respective state. State governors are mostly the most powerful of this entire group in the sense that they exercise substantial control over local finance and election.

- ii) **Local Politicians:** these are the second powerful group which involves local government chairmen and local council members. These categories of people are mostly subservient who are answerable to the national politicians. The paraphernalia and apparatus of power at the local level are usually shared between the local and national politicians to the detriment of the other groups.
- iii) **Traditional rulers:** these involve emirs whose sphere of authority is constitutionally limited to a mere nominal and advisory role. These categories are virtually control by the first category.
- iv) **Community leaders:** these involve of local chiefs usually appointed by the emirs such as *Maiunguwa, Jauro, Bulama, Eze, Bale* etc, these group are directly under the emirs and they usually exercise some degree of local control under their jurisdiction they are use virtually to mobilized support for both national and local politicians through the distributions of items such as fertilizer and food stuff.
- v) **Religious organization:** this involves various religious leaders and sects which exercise substantial influence over their followers. However, this group is also living under the mercy of the national politicians though both local politicians and traditional rulers possess influence over some of these religious bodies, though not all.
- vi) **Social Grouping:** these composed of groups such as local traders, vigilante group
Youth: this constitute the most visible yet politically passive social group, the

youth only serves as errand boys of politician where in most cases they are deploy as thugs during election.

2.2.4 Youth Power Structure

The youths are another critical factor in community development due to certain characteristics they possess which include innovations proneness, minimal risk aversion, less fear of failure, less conservative, greater physical strength, faster rate of learning greater knowledge acquisitions propensity and social propensity (Jibowo, 1992)

It is based on the above that youths are considered as the most important target group for human resources development, also constitute the foundation of sustainable development. And it is further asserted that youth must be fully engaged and involved in change efforts at the community level if they are to learn to function as effective members of society (Iwuchukwu, et al 2015).

Udensi, (2013) asserts that youth participation in community development programmes is very advantageous as it's:

- i) Strengthens young people's abilities to meet their own subsistence needs;
- ii) Prevents and reduces vulnerabilities to economic, political and socially unstable environments;
- iii) Promotes ownership and sustainability of change interventions;
- iv) Helps gain entry into target communities and build up trust and social capital.

These enable the youths to contribute greatly to community development of rural areas through agricultural productions, promotion of people's cultural heritage, effective mobilizations of the people on national issues as well as infrastructural development. They also contribute greatly to community development through the provision of farm labour, direct production of crops and livestock, provision of agricultural information to farmers. Although Umeh and Odom (2011) eluded that despite the significant and laudable efforts of the youths, one of constrain affecting their effective performance include their non-

recognition as partners in community development by the power brokers, and lack of good leadership and leadership tussles in the community.

2.2.5. Women Power Structure

One critical area where gender imbalances manifest themselves is in the opportunities for women to make their voices heard and their views count in the decisions being made in their homes, workplaces, associations, and communities. While widespread discrimination against women obviously affects their socio-economic development, their lack of leadership opportunities damages women the most by denying them the instruments to alter the status quo. Clearly, the ability of any group of people or their chosen representatives to participate in decisions affecting their lives not only puts them in a position to contribute ideas but also provides them with the tools and options for reshaping the course, direction, and outcome of specific programmes and activities which will determine their future. It is therefore critical to engage women in decision-making processes within the communities where they reside and obtain their livelihoods.

While some work has already been done on the limited access of women to political office and to management positions in the public sector, we know less about the situation of women in leadership and decision making in small rural communities. A focus on such communities will not only provide additional information but may also present a fresh perspective on the issues, something that would in turn enable social development workers and gender experts to draw conclusions about the general situation and emerging trends relating to women in leadership or management positions.

The second main reason to study rural communities is that development workers have tended to assume, however, that in small communities with minimal social differentiation, better social coordination, and a more enhanced 'we-feeling', youth and women would face fewer obstacles to meaningful participation in collective decision making and would therefore have

greater access to local leadership opportunities. To date, this assumption has not been borne out by the evidence.

It is accepted that women have valuable skills and experience in some activities and their advice in development programmes; if they were to occupy influential positions will engineer development. In so doing, women would be better able to make fruitful and productive contributions to the formulation of self-help development projects in their communities.

Women's greater participation in project implementation would enable them to inform policy makers about the impact of programmes specifically on women, while policy makers could also consult women community leaders (Sai, 1995:57).

The another issue is that where the community has been 'gracious' enough, as it were, to give women key leadership positions in local affairs, they are assigned less responsible roles with only limited executive functions-for instance, women organisers and ordinary executive members in local development committees, positions that are less visible or influential. Thus even when they form part of the formal decision-making structures, women's roles and influence are subordinated to those of men (Opare, 2005).

Thus, to understand the existence, use and exercise of power context within the ambit of community development and to gauge its impact, we conceptualize power as the ability of individuals or group to have a bearing on the decision making process in the study area and effect outcome of their choice. The outcome which may affect the interest of different people, or it may benefit the powerful individual himself or herself.

All the above classifications is a plausible basis for community power structure, but it did not include those indigenes of the community that are resident outside the communities yet having commanding influence and authority over the way things are done in the communities. The typology also fails to capture the issue of mobility within power structures and the occupation of many roles by single individual. For instance a successful business man

or a civil servant who is an indigene of community bestowed with traditional title yet resident outside the community is not captured in the above analysis.

But it is important to note the typology indicates the non-static nature of community power structure, due to overlapping roles especially during this period of democratic rule. It further shows that community power structure is much more than a political leadership issue alone but also a combination of visible and non-visible power actors.

The above further enable any researcher on power structure to establish whether the communities of study have a single, monolithic, hierarchically structured power system or different power structures. This is depending on the characteristics of the local community's institutional systems. The classification and typology stated above will then form the basis of this study.

2.2.6. Nature of Community Power Structure

The above give rise to power structures which various studies have shown that it differs in rural and urban communities. The Community Power Structure evolves from simple to more complex nature as a community changes from a small, tightly – knit and rather homogenous community to a heterogeneous, metropolitan, formal community. As such the ‘structure’ implies non-static phenomenon, but with coalitions that change or shift, depending on the issue and circumstances.

In urban settings, where the power structures are more complex, there is a greater emphasis on specialization of skills and knowledge. Therefore, the power structure are specialized and focused. In the rural settings, the power structure is less complex as the social organisation is simple and mostly informal.

The nature of power structure of any community can then be categorized broadly as follows:-

1. One – person’s structure – power centres in an individual who is then surrounded by “lieutenants”. For example where one family has dominated a community for

generations or a person or company “owns” a town. This is on the wane now due to globalization, industrialization as its attaining specialization and growing complexity of society.

2. Tightly – knit group – the decision making is controlled by the “power elite”. The member of this power group may be the local aristocracy.
3. (Split community) segmented power structure – with each group competing for power such as the management and labour unions, Republican and Democrat, protestant and catholic, each trying to influence and dominate decision making.
4. “Power pool” or “diffused” power structure – is a “pool” of power actors each trying to influence and dominate decision making (Clark, 1965, Schofield, 2002, Ekong, 2003).

2.2.7 Characteristic of Power Structure

Studies of some communities indicate the following factors as bases for influence and, consequently, ‘as bases for power structure: achievements, source of ideas, human relation skills, contact with others (in and outside of community), access to needed resources, influence within community organizations, family background past participation in community groups, length of residence in community, age, occupation, education and control of jobs, wealth credit and mass media.

Based on the above therefore the characteristics of power actors include the following:-

1. Persons of 50years old and over.
2. In the higher income group in the community.
3. In a position of having control of, or access to, the resources of their positions in credit institutions, firms employing several people, mass media and/ or elective offices.
4. Above average in education for their age peers.

5. In occupation described as self – employed, owner or executive residents of the community.
6. Long – time residents of the community (Clark, 1965; Schofield, 2002).

The above clearly indicated that persons possessing some or all of the above features are potential power actors within their communities. The above characteristics may not be applicable especially in rural communities of the developing countries.

2.2.8 Sources or Bases of Community Power

The conceptualisation of sources or bases of power differs from rural and urban communities and certain distinct community characteristics such as the nature and composition of the population; the development of the economy; community organisation; type of governance and the existing political climate. These will give rise to different power wielding groups such as:-

- (a) Those that derive their source of legitimacy from tradition.
- (b) Those who occupy positions in organisations introduced in the context of development activities and active political workers and
- (c) Those that have reputation for certain personality attributes particularly ethical qualities (Oommen, 1970).

Ekong (2003) sees leadership as synonymous to decision making as such considers community leaders as decision makers in their respective communities. Thus, to identify community decision makers certain social variables are used. These variables are emphasised in the following approximate order.

- (1) Biological Attributes – Age grade is a major instrument of social stratification follows by marital status and gender. All the above determines decision – making roles in the rural areas.

(2) Wealth in rural area is tied to the size of farmland been controlled, size of cattle herd, number of wives and children and the type and number of traditional titles taken.

The above among others give rise to the leadership at the rural community level. It therefore determines the influence, power and authority an individual can wield in the terms of decision making and implementation.

Based on the above, many scholars (Hossain, 2006), (Kuponiyi, 2008), (Brennan and Israel, 2008) stated that rural Community Power Structure can be identified and measured by the following.

- i. **Positional Technique** – this involves the identification of those individuals in the community who are in a position to exercise power as a result of holding formal and informal offices, elected or appointed. It presumes that people in official positions actually execute power, and it does not recognize those power actors who work behind the scenes and operate on the base of personal influence.
- ii. **Decision Technique** - The decisional technique isolates particular projects or decisions within communities, examines them in detail, and then provides an evaluation of what significant variables contributed to their outcomes. The assumed leaders are active and instrumental in the resolution of specific community's issues. For instance, such leaders include those who made moving public statements that led to people voting for major issues during crucial meeting. It is possible to determine members of a general power structure using this method, and whether specialized power structures exist that deal with single issues.
- iii. **Reputational Technique** - The reputational method relies on the opinions of community knowledgeable(s) to understand power dynamics. Its validity is based largely upon whether or not these opinions can be taken as accurate, as well as the

inclusiveness of the case sample. It involves a socio – metric study on the most influential people in the community when it comes to getting things done.

- iii. **Social Participation Method** - Develop a list of active participants (officers, committee chairs, etc.) in voluntary associations. This method assumes that activists in organizations will be the same people who are active in community decision making. This method is useful when determining future community leaders who are working their way up through volunteer participation.

The above indicates the parameters of identifying rural Community Power Structure and the means of measuring their influence in the course of community development. As the main concern in this research is the identification of Community Power Structure of the rural communities of this study, the extent of power dispersion and its effect on community development, it is relevant to know the proportion and characteristics of population involved in and influencing directly or indirectly the decision-making process affecting community development. The concept of power pool is employed in this study which is referred to all the persons involved in the power arena or can influencing directly or indirectly the decision-making process affecting community development..

According to Oommen, (1966) the power pool consists of

- (a) Those who perform power-exercising roles or those who occupy formal power positions;
- (b) Those who are considered to be leaders by the community;
- (c) Those who are found to be exerting influence in the decisional process; and
- (d) Those capable of facilitating or preventing the implementation of decisions.

Thus there may be ample overlapping between these categories in the course of the Research such as a person who occupies a formal position of authority as councillor in a Local Government Area is also a traditional title holder in his community.

In short, the above enables any researcher to establish the power structure in the communities, their focal point elite and how they exercise power in decision making and control of community development functions. These will further give room for the ascertaining the extent of interlocking power positions that include power derived from economic, political, and social institutions of the power structure in relationship to community development.

2.2.9 Membership of Community Power Structure

Scholars have identified the various roles played by both individual and community groups in decision making at the local level. These are the stakeholders in the community and they are referred to as the Community Power Structure. They take decisions on behalf of the whole community based on their power bases and the array of relationship among them.

It is this relationship that Foucault (1991) refers to as ‘Governmentality’ which is a form of power that sets out to structure the actions of others. These can be taken to apply to any type of procedure, analysis, reflection or calculation that aims to shape or guide the conduct of some person or persons towards certain principles or goals. It then follows that Foucault’s ‘Governmentality’ is referring to a potentially vast array of relationships occurring at a personal level, at an interpersonal level as well as institutionally, and in addition to political sovereignty (Schofield, 2002).

The above then indicates that community power structure has to be looked at from both formal and informal form with all the internal and external organizational relationships attached to it, whether with political sovereignty or not. The above explains the reasons behind the relevance of the study on community power structure. For instance, recent researches suggest that individuals, community organizations, business firms and trade associations have shown most active interest in local politics, as they lobby public officials to

participate in local governance that will facilitate community development (Cooper, et al, 2005).

The above then indicate that the membership of the community power structure include the more influential members of community, active individuals in the community and informed community members. It is this set of people that can participate in community development in the following ways;

- 1) Assist in mobilizing people for self-help efforts.
- 2) Assists in uniting members of the community to work together as a team.
- 3) Reduce or cut out corruption and other bottlenecks in the administration of community funds and materials.
- 4) Attract resources from outside the communities.

It is bearing the above in mind that the proceeding will centre on reviews related to the various subject matter of Community Power Structure and Community Development.

2.3 Concept of Community

The term Community has a varied etymology. The Latin root of the word community is *communis*, which means 'common'. It is also associated with the Latin word *communitas*, denoting a particular quality of relationship. Today the term communities has under gone a lot of semantics changes and have attracted a lot of interpretative exposition due to dynamics of industrialization, urbanization, and suburbanization and globalization, leading to different variety of communities.

People use the term community in a variety of ways. Two of the more common uses of the term refer to those communities known as "territory-free" and those labelled "territory-based." The term "territory-free community" generally is used to describe types of social groupings or networks. Examples include social groupings or networks such as "the business community," "the farm community," "the academic community," and "the Internet

community.” While the other common use of the term refers to geographically localized settlements or “territory-based communities” (Theodori, 2005).

One of the earliest theorists on community, Ferdinand Tonnies considered community as *Gemeinschaft* and society as *Gesellschaft*. In *Gemeinschaft* (‘community’) human relationships are intimate, enduring and based on clear understanding of each person standing in society.

Community can therefore be considered as a number of families residing in a relative small area within which they have developed a more or less complete socio – cultural definition imbued with collective identification and by means of which they solved problems arising from sharing of an area.

The word community is found in concepts such as community empowerment, wealthy communities and sustainable communities. Others include communities of practice and virtual communities. Community is used also to describe different scales of human organization, including local communities such as towns, villages, regions, neighbours, nations, as well as business communities, academic communities, political communities, and a World community (Connell, 2003)

In spite of the above, communities have certain common features such as community development association, community organizations, community control, community service and community action, all the above and many more are related to the issue of power relations and its impact on community development. The above relational idea is imperative as community power entails the ability to effect the distribution of both public and private resources within the community. But the above cannot take place unless the right people are involved in activity planning and decision making processes.

Central to the above also, is the fact that the community is the pivot of the symbolic and organizational structures of intersecting systems of power. As it has a shared territory, beliefs,

bond of fellowship, common culture, set standards and administration. As such it constitutes an elastic social, political, and theoretical construct around which diverse social practices and understanding occur (Collins, 2010).

Ekong (1981) claims that a community is a group of people who communicate and reside in the same geographical area and such groups of people may be a village, a family, tribe but the people must have common basic conditions of life. Thus, a community may just be made of a few hundreds, some thousands of people maybe living and having a special sense of belonging. A community embraces an area of social living, marked somewhat by social coherence and its bases are locality and community sentiment.

The above then indicates that a community denotes a people within a common locality having shared interests and behavioural patterns. Such shared interest and behavioural patterns manifest mainly in the areas of (1) Production, distribution and consumption of goods and services 2) Socialization 3) social control 4) social participation and 5) Mutual control (Ekong, 2008).

2.3.1 Concept of Rural Community

A community may be either rural or urban and the difference between the two in Nigeria like other developing countries can be looked at not only from the point of view of population but also from certain basic cultural objects, attributes and infrastructures wrapped around such population. As Mabogunje (in Ekong, 2008) rightly stated there is a positive correlation between degree of urbanization and the existence of such infrastructure such as post primary schools, modern hotels, supermarkets, industrial establishments, commercial banks, etc.

In spite of the above, rural and urban communities can be categorized by population. In Nigeria, a pure rural settlement may be a farm camp or small farming village or hamlet or a medium size farming village, all with a population of less than 20,000 persons engaged in farming and lacking in most basic amenities (Ekong, 1988).

For this study, a rural community shall be considered as settlement with a population of less than 20,000 persons engaged in agriculture and its related trades. It is also lacking in most basic amenities and facilities with little or no rural infrastructure.

2.4 Concept of Community Development

Community development have generated different conceptualities such as strategies, interventions or coordinated activities at the community level aimed at bringing about social and economic development. Other scholars give differing definition of community development as follows

Wraiths (1963) gave a definition of Community Development as:

Community Development is a movement designed to promote the voluntary participation of the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiatives; and the provision of technical and other services in ways which encourage initiative, self – help and mutual help, and make this more effective.

Similar to the above, Oni & Ohiani (2005), defined community development as:

A process of social action in which people of a community organize themselves for identification of their needs, for planning and for action to meet those needs with the maximum reliance on their own initiatives and resources, supplemented with assistance in any form from government and non - governmental organizations to achieve high economic groups and development over sometimes.

Based on the above, community development can be conceived as a process, method, programmes and even as a movement. It is a social process by which people become more competent to control local aspects of economic and social change. With a conscious and deliberate effort aimed at helping communities recognize their needs and to assume increasing responsibilities for solving their problems thereby increasing their capacities to participate fully in the life of the nation. Community development generally emphasizes self-help by citizens and also initiates a people directed process that is based upon their own perception of their community needs.

Community development therefore involves local people in planning and the actions necessary to satisfy their needs, encourages the development of community as an integral whole and it provides technical and other services in ways which encourages initiatives. It then uses the principles of initiative felt needs, self-help and citizen participation to achieve its objectives.

It is important to further note that as a process, community development is conceptualized as a proceeding in stages which permit movement from one state which is less desirable to another which is more desirable; as a method, community development is perceived as a means for accomplishing something desirable; as a programme, community development is regarded as a set of activities whose implementation facilitates the attainment of the objectives of a programme; and as a movement, community development is construed as something which may be animated by society and communities aimed at bringing about progress (Chitero, 1994).

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

One important variable of community development is the issue of participation. Community participations entails the will of the people to cooperate and work with each other over their problems or the needs they consider most important to the community i.e. felt – needs. This further entails the people's voluntary contribution of labour, time, materials and money towards implementing such community development programs and projects.

The above indicate that, community development is more than just an instrument of implementing government projects. It is a development approach that recognizes the need to involve disadvantaged segments of the rural populations in the design and implementation of

policies concerning their felt – needs and well-being. Through participatory approaches at stimulating self – help activities at the local level, the members of the community can and should also be followed in the design, implementation and execution of even large – scale projects for their communities (Ahmed, 2009).

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

- (i) A community identifies their felt needs e.g. roads, water supply etc.
- (ii) Proffer solution by way of a project e.g. bridge, road repair, dispensary or Maternity etc.
- (iii) Generate resources to actually solve the problems e.g. physical work, raise funds by either contribution or “appeal fund” or both etc.
- (iv) Partially or fully implemented such projects, abandoned project or completed project.

(Jalingo, 2006)

Tunde (1999) rightly states some of the factors that are responsible for the failure of community development include:-

- a) Non – involvement of target communities in the initiation and planning of programmes and projects;
- b) Lack of people’s commitment to the implementation, monitoring and evaluation of projects as a result of (a) above
- c) Shortage of funds and gross mismanagement of the little available by government officials.
- d) Lack of sincerity on the part of policy makers to improve the living standard of people at grassroots level.

2.4.1 Local Government and Community Development

Local governments in Nigeria are considered as the government at the grass root close to the teeming rural populace as such regarded as the rally point for community development based on its mandate according to the 1999 Nigeria Constitution.

The Local Government is a government at the grassroots that is meant to meet peculiar needs of the people. It is conceived as government charged with administrative and executive duties in matters concerning the inhabitants of a particular district or place (Appadorai, 1975).

Thus the 1999 Constitution of the Federal Republic of Nigeria has some concurrent list or responsibilities which are meant to be handle by the federal, State and local governments. Such responsibilities or functions include basic education, primary health care, rural and semi-urban water supply, environmental sanitation, agriculture etc. These aspects of service delivery are expected to be performed in rural communities. And the local governments are expected to work hand in hand with benefiting communities to maintain and operate facilities provided by the State governments after completion. The federal government too participated in these functions through establishment of bodies to participate actively in funding and implementing projects (Ohiani, 2006).

As such, each Local Government Area has a Community Development Division, usually within the Education and Social Development Department (ESD), and staffed with a small number of community development officers who work at the district and village area level with community organizations. In the capital budget of the local government there is typically a matching self-help grant project to be utilised in the communities.

But the Local government has not really facilitated rapid development at the grassroots due to lack of capacity of local government to fulfil the aspirations of their communities. Adeyemi

(2013) stated that the local government are having problem contributing to community development due to the fact local governments' lack of adequate resources, including inappropriate fiscal base, the usurpation of its power to raise internal revenue and the manipulation of the State Joint Local Government Account.

Another issue is the over politicization of developmental programmes at the Local Government level, as allocation of projects often do not reflect the needs of the society but for political patronage. According to Ajayi, (2000), all over Nigeria, there had been over concentration of developmental projects in particular communities at the expense of others. Hence, communities with teaching hospitals will still have state hospitals, health centres particularly at the state capital and clinics constructed by the Local Government and none may be functioning effectively while rural communities without leaders with political clout will continue to suffer institutional neglect.

What this means is that there exists in LGAs an apparatus for channeling public resources to community based self-help projects. But since the LGAs are not forthcoming on their responsibility in terms of community development, the rural communities will have to be embarking on self-help and community development without recourse to the Local Governments especially in terms of counterpart funding of projects and programmes.

2.5 Empirical Studies

In Nigeria, there is a paucity of empirical research investigating community development and community power structure within a rural setting and context. The following is a review of empirical studies on Community development and community power structure and other related concepts that are applicable in this study.

Community development is based on collective action thus Beard and Dasgupta, (2006) '*Collective Action and Community-driven Development in Rural and Urban Indonesia*' identified two distinct forms of collective action. The first form is based on community

cohesion, stable social relationships and adherence to social hierarchy. The second form is based on a community's perception of an interdependent future and a shared desire for structural change. While both forms of collective action are effective in delivering project resources to beneficiaries; their findings indicate that the second form demonstrates more potential for community development.

This second form of collective action is only possible because of the action of the community power structure in not only mobilising the human and material resources of the communities for projects but also the monitoring and claiming ownership of such projects for the community use. These positions also explain some of the reasons behind the success of the projects observed in the course of this study.

Mosse (2001) examines several participatory projects and finds that even in projects which had a high level of participation, what was labelled as 'local knowledge' was often a construct of the planning context and concealed the underlying politics of knowledge production and use. He therefore identifies four aspects of this:

The shaping of knowledge by local relations of power: Participatory exercises are often public events and are open-ended regarding 'target groups', program activities etc. This makes such events inherently political, and what is reflected is often strongly shaped by local relations of power, authority, and gender.

Outsider agendas get expressed as local knowledge: Project facilitators are not passive. They shape and direct these processes and villager 'needs' are often shaped by perceptions of what the project can deliver.

There is local collusion in the planning exercise: People concur in the process of problem definition and planning because it creates the space within which they can manipulate the program to serve their own interests. This can benefit both the project staff and project beneficiaries, but it clearly suppresses difference and encourages consensus and action over

detailed planning. An irony is that staff who are viewed as 'too participatory' can easily be seen as under-performing by both the project and the community.

The idea of participation is used to legitimize the project's own priorities and needs and the needs of donors to include such processes in their projects. Since it has little real support from either the community or the project staff, the operational demands of the project eventually take over and its participatory objectives and goals are side-lined.

Gul, (2005) finding's indicated that comparing the results of these two methods leads to preliminary conclusions: (a) both officials and local notables are most likely influential in decision making in this community; (b) neither of these two types of influential (positional and nominal) appears to dominate the local scene; and, (c) neither the positional nor the nominal method is superior, but together they provide a useful first-cut approach for identifying community influential.

Kuponiyi, (2008)'s study reveals that the task of running a community is a collective one by the entire power structure through the decision-making process. Even though specific roles are assigned, the satisfactory performance of such individual roles at the right time moves the community forward. The most participatory and frequent decisions were taken in respect of 'community development projects' especially those that would obviously uplift the socio-economic lives of individuals. Collective decision-making would overshadow the individual inadequacies in terms of personal bias, illiteracy and others which may hinder sound judgment.

Ozor and Nwankwo, (2008) ascertained the role of local leaders in community development programmes in Ideato Local Government Area (LGA) of Imo State. Results showed that among the prominent roles played by the local leaders include; making decisions on different issues affecting the community that require integrated approach, acting as liaison between governmental and non-governmental agencies and the community for financial and technical

assistance, monitoring and evaluation of projects for proper implementation, and raising funds through levies, donations, launchings, etc to finance community development projects in the area. Further results showed that the main source of information on community development in the area was through the local leaders. Also, women were not actively involved in local leadership in the area. The respondents identified incompatibility of government policies with community programmes, insufficient sources of funds, poor implementation of programmes, and gender bias among others as the major constraints that limit local leaders from achieving results in community development in the area.

Extension policy must legitimately recognize the potentials of local leaders in rural community development and partner with them in the overall efforts to provide innovative solutions to the hydra-headed nature of problems in the rural areas.

Jibowo (1992) described community power structure as a patterned distribution of authority and influence among various actors in a group or community. This then make it a complex network of relationships between the formal and non-formal recognized power holders and the interplay of their role on the community. This power holders, whether referred to as leaders, stakeholders or power actors, exhibiting the characteristics of directing the affairs of the community towards the achievement of objective of the community.

Mozumdar, et al's (2008) study on *Changing leadership and rural power structure*, found that the rural power structure and the pattern of leadership have undergone an important change in *Sutiakhali Namapara* village in *Sadar Upazila* of *Mymensingh* district in Bangladesh, as it is not rigid as it was in the past. In the past it was dominated by institutions of lineage, *Samaj* and *Union Parishad*, and was anti poor – in all aspects it was rooted to patron clientelism. It also indicated that the traditional society represents leaders who were aged, illiterate or less educated landlords, members of influential *gosthi*, and their good economic standing was chiefly based on land. On the other hand leaders in recent times are

younger in age, educated, members of non-influential *gosthi*, and they have good economic standing based on business and affiliated in the development programs and to implement these programs they maintained link with their higher ups and have had more personal qualities and they maintained a good link with major political parties.

These studies have some similarities in sense that most of the power actors are aged, less educated and their good economic standing chiefly based on land. On the other hand the women and youths power actors are younger with little good economic basis.

Furthermore the Mozumdar, et al's (2008) study did not examine the impact of the changing power structure on the nature and dynamics development of their area of study, which is the focal point of this study.

Lewis and Hossain, (2008) in his study of "a tale of three villages: power, difference and locality in rural Bangladesh, indicate that community power structure should be studied in relation to four main themes: (a) the interplay of formal and informal political processes at the union level; (b) the changing role and composition of traditional social institutions (c) the roles of non – government actors and (d) local economic dimensions of change. This study only fails to indicate the role of rural youths and women as power holders and their role in the process of community development.

Furthermore, one could add the growing and developing democratic processes in Nigeria from the federal, state and local government levels and the overlapping roles and status of elected and political office holders since 1999 till date. The changing role and composition of even formal and informal leaders in society cannot be overlooked in terms of how they affect the economy and the democratic processes in Nigeria today. These become more relevant when look at from the point of view of each leader as trying to bring the dividends of democracy to his people in whatever form.

Lewis and Hossain, (2008) study emphasis the relevance of community power holders and suggests that in some cases village elites can be engaged to provide an “enabling environment” for the ultra-poor, and indeed, to promote their development’, and that there is a need to understand better ‘the conditions under which solidarity with the poor becomes possible’.

This is similar to this study, as the village power structure really work for the interest of promoting development of the rural communities though the conditions under the operate seems to differ a little from that of this study.

The study further reveal that some village elites not only seek to capture external resources, but now more than ever play active brokerage roles between villages and wider institutions, maintaining their power bases through a more flexible ‘politics of reputation’. Externally, they pursue a broad range of strategies for securing and maintaining external relationships such as ‘NGO-ing’, party political manoeuvring, and patronage practices such as the delivery of outside resources into the community in the form of prestige infrastructure such as schools and colleges. The relevance of this research to power structure study is indicate the nature of ‘elites capture’ especially when in pursuing a broad range of strategies for securing and maintaining external relationships such as ‘NGO- ing’, party political manoeuvring, and patronage practices. These indicate an elitist power structure which is noticeable in developed industrial cosmopolitan communities than the rural communities of this study in Nigeria. One basic issue with this study is that the methodology applied which is used in arriving at the conclusion is not indicated, though it studied three villages just like this study.

Boogers’ (2014) work, *‘Pulling the Strings: an Analysis of Informal Local Power Structures in Three Dutch Cities Local Government Studies’*, found that using the reputational method turns out to be easy in the analysis of local power structure with the discourse of both formal and informal power holders. Analysing local power structures brings individual leaders to the

front thereby giving attention to the individual personal characteristics (age, gender, and education), professional backgrounds (carrier) and leadership competences that affect one's position in a local power structure. The consideration of individual personal characteristics was also applied in this study.

Another important point to note about the above work is that it did not reveal any strong bias towards highly visible leaders. One of the shortcomings of this study is that it is based on modern cities without semblance to rural settings such as the focus of this study.

In his study, Mustapha (2011) indicates that leaders in every community are the movers and shakers of development in the society, which they exhibit through their decision making powers. The leaders through their decision making powers were able to secure electricity supply transformer and did a lot of work on extra- mural classes. The study only failed to indicate which category of leaders, whether formal or informal leaders contribute more to community development efforts of the Jushi-chiki community.

But it is important to note that the above could differ from urban and rural community, and depending upon the nature of development of such community. Just as Hoffman-Lange (1989) find out in his study of the German society, that the method of elite identification measure different aspect of power in societies.

Also, Hunter's study of distribution of power in Atlantic tends to justify the above. His study based on reputational approach, made a preliminary list of 175 leaders who held formal important positions in politics, business and civic organizations and have reputation for leadership. Then he selected the panel of 14 judges representing religious, business and professional interest and asked them to select those who in their eyes are the top leaders. The result showed that half of these leaders were upper-class businessmen. The empirical study confirms the elitist thesis that a clear defined group of decision makers can be identified who

are highly organized and who decisively dominate the public life of the organized and who decisively dominate the public life of the city (Brennan, 2006).

The generalized leaders are those that participate actively in almost all community - wide projects, and who normally lead in two or more associations. At the bottom of leadership scale are persons with no organizational members, associating only with no organizational members, associating only with their family, friends and co – workers, they also participate in co activities in their own way, and as Ekong in Akinbode and Oye (1988) rightly suggested these otherwise unmoved society members can be motivated to participate in well defined, attainable projects of been fit to all members of the community.

It is based on the above that made Kaufmann (1970) in Akinbode and Oye (1988) to conclude that general participation in community development at several levels is like an iceberg, only part of it, which is the most active leadership is highly visible while others are submerged.

Abbo, et al (2015), in their study on *'Street Level Politics, local Governance and Local Power Structure in Northern Nigeria: A Social Network Analysis'* using social network analysis found out that the local power structure prevailing in the Northern Nigeria is “closed” as it does not ensure inclusiveness of all the stakeholders in political decision. As only two sets of power actors has access to political decisions; the national politicians who are the most dominant and the local politicians. While in terms of influence both the local and the national politicians tend to have enormous influence over all other stakeholders such as Traditional rulers, religious organizations, social group, community leaders and youth, which is a clear manifestation of gross exclusion of the masses from political decisions. The most passive of all the actors are the youth who do not have the capacity to influence any of the stakeholders in the local power matrix.

This study is very relevant as it is on locating power actors and their influence on decision making in community, though it is on political decisions. The major flaw of this study is that

it never state clearly how it employed Social Network Analysis to arrive at its outcomes. It also fails to show the degree of variance between the other non-influential power actors in relationship to the influential actors.

2.6 Theoretical Framework

On the basis of the literature review so far, the most appropriate theory to explain the effect of community power structure on community development in the selected rural communities of this study is the Pluralist theory, though the study of community power has developed along the elitist and Pluralist theories.

It was Robert Dahl (1961) and his fellow political scientists at Yale who developed the alternative theory of pluralism as well as their own alternative method, the decisional technique. Dahl originally popularized the term pluralist in *Politics, Economics, and Welfare* (1953), and *Who Governs* (1961), and continues to write about the properties and expansion of democracy in contemporary nation states. Pluralism also had something to do with earlier authors such as de Tocqueville, Madison, Bentley, Herring, Truman in the 1960s. Andy McFarland in his recent book, *Neopluralism* (2004), says that he saw himself as building on a research tradition initiated by pluralists such as Robert A Dahl, Charles E Lindblom and Herbert Simon.

Pluralists led by Robert Dahl challenged the main elitist contention that a society is marked by the existence of a single centre of political power. They state that the first, and perhaps most basic assumption of the pluralist approach, is that nothing categorical can be assumed about power in any community. As such the pluralist rejects the notion that some group of people necessarily dominates a community. Rather it is argued that in a society there are multiple centres of power none of which are completely sovereign.

The theory therefore sees power as distributed among a number of individuals and organized community groups with domination shifting according to the issues rather than repeated

domination by a single power faction across all community issues (Oommen, 1970). These means community life is not dominated by a relatively small group of people with economic and political power who initiate, direct, and resolve level of decision-making that has major bearing on community development rather it is dominated by different power structure. The implication of which is that power is not been concentrated in the hands of a few people that include ruling elite who make all the important decisions in the community and are referred to as the power elites.

A further assumption of the pluralist theory is that an attempt is made to study specific outcomes, in order to determine who actually prevails in community decision-making. Thus more than a single issue-area is always chosen rather than laying emphasis whole actual outcomes. And the decision making maybe done by few but then this decision making cannot be understood except within the context of a continuous bargaining process among the elites and also of a general consensus established only through the mass approval which is hard to secure (Brennan, 2006).

Thus a Pluralist research has focused upon actual participation in decision-making in community issues as the means of uncovering influential. While such procedures do get closer to actual power as it is applied in the process of decision-making, the choice of issues to be examined can lead to a one-sided conception of power that is biased against finding elitist power concentration. Hence, pluralist theory and method try to concentrate attention on the most "critical" or "important" community decisions, defined in terms of the number of people affected by the outcome, the scope of the decisions, and the extent of change represented by the decision (Polsby, 1963).

Furthermore the Pluralist research is not interested in ascertaining an actor's ranking in a system presumed to operate hierarchically. Rather, pluralists want to find out about the power structures' roles, which in this context is presumed to be diverse and fluid, both within a

single issue-area over time, and as between issue-areas within communities and its relationship with other power structures within and outside the communities.

McFarland, (1987) best summaries the basic assumption the pluralist theory as follows:

1. Empirical observation indicating a number of agents having causal impact.
2. these agents are seen as individuals, groups and interests representing group interests;
3. numerous agents interact and affect one another's behaviour,
4. the numerous agents act to pursue their interests , defined according to the agent's own definitions of interest, although this sometimes needs to be inferred from behaviour,
5. interests are not taken as given, but frequently change in the process of interaction among the agents over time;
6. Implicit by the foregoing, empirical observation should be made over a period sufficient to understand fluctuations in power, interest groups and policy making activities.

Many scholars such as Okoth (1980), McFarland, (1987),Ofoegbu (1992), Ozor &Nwankwo (2008), Udensi, et al, (2012),Boogers' (2014) and Abbo, et al, (2015)explore the relationship between pluralist and involvement in decision making. Pluralism therefore asserts that the dispersed pattern of power among many groups safeguards both individuals and groups against arbitrary and capricious actions of a dominant group.

2.6.1 Applicability of the Pluralist Theory

The relevance and applicability of this pluralist theory to the study on the effect of Community Power Structure on Community Development in the selected rural communities of this study could be understood within the following context. Specifically, in the rural communities of this study, it enable for the understanding of whether or not there are multiple

centres of power structure which are completely sovereign and influence community development in various ways. It further enable for the establishment of the nature and the dynamics of the power structure existing in the rural communities of this study.

Since one of the main concerns of this study is on the nature of community power structure and the extent of power dispersion in the rural communities, it is relevant to know the proportion and characteristics of population involved in and influencing directly or indirectly the decision-making process as it affects community development. The concept of power pool according to Oommen, (1970) is employed here, which refers to all the persons involved in the power arena with the following characteristics:-

- (a) Those who perform power-exercising roles or those who occupy formal power positions;
- (b) Those who are considered to be leaders by the community;
- (c) Those that are found to be exerting influence in the decisional process;
- (d) Those that is capable of preventing the implementation of decisions. Admittedly, there may be ample overlapping power characteristics between these categories. For instance, a person who occupies a formal position of authority may also be a traditional title holder in his rural community.

From the above, it can be inferred that in some communities there may exist power pool. Where such exist the power pool will then attend to community development issues based on issue areas as it relates to the multiplicity of the power structure. This is therefore the main thrust of the pluralist theory, which is the acknowledgement of the existence of a power pool.

This study employed the Pluralist theory because its picture of the world enjoins us to recognize that there can be many diverse and incompatible conceptual and moral frameworks in communities. There are also many belief systems and ultimate values, without any having

an overarching criterion to decided or acted upon. These are more applicable within the rural settings such as this study area which makes this theory more relevant.

Dunleavy and O'Leary point to the above as what Sartori has termed the cultural *value belief* dimension to pluralism by stating that, Pluralism ...offers a defence of multiplicity in beliefs, institutions, and societies ... recognizes the existence of diversity in social, institutional and ideological practices, and values that diversity (Dunleavy and O'Leary, 1987, p13).

More so, to the researchers the pluralist theory enables that the natural and normative domains can be conceptualized, described, perceived and evaluated variously and in non-convergent ways as it is done in this study. The rural settings of this study are described, evaluated in a non-convergent way to arrive at the nature of the power structure and its effect on community development.

The pluralist theory is preferred approach for this study as it doesn't require knowledge from the general public but specialized knowledge from those who represent them; hence the decision to interview knowledgeable and influential key informants was used. This similar to the views of Okoth, (1980) when exploring the relationship between pluralist and involvement in decision making. Pluralism therefore asserts that the dispersed pattern of power among many groups safeguards both individuals and groups against arbitrary and capricious actions of a dominant group. This was employed to arrive at the sample size for this study, as only the 'knowledge rich' was used for the study.

The pluralist theory then enables researchers not to ask informants in the rural such questions as, "Who runs this community?" but rather, "Does anyone at all run this community?". The answer to the second question is capable of eliciting a response which could lead to the discovery of power elite (i.e., "Yes"). It could also led the discovery of an infinite number of stable, but non- elitist patterns of decision-making that is totally fragmented, or even disorganised (Polsby (1960). Therefore the question, "Does anyone at all runs this

community?” that was used in the study to elicit response on the nature of power structure existing within the rural communities of this study.

The theory claims power is dispersed throughout many interest groups representing multiple class interests. That is all people or groups exercise power equally, thus power cannot be understood simply by asking who controls decisions as to determine who actually prevails in community decision-making. Instead, the question of power needs to be studied by exploring specific decisions on specific issues (Dahl 1961). These will enable for the study of single issue areas closely than laying emphasis on whole actual out-comes, which requires arduous and expensive field work. These then guide the choice of Pluralist Theory to serve as the anchor for this study.

In this study, issue areas such as Repairs and Rehabilitation of Town hall, Market stalls construction, Repairs of Electricity supply, Repairs and Rehabilitation of Dispensary and Health facilities, Rehabilitation of Well and Borehole construction, Rehabilitation of School, Rehabilitation of Roads, Settlement of Chieftaincy Matters, Deliberation on Community Security and Safety, Arrangements for Local Festivals, Handling of Religious Matters etc, is focused upon in the selected rural communities of the study.

More so, the presumption of the pluralist theory is that power distributions are not more or less permanent aspect of social structure rather power may be tied to issues, and such issues can be fleeting or persistent, provoking coalitions among interested groups and community members ranging in their duration from momentary to semi-permanent (Nelson W. Polsby (1960). This is similar to the assumption of a having no permanent friend but permanent interest in international politics.

This study uses the pluralist theory to establish the multiplicity or otherwise of the community power structure within the rural communities of this study. The theory is

employed to further establish the effect or otherwise of community power structure on community development in the selected rural communities of the study.

In the rural communities of this study, there are various social groups such as age grades, community development association, local artisans, youth and women groups etc. The theory clearly addresses and acknowledges the reality of diversity between different groups within the context of community development. It rather encourages large and small groups to develop their tactics and strategies by maintain their interest. As there is always mediation between interest groups over conflict areas, to the extent that alternative opinions are provide leading to the prevention of tyranny and upholding check and balance system.

This is also one of the weaknesses of the pluralist theory, as there may be groups that are more dominate over others. As the big group may influence and dominate the small groups based on the phenomena at stake leading to the small groups contributing less. This is more common when youths and women are meeting elders of a given community; their ability to contribute becomes less.

It can be inferred from the above the relevance of the pluralist theory in the study inspite of it limitation, as it centres on the community power structure which is the main catalyst for community development.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter examine the application of the Mixed Method Research (MMR) in the course of the study. It is followed by stating the research design and research model employed in the study. The chapter further discussed the population sample and sample size, research instruments, data collection and method of analysis of the study.

3.2 Mixed Method

This research employs the mixed method of analysis which is recognized as a core method in social science for identifying and examining similarities and differences across societies. Ragin, (1987) stated that a distinctive feature of this method is its usefulness for examining “historically, culturally or geographically defined social phenomena such as this study. The comparative method provides a framework for identifying similarities and differences among the community power structures that play a key role in community development in each of the rural communities of this study.

The method enables for the use of both qualitative and quantitative analysis, in other words the mixed methods research. This research then employs the mixed method (Qualitative and Quantitative) Research Design, a class of research where the researcher mixes or combines qualitative and quantitative research techniques into a single study. It is employed in order to understand the complex phenomena of community power structure and community development.

It is an approach in which the researcher tends to base knowledge claims on pragmatic grounds (e.g., consequence-oriented, problem-centered, and pluralistic). Based on theses it enables for the employment strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems. (Creswell, J. W., 2003).

It is used because researchers felt that it can neutralize or cancel the biases inherent in any single method. And it is due to its means for seeking convergence across qualitative and quantitative methods thereby enabling the results from one method can help identify participants to study or questions to ask for the other method (Tashakkori & Teddlie, 1998). Alternatively also, the qualitative and quantitative data can be merged into one large database or the results used side by side to reinforce each other (e.g., qualitative quotes support statistical results; (Creswell & Clark, 2007).

Johnson and Onwuegbuzie (2004) further stated that Mixed method (Qualitative and Quantitative) Research Design uses the pragmatic method and the logic of inquiry with the use of induction (or discovery of patterns), deduction (testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results). It is a more systematic empirical approach that allows the researcher direct control of the variables but they are also embedded in the day to day events of real life (Babbie, 2007).

It entails the use of both qualitative and quantitative data generation techniques in order to increase the heuristic value of its results. It would be complemented by the use of the triangulation research method; so as to compensate for the weaknesses and blind spots of each single method. These helps guarantee the strengths, validity and reliability of findings and permits innovations on research design (Babbie, 2007).

Basically the Mixed Methods has the goal to predict; add to the knowledge base; have a personal, social, institutional, and/or organizational impact; measure change; understand complex phenomena; test new ideas; generate new ideas; etc. These goals are then predicated on Research objectives such as, exploration, description, explanation, prediction etc. While the Mixed Methods' research purpose include triangulation, or seeking convergence of

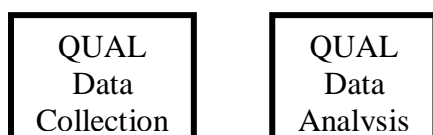
findings; complementarily, or examining different overlapping aspects of a phenomenon; initiation, or discerning paradoxes and contradictions of the study.

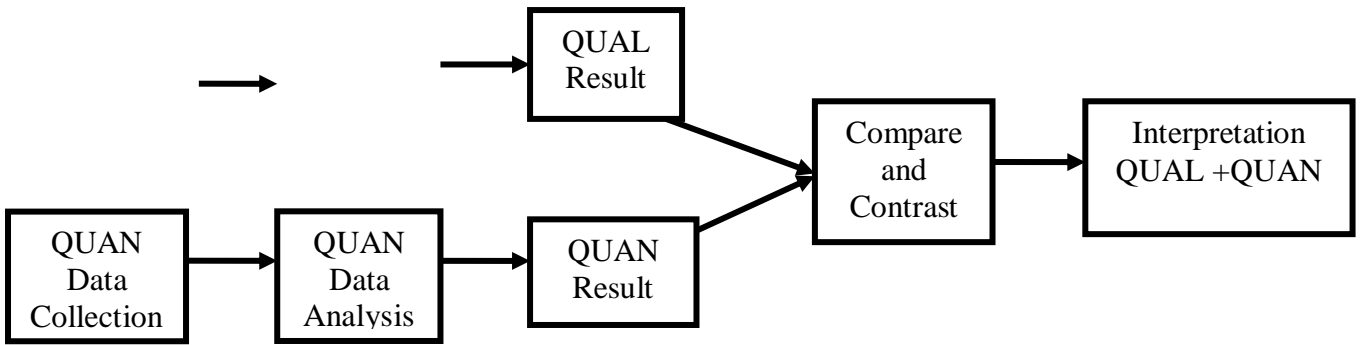
This research work adopted the Mixed Methods, a methodology for conducting research that involves collecting, analyzing, and integrating (or mixing) quantitative and qualitative research (and data) in a single study. The purpose of this form of research is that both qualitative and quantitative research, in combination, provides a better understanding of the research phenomena. The study was further based on the Triangulation Model, which was an attempt to map out, or explain more fully, the richness and complexity of research phenomena by studying it from more than one standpoint.

The mixed methods design was used to directly compare and contrast quantitative statistical results with qualitative findings or to validate or expand quantitative results with qualitative data. Creswell and Plano-Clarke (2011) suggested that the most common approach to mixing methods is the Triangulation Design which aims at collecting both sets of data at the same time, analysing them separately and then combining the results for more in-depth understanding.

The Triangulation Design is based on the fact that variation in data collection leads to greater validity as answers to questions from a number of perspectives. Also it seeks to ensure that there are no ‘gaps’ to the information / data collected thereby ensuring that preexisting assumptions from the researcher are less likely. The Triangulation Design is adopted in this study and it is depicted in Figure 3.1: Mixed methods Data Analysis Design below.

Figure 3.1 Mixed methods Data Analysis Design





Source: Adapted from Creswell and Plano-Clarke (2011: 79)

From the above diagram, it can be discern that qualitative research design has priority over quantitative research design. By implication, it means the qualitative research tools such as FGD and interview would not be subsumed under the quantitative research tools such as questionnaire.

3.3 Research Design

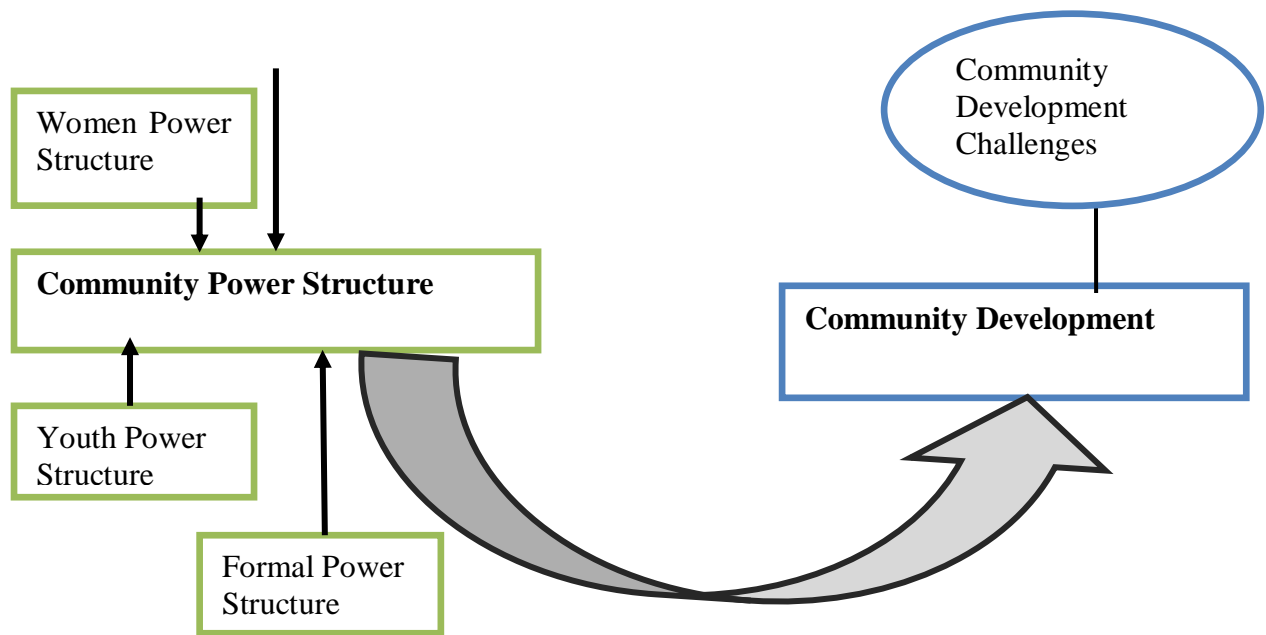
The research design for this study is the Triangulation Mixed Method Design. The triangulation mixed method design is a method that allows for the collection of data in both quantitative and qualitative manner. This method allowed the researcher to gather both quantitative and qualitative data; compares result from the analysis of both data and make an interpretation as to whether the result from both data support or contradicts each other. The qualitative research enables the participants to reveal “how social experience is created and given meaning” (Denzin and Lincoln, 2003). A basic rationale for this design is that one data collection form supplies strength to offset the weaknesses of the other form (Creswell, 2002: 565).

There is also the Research Conceptual Framework of this study, a structure of the enquiry meant to minimize the chance of drawing incorrect causal inference from the collected data.

For this the Research Conceptual Framework can be seen in **Figure 3.2 Conceptual Framework** below

Figure 3.2 Conceptual Framework Model





Source: Researcher's Conceptualization, 2016

Legend: Solid black Arrow (→): Information Flow line

Hollow Arrow (↷): Activity flow line

The legend indicates that the community power structure is made up of Informal, Formal, Youths and Women power structures. They are involved in various activities related to community development such as contributing, influencing and taking decisions on the issues areas of community development. They are also involved in tackling the various challenges facing it, which is then translated into community development. The hollow arrow in the legend shows the activity flow pattern of the Community power structure in the course of community development.

The solid black arrow shows the flow of information from the decision Making Areas of Community Development to the Constraints of Community Development by the various power actors which will enable take further decisions that will affect community development.

3.4 Administration of Research Instruments

The study employed both Primary and Secondary research instruments in order to gain the needed credibility and acceptability of this study, Letters of Introduction of the researcher was obtained for onward submission to the respective areas of the study. While research assistants from the host communities were employed in the administration of the research instruments.

3.5 Population and Sample Size of the Study

The population of the study comprised the people of the North-West, (35,915,467) South-East (16,395,555) and South-West (27,722,432) geopolitical zones of Nigeria. From the above geopolitical zones, the following states were picked and their population is here indicated: (i) Katsina (5,792,578), (ii) Enugu (3,257,298) and (iii) Ekiti (2,384,212). The population of selected Local Government Areas are: (i) Sabuwa (140,679) (ii) Nsukka (309,633) (iii) Ikere (147,355) rural communities. These indicate the sample has a characteristic of representation of the country which include degree of homogeneity, heterogeneity and degree of clustering of the population (Akinboye, 1982:43)

The composition of the population of the selected Local Governments from the three geopolitical zones can be seen in **Table 3.1 Population Composition of selected LGA**

Table 3.1 Population Composition of selected LGA

LGA	SABUWA LGA	NSUKKA LGA	IKERE LGA
Male	72106	149,418	69,252
Female	68573	160,030	79,306
Total	140679	309,448	148,558

Source: Nigeria Population Census (2006)

It is from the population that the researcher draws the respondents due to the absence of the population of the various rural communities of the study. The respondents include the following: Identified Power Holders, Representative of Community Development Association and the Local Government Officials, Retirees, Elected and Appointed Politicians,

renowned Traders/Contractors, Youths and Women. Some of the identified social groups can be seen in **Appendix IV**.

3.5.1 Sample Size Determination

The study used Mixed Method (Qualitative and Quantitative); as such the determination of sample size was based on guidelines recommended by different scholars. The minimum recommended sample size adopted at 0.80 statistical power with 5% level of significance is as follows:-

- i) 20-30 (Creswell, 2007) participants to be given questionnaires.
- ii) ≥ 3 participants per subgroup (Onwuegbuzie & Leech, 2007) for Focus Group Discussion (FGD).

In the case of FGD, it is similar to the recommendation of Powers (2006) that the participants should be chosen based on the size of the community. A community of the population of 1,001- 2,500, 7 participants could be chosen while a community of the population of 2,501- 5000, 8 participants could be chosen.

Based on the minimum standard stated above, the sample size of this study is increased a little to take care of the outliers and to make the sample more robust as can be seen in **Table 3.2**.

The primary and secondary data were elicited from the following,

- 1) The identified members of Community Power Structure in the study area.
- 2) Community members directly involved in implementing community development Programme and management of project resources
- 3) Beneficiaries of community development programmes which include farmers, traders, Youths and women.

3.5.2 Sample Technique

The sampling technique employed here is based on the nature of the research, as Babbie, (2005) have clearly expressed that at times, it is appropriate to select a sample based on the purpose of the research, its element and knowledge of a population. The goal of this study is not only to generalize to a population but to further obtain insights into the phenomenon of Community power structure and community development; therefore the researcher purposefully selected individuals, groups, and settings that can increase the understanding of phenomena under study (Onwuegbuzie, and Leech, (2007).

Based on the above, Multi stage sampling was used to select the States, Local Government and the rural communities from the six (6) Geo-political zones of Nigeria. For the sample size from the rural communities, Snowball Sampling Technique was used to generate the Community Power Structure of the various communities. Snowballing – also known as chain referral sampling – is considered a type of purposive sampling. In this method, participants or informants with whom contact has already been made, use their social networks to refer the researcher to other people who could potentially participate in or contribute to the study. Snowball sampling is often used to find and recruit “hidden populations,” that is, groups not easily accessible to researchers through other sampling strategies (Onwuegbuzie and Leech, 2007).

After generating the members of the community power structure, the Sociometric approach was applied to identify informal power holders and formal power holders - Non-State Actors and State Actors respectively, social rankings and isolated individuals that are more powerful or influential in the various communities (Omoruyi, 2006).

It is important to note that the criterion for selecting respondents was based primarily on their knowledge of issues being investigated and participation in community development activities. The above is done through the following:

The first phase was identifying the Key Informants, who were then interviewed for the purpose of

- i) Providing names of persons within the community who would have an extensive knowledge of the community, community development and decision-making process;
- ii) Providing background information on past and present community issues; and
- (iii) Naming persons they perceived to be power actors.

The second phase involved Focus Group Discussion with the list of the above who are the community knowledgeable. They included men, women and youths from different occupations within the community: education, agriculture, politics, business, and traditional rulers.

These guide the steps used in getting the required sample as seen in **Table 3.2** on the **Sample Sizes of Selected Communities**. The sample sizes is big enough to be used for the research, as Marshall (1996) observes that an appropriate sample size for qualitative and qualitative study is one that adequately answers the research question.

Table 3.2: Sample Sizes of Selected Communities: -

S/NO	State & LGA	Rural Communities	Sample for Questionnaire	Sample for FGD Per one Sub Groups
1.	Katsina State Sabuwa LGA	i. Mazari	15	3
		ii. Inono	15	3
		iii. Anguwan Garkuwa	15	3
2.	Ekiti State Ikere LGA	i. Agbado	15	3
		ii. Oyo	15	3
		iii. Uro	15	3
3.	Enugu State Nsukka LGA	i. Obukpa	15	3
		ii. Nru	15	3
		iii. Ihe na Owerre	15	3
		Total	135	27

Source: Baseline Survey (Researcher's Computation), 2016

3.6. Sources of Data Collection

As a mixed method (Qualitative and Quantitative) research, it requires interaction with respondents in order to get the primary data and the extraction of secondary information from existing records.

3.6.1 Primary Data

The generation of primary data was done through the following:-

i) Observation method was employed as a source of data collection on community development programmes and projects. The observation enables the researcher understands and describes on-going behaviour, process, unfolding situation or event in each phase of a community development project or programmes. It will also enable the researcher get an insight into the power holders that have influence in the various course of the project.

In the course of the Observation, This study also employed Visual research and data collection was also employed. It is a type of inquiry involving different types of visual data— from two-dimensional images and photographs to three-dimensional signs, videos, or spaces (Hannes, & Parylo, (2014). The Visual data include photographs, film, video, drawings, advertisements or media images, sketches, graphical representations and models created by a range of creative media. In these study drawings, photographs, graphical representations and models were used in the various stages at study areas.

The photographs taken are meant to contribute towards developing a better understanding of the topic, facilitate more discussions, and enhance participants' research ownership. These will in turn yield fascinating empirical data and provide unique insights into diverse phenomena, as well as empowering and emancipating participants by making their experiences visible (Hannes, & Parylo, (2014). Thereby enable the research gain deep insights about social, cultural and environmental issues surrounding the rural communities and their community development activities, as it is generally claimed that a picture is worth

a thousand words. The researcher is not unaware of the ethical considerations of privacy, identity protection, and the use of sensitive information of the communities of study. These are issues bordering primarily and relating to consent, anonymity and confidentiality(Wiles, Et al, 2008).

The checklist for the observation can be seen in **Appendix 1**.

ii) There was Focus Group Discussion (FGD) with the power holders of the communities such as traditional title holders, government officials, retired public and civil servants, opinion leaders and other community leaders, to solicit their opinion on the various aspect of the research question.

Focus Group Discussion, using structured format, was also be used to generate data from youth leaders, community development association officials' and head of governmental establishment. In order to generate the following information:-

- a) Identifying community development projects and programmes within the community
- b) Identifying the perceived power actors within the community and their contribution to community development.
- c) Providing background information on past and present community issues relevant to community development.
- d) Ascertaining some of the challenges facing community development in the community.

During the conduct of the interview or focus group discussion a combination of tape recording and note taking were used. The structured format can be seen in **Appendix 2**.

2. Guide of Issues for Interview and Focus Group Discussions (FGD)

3.6.2 Secondary Data

The Secondary data employed in this study include maps, demographic data, and measures of educational status of respondents. The administration of questionnaires on the effect of community power structure on community development was divided into two sections.

Section A elicit demographic information, while section B & C contains Likert- type questions, in which respondents were requested to indicate their preference on a 4-point scale which were used to elicit data on the subjective measurement of the community power structure on community development in their various communities (**See Appendix 3. Questionnaire Format**).

Information was extracted also on the various community development projects within the selected communities of the study. It shed light on the sources of funds for the projects, nature of execution, monitoring and supervision of the various projects in the communities.

3.7 Recruitment and Training of Research Assistants

In order to eliminate or minimize researcher biases research assistants were recruited from the Community. The research assistants are relevant due to their knowledge of the local Language and culture, thereby making communication very easy. They are also familiar with the rural terrain, the people, their problems, programmes and projects of the community. Furthermore, there was the elimination of suspicions by respondents as they freely respond to questions put to them by the people they are already familiar with. The advantage of which include little time spent in collecting data from the communities.

The research assistants were subjected to briefing on the topic of research, statement of problem, objectives, scope, and methodology especially the techniques of data collection and coding.

3.8. Validity of Research Instruments

The criteria for judging the quality of research instruments in the case of qualitative method include Credibility and triangulation. Credibility is gotten through prolonged, persistent engagement and involvement of the researcher in the area of study. Such that the research result will be made based on sufficient data to support them and processes of analysis and interpretation should be made visible. Lincoln and Guba (1985) and Lincoln (2009) stated that the Implications that derive from these criteria include spending sufficient time in the field to

be able to avoid premature closure (i.e., reaching conclusions that are erroneous based on limited exposure to the phenomenon; the conclusions might well be quite different with additional time spent in the field).

Triangulation is used to judge the quality of this research by collecting and checking information that has been collected from different sources or methods for consistency of evidence across sources of data. For example, multiple methods such as interviews, observation, and questionnaire was used and sought from multiple sources using the same method.

Furthermore, from the **qualitative** perspective, dependability, (reliability) in qualitative research is not based on outsiders getting the same results, but that outsiders concur that, given the data collected, the results make sense. In other words, the results are dependable and consistent (Lincoln and Guba, 1985). Thus it is based on the above criteria that instruments such as observation and focus group discussion were used for this study.

In terms of quantitative research in order to get the validity and reliability of the instruments, this study adapt Ozor, and Nwankwo (2008), Kuponiyi, (2008), Oyeleke, (2013)'s instrument of data collection. The Cronbach alpha test is employed in this study to determine internal consistency of the mechanism. The pre-test shows a reliability coefficient of 0.82 and was significant at 0.00 probability level and this implies a satisfactory and an acceptable level of internal reliability. As this is in line with the yardstick that an instrument with coefficient of 0.60 is considered to have an average reliability while the coefficient of 0.70 and above shows that the instrument has a high reliability standard (Hair, et al 2010).

Thus the instruments used have high Validity and Reliability level, as reliability from a quantitative perspective refers to the extent to which research findings can be replicated as the instruments can replicated in this study.

The criteria for judging the quality of research instruments in the case of qualitative method include

The survey was administered to the following three groupings: (1) Government officials; (2) community leaders (3) Identified Power actors in the community.

3.9 Method of Data Presentation and Analysis

The Mixed Method's (Qualitative and Quantitative) data presentation and analysis process stated by Onwuegbuzie and Teddlie's (2003) were adopted for this study, which is as follows:

- i) Data reduction involves reducing the dimensionality of the qualitative data via **thematic analysis** in the case of **Focus Group**; it is tape-based analysis. The researcher listens to the tape and then creates an abridged transcript. These transcribed data is then be analysed alongside field notes, from which, the researchers coded the data and present emergent themes, including the degree of consensus and dissent, so as there is no censored or marginalizing and preventing the delineation of the voice of negative cases or outliers. As even the voice of negative cases or outliers that can increase the richness of the data (Onwuegbuzie, Dickinson, Leech & Zoran, 2009)

Data reduction for quantitative data was done through descriptive statistics.

- ii) Data display, involves describing pictorially the qualitative data through matrices, charts, graphs, lists, and diagrams and quantitative data through tables, graphs.
- iii) Data transformation stage is wherein quantitative data are converted into narrative data that can be analysed qualitatively (i.e., qualities ;) and/or qualitative data are converted into numerical codes that can be represented statistically (i.e., quantities) if the need arise.
- iv) Data correlation involves the quantitative data being correlated with the qualitative data or the qualitative data being correlated with the quantitative data.

- v) Data consolidation, wherein both quantitative and qualitative data are combined to create new or consolidated variables or data sets.
- vi) Data comparison involves comparing data from the qualitative and quantitative data sources.
- vii) Data integration characterizes the final stage, whereby both quantitative and qualitative data are integrated into a coherent whole. (Johnson, and Onwuegbuzie, 2004)

The study further employed the comparative method of analysis which is recognized as a core method in social science for identifying and examining similarities and differences across societies. The distinctive feature of the comparative method is its usefulness for examining “historically, culturally or geographically defined social phenomena” (Ragin, 1987). The comparative method provides a framework for identifying similarities and differences among community power structures that play a key role in community development in the selected rural areas of this research.

The quantitative data collected was stored, tabulated and analysed using both descriptive and inferential statistics such as simple percentage and tables while Pearson Product Moment Correlation (PPMC), coefficient correlation and Analysis of variance (ANOVA) was applied to test significance of differences among the means of the different groups. This enables the use of the decision rule which will lead to either accepting or rejecting the null hypothesis.

The IBM Special Packages for Social Sciences (SPSS) version 20 was used for the data presentation and analysis after which the major findings summary, conclusion and recommendation were drawn.

CHAPTER FOUR

OVERVIEW OF COMMUNITY POWER STRUCTURE AND COMMUNITY DEVELOPMENT IN SABUWA, NSUKKA AND IKERE

4.1 Introduction

This chapter examined presents an overview of the nature and dynamics of community development and community power structure in Nigeria and the selected nine rural communities of this study. The rural communities are from Katsina, Ekiti and Enugu States representing three Geo-political zones of Nigeria viz (1) North West (2) South West and (3) South East. The Local Government Areas where the rural areas were selected are Sabuwa, Ikere and Nsukka respectively. The profiles of the rural communities in terms of their level of development and the socio-economic factors related to community development and power structures are discussed in this chapter. While the geographical maps of the rural communities were also shown.

4.2. Community Development in Nigeria

Community development is a very common and age long phenomenon that has been practiced in various communities even before colonization and it continues up to date. Before colonization, leadership was rooted in the culture and tradition of the various people and even decision making were part and parcel of the rural community. As members of communities were carried along in the decision making process, this makes it easy to mobilize people for developmental activities (Ofoegbu, 1992).

For example, in the Eastern part of Nigeria, only male adults of particular age groups were involved in decision making. The Pre-colonial Yoruba Political System was based on the system of representative democracy with each unit being represented by a Chief. The Hausa

Fulani had an arrangement in which political role was fused with religious functions. This enabled traditional rulers to easily gain the loyalty of their subjects (Olaniyi, 1999).

In Nigeria today, the approaches to community development is said to have followed the following pattern:

- Government community development, a multi-purpose approach which attempt at developing rural areas by coordinating the extension services of the various executive ministries by integrating the people, organizes self-help and cooperative actions with the specialized services of the government and other voluntary agencies.
- The extension approach focuses on the teaching of local people on the improved methods and techniques of farming, healthcare, or reading and writing (agriculture, health and adult education).
- The project approach is based on the initiative of the people. It involves the provision of social amenities like postal agency dispensaries, town halls and the likes on the needs of the community. Here, the benefiting community is expected to pay for part of the project. (Oni and Bello (2005), Odonye, (2015).

The above can clearly be seen in the post-colonial era in Nigeria, community development and self-help continued in various form and during the military era the Directorate of Foods, Roads and Rural Infrastructure (DIFRRI). The Directorate of Foods, Roads and Rural Infrastructure (DIFRRI) then clearly conceive of rural or community development as cantered on the creation of self – sustaining local communities which, by virtue of their effective organizations and the strength of their own internal momentum, are capable of solving their production and general development problems (Okoli, 2009).

Consequently, the Directorate expects every community to form a community development association (CDA), with democratically elected leaders which will form the base of organizational pyramid for community development. And from the democratically elected

community development associations will spring various local traditional organizations, association, social clubs, and occupation organization.

Presently, community development is done under the supervision of the local Government as it falls under the functions referred to as concurrent responsibilities in the 1999 Constitution of the Federal Republic of Nigeria. Such functions include basic education, primary health care, rural and semi-urban water supply, environmental sanitation and agriculture just to mention a few. Thus local governments are expected to work hand in hand with benefiting communities to maintain and operate facilities provided either by the State, local governments or the community.

But there is decline in service delivery which stems from the fact that Local Government (LG) which is the closest to the citizens has failed in meeting the basic needs of the people – good roads, potable water, regular electricity supply, qualitative healthcare delivery and education. And closely on the heels of this is poor or non-maintenance of existing social services. Indeed, in some instances, the responsibility of maintenance of facilities is often left to the communities of the local governments (Popoola, 2011).

The increasing realization of the insensitivity and unresponsiveness of the LGs to the plight of the communities with regards to effective social services then enable for the springing up of community-based organizations such as ethnic unions, religious and regional groupings. These community-based organizations play very important and active roles in the social and economic development of their communities such as generation of revenue and labour mobilization for community projects, building of schools and health centres, construction of roads and bridges as well as providing security. Despite

Thus most decisions about community development projects are usually taken by three main groups of people in most cases. These are the power holders made of: -

(a) Traditional leaders, comprising the chief and heads of various clans or extended families;

(b) Religious leaders due to the tendency of most rural people to rely on spiritual guidance to solve their health and other problems; and

(c) The local elite, such as those who are educated, retired public servants, and returned migrants who are respected because they have had greater exposure to the outside world. The overwhelming majority of such leaders are men and their decisions usually reflect existing male-dominated priorities (Ohiani, 2006). It is based on the above that the socio-economic and political structure of the communities of this study and their local government areas are presented.

4.3 Community Power Structure in Sabuwa

Sabuwa local government area is located in the Northern part of Nigeria, specifically the North West. It is situated between Latitude $11^{\circ} 05'$ north of the Equator and Longitude $6^{\circ} 50'$ east of the Green Wich Meridian. The study area is bounded in the north by Dandume and Faskari local government areas, in the northwest by Zamfara State and in the south by Kaduna State.

The most predominant tribes in the local government are the Fulanis and Hausas. According to Joshua (2014), there are Yoruba's, Igbos and other tribes occupying some pocket areas within the local government. The Fulanis are noted for their animal husbandry and do engage in seasonal migration with their cattle, goats, sheep and donkey. The Hausas also engage in animal rearing but mostly occupied with sedentary agriculture. The major crops grown by the farmers include maize, guinea-corn, millet, soya-beans and groundnuts at both commercial and subsistence levels. In addition, horticulture is practised mostly along the main streams and rivers where vegetables like okro, tomatoes, onion, sugar-cane, lettuce and spinach are cultivated.

4.3.1 Socio-Political Organisation of Sabuwa

Leadership is paramount to the success of any community, thus Sabuwa communities also have socio-political organisation similar to those of other communities located in the North West of the Nigeria. It has a centralised political system based on the *Sarauta* with the acquisition of traditional titles as symbol of recognition. Jumare and Yandaki stated that historically economic and social changes seem to have produced settlement consisting of diverse groups, next to other settlements of similar diversity. It is as the head of these settlements supervising such things as the distribution of land in the belts of *karkara* (inhabited areas) around the town; the provision of security, some forms of religious worships, and relations with other *Garuruwa* and *Birni* that *Masu Gari* emerged.

The Socio-political structure of Hausa society, as described above, made it possible for the Hausa traditional ruler to settle disputes among families, conflicts among the various groups in the society as well as among communities. In fact, most disputes are settled in the level of the village or district head. It is only brought to the level of the emir when all else has failed at the lower level. Such disputes ranging from land matters, inheritance, marriages, homicide etc were prominent.

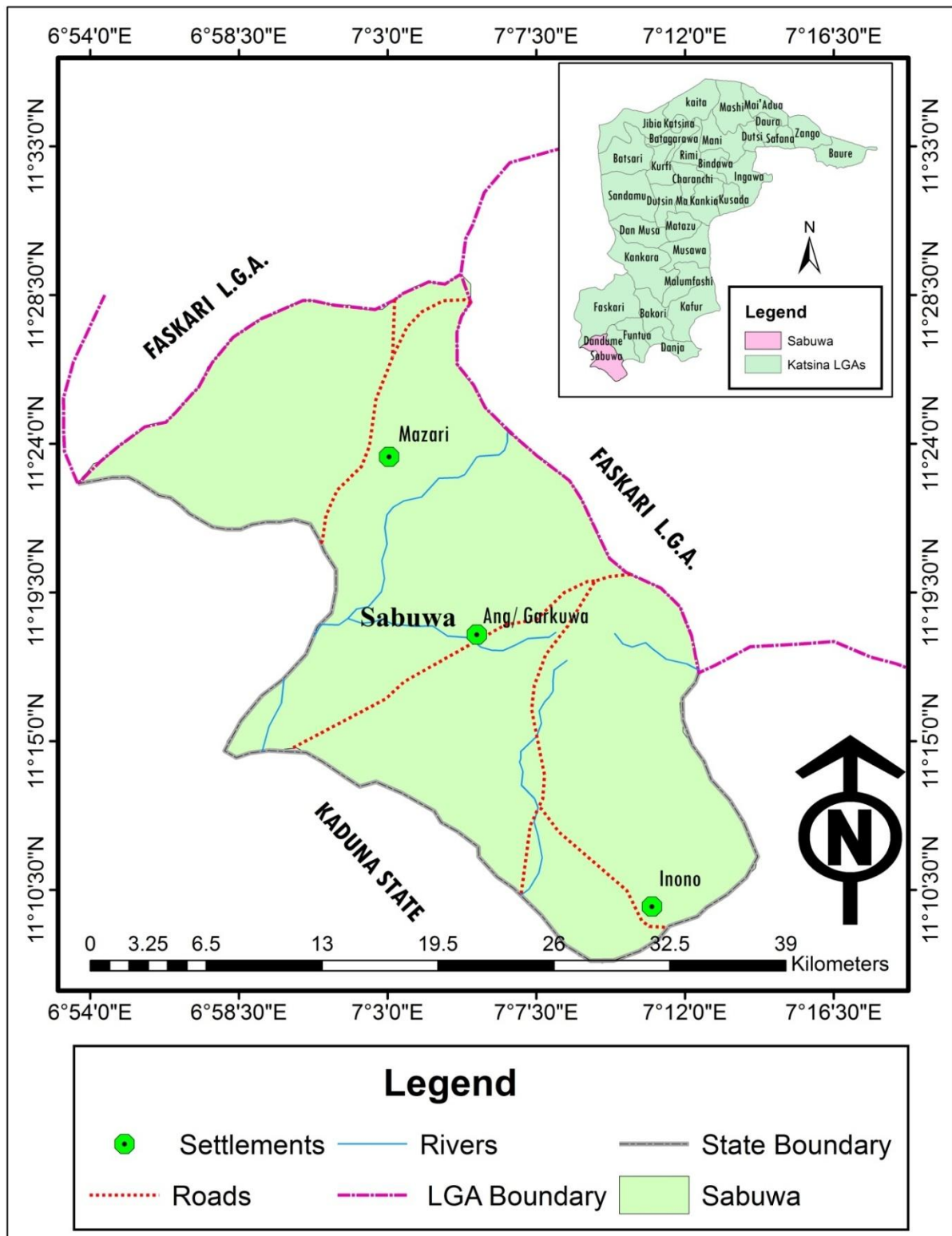
The movement of people and various business transactions were also adequately monitored. This is done through the keeping records, keeping using “Ajami”, the traditional Hausa writing which uses Arabic letters. The scribe to the ward head, village head, district head or emir usually keeps all the records of people and various contentious issues. Through this system, if a stranger comes to the district or the village, he is known and the traditional authorities know potential criminals as well as miscreants. Religious clerics known as “malamai” also play a crucial role in the judicial system due to the influence of Islam in the society.

The political organization of traditional Hausa society is then made up of the ruling class (*Masu Sarauta*) and the people (*Mutane*). The ruling class (*Masu Sarauta*) is made up of

SarkiNoma, Sarki Makera, Magajin Bori, Uban Farauta, Magajin Rafi, etc under the Sarki in the *Birni* (city).

The communities are agrarian; the social system of revolved around agriculture *Aikin Gaiya* been the norm of the communities. The map of Sabuwa local Government Area of Katsina state shown the rural areas can be seen in **figure 4.1 below:**

Figure 4.1. Map of Showing Rural Area of the study in Sabuwa LGA.



Source: Modified From Administrative Map of Katsina State, 2016. Produced by Geography Dept, A.B.U. Zaria.

4.4 Community Power Structure in Nsukka

The Nsukka region is located at the northern boundary of south-eastern Nigeria. It has a total land area of 3,402 km² located within latitudes 6°30' and 7°54' north and longitudes 6°54' and 7°54' east. The region comprises 88 rural communities and the Nsukka urban centre, which is referred to as a university town because of the presence of the University of Nigeria. Nsukka local government is the seat of the nation's first indigenous university, university of Nigeria, Nsukka as well as the abode of late great Zik of Africa. It is made up of fifteen autonomous communities which are Nsukka, Opi, Okpuje, Ibagwa Ani, Okpaligbo, Okutu, Anuku, Edem-Ani, Lejja, Ehalumona, Eha Ndi Agu, Obimo, Obukpa, Alor Uno and Ede Oballa Communities. Based on available 2006 census data, Nsukka local government area has a population of 309,633 with an area of 1,810km².

4.4.1 Economy

The occupation of the people is predominantly farming and some important crops grown include are yam, cassava, cocoa yam of different species (Ede, Ugwuta, Okpakara etc) three leaved yam (Una), maize, water yam, red yam, different kinds of beans etc. while important vegetables grown in the area include, bitter leaf, fluted pumpkin together with other economic trees such as papaya (pawpaw), avocado pears, cashew trees, local pears of different kinds, orange trees, mango trees, cocoa nut trees, palm trees, kola nut trees, banana trees, plantain trees, oil bean trees (Ukpaka), Ugba trees etc. The people also produce red palm oil and engaged in small scale piggery and poultry activities.

4.4.2 Political Structure and Governance

Nsukka is part of the South-East of Nigeria, where forms of stateless communities have been operational since the pre-colonial era. It is made up of semi- autonomous communities that are a cephalous with age grade system and various social groupings been very operational. The political structure and Government of contemporary communities has the *lgwe* at the

hem of affairs with the town union as the highest administrative organ in the community. There is also the *Igwe*'s Cabinet and *Oha* (male titled holders) with whom the traditional ruler governs the community together with other administrative arms such as the Central Security, the Women Association, Youths Association and other associations based on trade and guilds.

This is the traditional council under the leadership of the "*Okpara Umunna*" to the village circle under the leadership of the "*Onyishi*" with his "*Ndioha*" and "*Umouza*" that is titled men. Other important groups are "*Umu Asato*" and "*Akaa-Aju*". Other groups or sub-groups such as town unions, age grades, and social clubs also impact on the development of the rural communities within Nsukka Local Government.

The village assembly governed the entire village, ensured the maintenance of peace and settled disputes between individuals or groups. They punished offenders who broke laws and regulation that governed the village. Even with the emergence of modern government of communities in Nsukka local government, they still use this system to settle disputes. In many of the communities, one can only call police for serious cases such as murder, armed robbery, while other cases are tabled before the village assembly to settle. When such case is beyond their control, they can allow the parties involved to seek the court for redress.

4.4.3 Socio-political and Culture

The socio-political and culture life of the rural areas of Nsukka is similar to those in other parts of Igbo land. The social placement is regulated by seniority by age, thus the eldest man is also called *Okpara* and he holds the *Ofo* which is a symbol of authority over all the families (nuclear), and the rest of the *Umunna* members. The rural area has *Onyishi-Arua*, whose role is to offer sacrifices for and on behalf of the villager. The *Onyishi-Arua* has also

the roletto mediate between the people and the ancestors; and to preside over the council of elders.

The *Onunu* festival (Annual reunion of families) is one of the greatest traditional festivals in the study area. It is held between April and May every year to mark ancestral worship. During this occasion, families, especially women carry food, drinks etc to their fathers house for a family reunion.

Another festival is the *Nkpuru Nkashi*; it is marked by a display of masquerades from August 1st to 31st every year. It is held to mark the new yam festivals usually celebrated by traditional worshippers. It is also known as *Akatakpa Nkpuru-Nkashi*.

The study area have many educational institutions including St. Theresa's college, run by the Catholic Church and is one of the oldest in Nsukka town. Others include the Anglican Grammar School, Queen of the Holy Rosary Secondary School, St. Cyprian's Special Science School Nsukka, Community primary school, (Formerly St. John's Primary School), Elu-Ohe Primary school, Assumpta Primary school, Community secondary school, Christ the King College, among others. The people of the study area are mainly farmers, civil servants, traders and craftsmen etc.

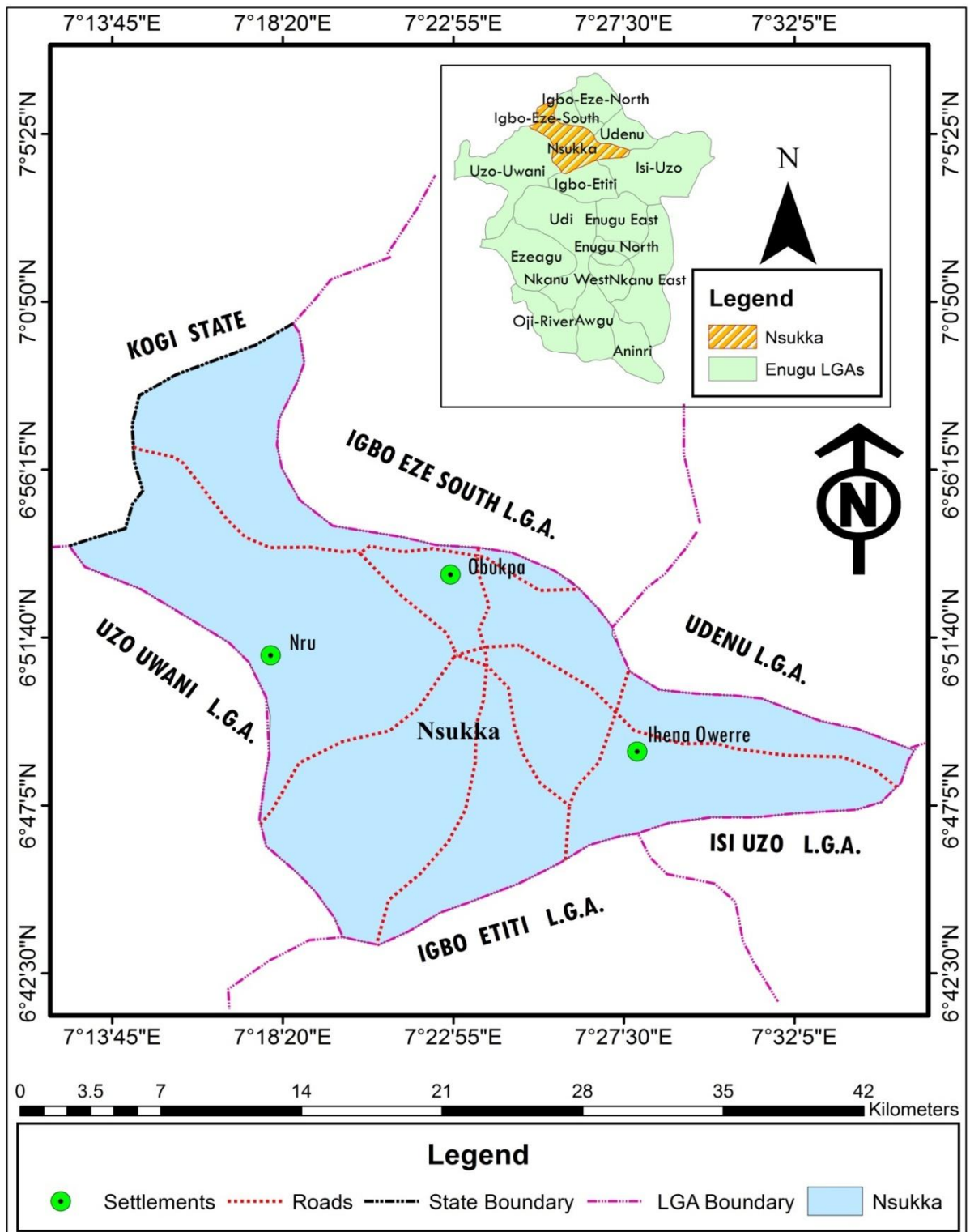
4.4.4 Community Development

Community development in Nsukka Local Government Area is similar to those obtain in other parts of Nigeria with the Local Government spearheading it. The Local Government policy on community development seeks to encourage the mobilization of communities as well as their resources for the development of rural areas. In each community within the Local Government, the structures of the executives are drawn from local leaders to form the Community Development Committee (C.D.C). Each Town union therefore has the Chairman, the Vice Chairman, Secretary, Assistant Secretary, the Financial Secretary, the Treasurer, the Public Relations Officers, the Provost and the Traditional ruler who by virtue of his office

becomes the patron of the Community Development Committee (C.D.C). These officers serve for three years term and unless if elected for a second term and may be voted out depending on performance (Ugwu, 2013).

The above is the common profile of the three rural communities of this study as can see in

Figure 4.2 Map of Showing Rural Area of the study in Nsukka LGA.



Source: Modified From Administrative Map of Enugu State, 2016. Produced by Geography Dept, A.B.U. Zaria.

4.5 Community Power Structure in Ikere

Ikere LGA in Ekiti State is one of the study areas of this research. The state was created on the 1st October, 1996 by the Provision Ruling Council (PRC) of the late Head of State, General Sani Abacha. The state was carved out of the former Ondo State. Before its creation, Ekiti has twelve Local Government Areas but four more Local Government Areas were created making the number to be sixteen on its creation.

Ekiti State is located between latitudes 7°25' and 8°05'N and between longitude 4°45' and 5°46'N East. The State is bounded to the south of Kwara and Kogi States while it is bounded by Osun State to the west. To the East of Ekiti State is Edo State and to the South is Ondo State. It is a landlocked State, having no coastal boundary but mainly an upland zone. It rises above 250 metres above the sea level. It lies within the areas underlain by metamorphic rocks of the basement complex. It has a generally undulating land surface with a characteristic landscape that consists of old plains broken by steep-sided- out- crops dome rocks that may occur singularly or in groups.

It lies within the areas underlain by metamorphic rocks of the basement complex. It has a generally undulating land surface with a characteristic landscape that consists of old plains broken by steep-sided- out- crops dome rocks that may occur singularly or in groups. Such rocks are common sights at Ado Ekiti, the state capital, Efon- Alaaye, Ikere- Ekiti and Okemesi - Ekiti. Thus the State is dotted with rugged hills. The notable ones among them are Ikere- Ekiti hills in the southern part, Efon- Alaaye hills in the western boundary and Ado- Ekiti in the central part. The State enjoys tropical climate with two distinct seasons. These are the rainy season (April-October) and the dry season (November- March).

The 'Ekitis' are culturally homogenous and speaks a dialect of the Yoruba language known as Ekiti. In terms of arts and culture, Ekiti State is among the richest in the federation in the variety and quality of its tradition, arts, music, poetry and witty sayings.

In terms of settlement, though the people of the State live mostly in small towns and villages with a mix of some modern comfort and unadulterated rustic life in corrugated iron-roofed and mud walled houses, many can be in purely rural settings on farms and huts, unaffected by the trappings of modern technology.

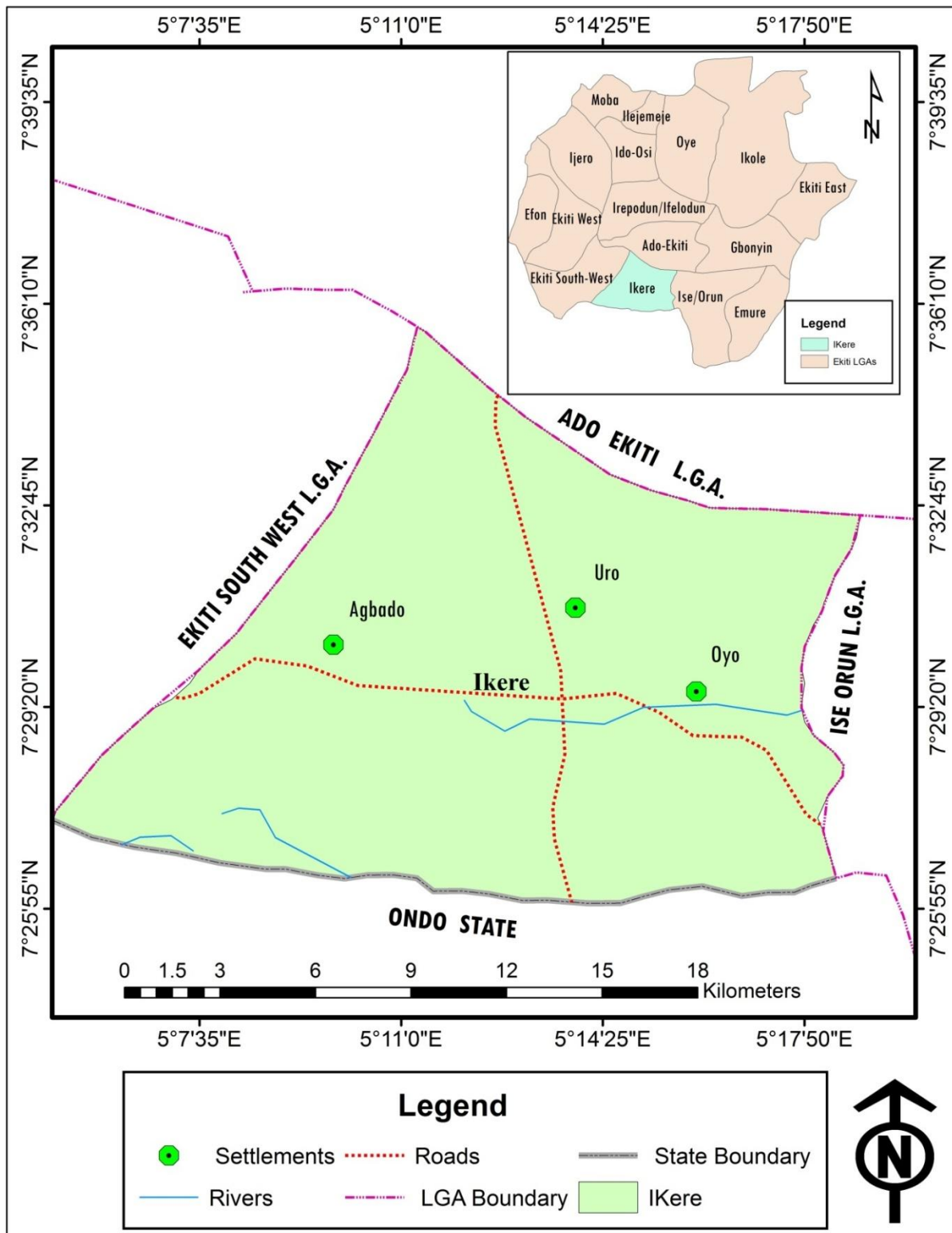
The Ikere people are predominantly farmers and depended on the forest for a number of products, both woody and non-woody especially for the provision of ingredients for traditional medication. One type of plant medicine that is widely used for dental care throughout the entire West African region is the chewing sticks.

4.5.1 Socio- economic Development of Ekiti

The Ekitis are good wood carvers, blacksmith, and ornamental potters, mat weavers and basket makers. The main occupation of Ekiti people is farming, which employed large percentage of the population. There are over 123,000 farm families in Ekiti State, hence the State is agrarian in nature and therefore has many rural settlements that produced yams, cassava, coco-yams etc. The state has a population of about 2, 384,212 (NPC, 2006). Ekiti state is home to some of Nigeria's best intellectuals. Ekiti is readily tagged “fountain of knowledge” and one of the observations amongst Ekiti people is their keen intuition. The three rural communities of this study are from Ikere Local Government Area, which is situated in the South Senatorial District of the state.

The level of assets created by Community Development Associations, (CDAs) improved the communities especially the long absence of state and Local Government participation in developmental programmes. The CDAs took developmental strides in their hands by declaring a specific day of the year as “their day” with the sole aim of raising funds for the development of the various communities with contribution from all the sons and daughters of the communities, both at home and abroad (diasporas). Funds raised are targeted at improving the social lots of the communities.

Figure 4. 3 Map of Showing Rural Area of the study in Ikere LGA.



Source: Modified From Administrative Map of Ekiti State, 2016. Produced by Geography Dept, A.B.U. Zaria.

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

5.1 Introduction

This chapter is the presentation and analysis of the data collected through qualitatively and quantitatively. The focus was on generating answers to the research questions, research objectives, proposition and hypothesis testing using the theoretical frame work of the study as a guide. The data analysed were a derivatives of Observation, Key Informants' Interviews (KIIs) together with Focus Group Discussion (FGD), and questionnaire administration from the field as detailed in chapter three, as well as the testing of the research assumption and hypothesis stated in chapter one.

This study's data were obtained using oral interview, observation as instruments for data collection together with structured questionnaire administered to respondents in the nine communities spread across the research area. For clarity of purpose the chapter is presented under the following sub-headings:

- i. Observation
- ii. Key informants' Interviews (KIIs) together with Focus Group Discussion,
- iii. Assumptions/Prepositions Testing
- iv. General description of data
- v. Hypothesis Testing
- vi. Analysis of data
- vii. Summary of findings
- viii. Discussion of results

After the test of each Research Assumption and Hypothesis, a summary of the findings was discussed. The data presentation and analysis commence with the qualitative instruments and then the quantitative instruments were also presented.

5.2 Analysis of Qualitative Data

Since this study adopted the Mixed Methods with emphasis on Triangulation, the data collected from the field was analysed beginning with Qualitative Research as follows. The qualitative data analyses here include observation, Focus Group Discussion and Interview.

5.2.1 Observation

One of the primary data obtained during this research was collected through observation and the observation guide could be seen in **Appendix 2.2 Checklist of Issues for Observation**. Observation was employed in examining the nature of and level of various community development project and programmes undertaken by the community power holders in the various rural communities of this study. The information sorted during observation in this case the physical facilities in the community include the following:

- a. The location of the project or programme.
- b. Structure of the project or programme.
- c. The condition of the structure
- d. The functionality or otherwise of the projects or programme.

In all the communities visited during the research (15) projects were inspected by the researcher, nine projects embarked upon by the community were completed and were fully functional and six (6) projects are at one stage of completion or the other. The pictorial presentation of the various projects could be seen in **Plate 1, II, III, IV, V, VI, VII, VIII, IX, and X** in Appendix V

Sabuwa Communities

In Sabuwa communities seven (7) projects were sited out of which three (3) are functional while the remaining four are at different stages of completion as can be seen in the pictorial

presentation of the various projects could be seen in the various plates in the appendix. At rural community of Inono Madawaki the researcher and one of the research assistant had photography with some of the communities after the conduct of the FGD. **Plate 1, III, IV, V, VI, VII, VIII, IX, and X** in Appendix V and below in **Table 5.1 CD Projects in Sabuwa Rural Communities of Katsina State**

Table 5.1 CD Projects in Sabuwa Rural Communities of Katsina State

S/ N	Physical Facility	Type	Location	Condition	Functionality
1.	Untarred road from Yarkaka	Repair of Drainages & Culverts	Anguwan Garkuwa, Gobirawa and Makeri Hamlets	Motorable	Motorable
2.	A building block at Anguwan Garkuwa	A block of Two class Rooms	At Anguwan Garkuwa	Almost completed	Not yet functional
3.	Bought Land at Anguwan Garkuwa	For cottage clinic	At Anguwan Garkuwa	Not Build	Not yet functional
4.	Untarred road at Inono	Repair of Drainages & Culverts	Leading to the Village	Motorable mostly in Dry Season	Motorable mostly during Dry season
5	A building block at Inono	A block of Two class Rooms	In the Village	Completed	Not functional due to cracked walls
6	A building block at Mazari	A block of Four class Rooms	In the Village	Completed	Functional
7	Untarred road at Mazari	Repair of Drainages & Culverts	Leading to the Village	Motorable	Motorable

Source: Field Survey, 2016

In Nsukka communities five (5) projects were sited out of which four (4) are functional while the remaining one is at completion stage as can be seen in the pictorial presentation of the various projects could be seen in Plate 1, II, III, IV, V, VI, VII, VIII, IX, and X. in Appendix V and also below in **Table 5.2.2. C.D. Projects in Nsukka Rural Communities of Enugu State**

Table 5.2. C.D. Projects in Nsukka Rural Communities of Enugu State

S/N	Physical Facility	Type	Location	Condition	Functionality
1.	Community Secondary Nru	Repair and rehabilitation of the school	At Nru Village	Completed	Functional
2.	Nru Community Water Bore Hole	Water Bore Hole	At Nru Village	Completed	Functional
3.	Untarred road at Nru	Repair of Drainages	From the Village to the farms	Motorable mostly during Dry season	Motorable mostly during Dry season
4	A Civic Centre Ihe Na Owerre	A Civic Centre with plenty facilities for meetings and conferences	At Ihe Na Owerre Village	Completed	Functional
5	Community Secondary School	Repairs and rehabilitation of the school	At Obukpa Village	Completed	Functional

Source: Field Survey, 2016

In Ikere communities Three (3) projects were sited out of which two (2) are functional while the remaining one is at completion stage as can be seen The pictorial presentation of the various projects could be seen in Plate 1, II, III, IV, V, VI, VII, VIII, IX, and X. in Appendix V and also below in **Table 5.2.3 C.D. Projects in Ikere Rural Communities of Ekiti State.**

Table 5.3 C.D. Projects in Ikere Rural Communities of Ekiti State

S/N	Physical Facility	Type	Location	Condition	Functionality
1.	Community Primary School Agbado/Oyo	Continuous Repair and rehabilitation of the school	At Agbado/Oyo	Completed	Functional
2.	Untarred road at Uro	Repair of Drainages	From the Village to the farms	Motorable mostly during Dry season	Motorable mostly during Dry season
3	A Agbaola Royal Hall	A Civic Centre with plenty facilities for meetings and conferences	At Uro Village	Completed	Functional

Source: Field Survey, 2016

5.2.2 Summary of Findings from Observation

Based on the observation conducted, it is clearly established that the rural communities are involved in various projects. Table 5.1, 5.2, 5.3 above indicated that out of fifteen (15) projects inspected nine projects were completed and are fully functional, while six (6) projects are at one stage of completion or the other. The pictorial presentation of the various could be seen in **Plate 1, II, III, IV, V, VI, VII, VIII, IX, and X.** in Appendix V.

In all, it clearly indicated that all the projects have major bearings on the socio-economic and political bearings of the people based on the type of projects executed such as schools, repair of roads and town halls considering the functionality of the projects.

The observation shows that the community power structure in the communities must have worked hard to not only initiate the project but monitor them to completion which is assign of synergy among the power actors in the communities.

The contributions of the Federal, State and Local Government on Community Development projects in the various were very minimal in the selected communities of this study and those projects that are pending must be attributed to lack of financial support from the Federal, State and Local Government. These clearly indicate that the Informal Power Structures are more active in community development than the Formal Power Structures.

5.3. Focus Group Discussion and Interview

The interviews were conducted in English via audio taped, and fully transcribed by the researcher and the research assistants. Interviews sessions were conducted at times convenient for the participants and lasted between thirty (30) and forty five (45) minutes.

The answers and comments to each question were grouped according to level of agreement and identified response patterns, such as repeated themes, consensus and selected verbatim quotes are inserted within the text to illustrate and support the summary of findings.

The reporting was done based on the local government areas of the rural communities of this study and on the thematic areas of the research, which include:-

- (i) The prevailing Community Power Structure in the communities.
- (ii) Community Development programmes and projects taking place in the communities.
- (iii) The effects of the Community Power Structure to community development.
- (iv) The effects of Informal Power Structures to community development.
- (v) The effects of Formal Power Structures to community development.
- (vi) The effects of Youth power actors to community development.
- (vii) The contribution of women power actors to community development.
- (viii) The constraints on community Development programmes and projects in the Communities of this study.

5.3.1 Sabuwa Local Government Area

The first rural community visited for this research work in Sabuwa local Government Area was Anguwan Garkuwa, about twenty kilometres away from Sabuwa town, the capital of Sabuwa LGA. It is in this community that sharp sand is gotten for use in any form of construction in Sabuwa LGA, which is a source of revenue for the LGA. The other rural communities of this study include Mazari and Inono Madawaki.

Here the focus group discussion and interview sessions were held, and then there were visits to some of the projects executed by the community through self-help under the guide of one of the power actors of the community. During the interval of the observation some questionnaire were distributed to few members of the community.

The focus group discussion and interview sessions were conducted based on the themes that form the research questions of this study. The various sessions took place mostly in Hausa language and English language periodically and the sessions were transcribed, notes were also taken in the three rural communities of this study.

At rural community of Inono Madawaki the researcher and one of the research assistant had photo snap with some of the communities after the conduct of the FGD and interview sessions as can be seen in **Plate II** in the appendix.

Theme (i) Prevailing Community Power Structure

During the FGD and interviews sessions, the following were discerned as stated by a former councillor in Anguwan Garkuwa, one of the key informants of the study. He stated that the Community Power Structure in Anguwan Garkuwa is similar to the surrounding farming settlements in the area. It is a farming community thus the power actors are the farmers, the traditional ruler- *Maiunguwa*, Religious leader- *Liman*, businessman – *Yan kasuwa*, youth leader- *Samari*, and few politicians - a former chairman of Sabuwa Local Government and a councillor. There are also officials of *Gidan Garkuwa Unguwar Hazo* Community Development Association, *Mazari Fadamar Kanwa Aikin Gaya* Association and others as can be seen in the Appendix IV.

And another respondent stated that:

Interview Extract 1: *‘Mu ba mu da manyan mutanen ma aikata govnati da yan siyasa sai Chairman da councillor daya a Local Government Na mu’.*

Meaning: *‘We don’t have big people in Government and highly placed politician within us except a onetime chairman and councillor of our Local Government’.*

The aforementioned people are the ones that engaged the rest people in community development effort through the initiation, monitoring and execution of community efforts. They mobilised human and material resources among themselves and outside during any project that is been embarked upon.

Theme (ii) Community Development Programmes and Projects

On the issue of community development programmes and projects, during the FGD and interviews sessions, one of poweractors stated thus:

Interview extract2: *‘Mu muna Jajircewa wurin aikin Gaya dan bamu da masu taimakan Mu’.*

Meaning: *‘We are committed to self- help because we don’t have those that will help us’.*

This statement of one of the power actors concerning community development programmes and projects in the various communities is the reflection of the views of others too during the FGD and interviews sessions.

As the areas lack motorable roads the power actors of community wrote and lobby the government of Katsina state during the tenure of Musa Yar’adua over the construction of the 35 km road from Yarkaka to Dandume and they did successes. The road though did not pass directly through the communities but it greatly facilitates linkage between them and neighbouring communities together with the capital of the local government, Sabuwa Town.

But inter land roads leading to the various rural communities of this study are not easily accessible especially during heavy down pour as can be seen in the **Pictures 5** in the appendix. All the communities have to mobilise their members to partake in the repairs of the roads. The people of Inono Madawaki have also embarked on construction of a 6km road leading to Sabuwa but could not complete it due to paucity of funds. The communities have places on the roads leading to the villages that are gully in nature and is getting bad yearly due to flood and there is the need for the construction of bridges instead of the way it is.

The people of Anguwan Garkuwa bought a land for the construction of primary school and clinic. They even constructed a two classroom block so that the local government and the state government can assist by posting teachers to the school. The people of Inono and Mazari have also build *Islamiyyah* schools that are engaged in both teaching Islamic and western education, Seen **Plate 1, 11, 111, IV** in the appendix.

One of the power actors stated that: -

Interview extract 3:*Mu muka Gina makatantan da hannu mu da kudi mu, kuma mu ki biyar teachers allowances don so kuya ma yaran mu karatu.*

Meaning: *‘we are the ones that build the schools using our labour and money. We are also the ones paying the teachers token allowances for teaching our children’.*

Pictures 5.1 in the appendix show some the school buildings.

The communities are further involved in cemetery repairs and the rehabilitation of the earth dam at Mazari to avoid flooding during raining season. All the communities also engaged in the repairs and maintenance borehole and water wells.

The communities further engage in communal farm work (*aikin gayya*) especially among the youths, they gather and work on a member's farm for free and move to another persons' farm and do the same. This self-help activity reduces the burden of farming on a single person in all the rural communities.

In all the communities the *mai unguwa*, the *Liman*, elders and other power actors are always engaged in enlightenment of community members on issues such as children education, health and even resolving disputes among the members.

Theme (iii) Community Power Structure and Community Development.

There was consensus during the FGD and interviews that all the above mentioned community development programmes and project were only possible through the activities of the community power structure as they don't get any remarkable assistance in any form from other sources.

Theme (IV) Informal Power Structures' and Community Development.

The Informal Power Structures identified during the research include traditional ruler- *Maiunguwa*, Religious leader- *Liman*, businessman – *Yan kasuwa*, youth leader- *Samari*, and officials of Gidan Garkuwa Unguwar Hazo Community Development Association and Mazari Fadamar Kanwa Aikin Gaya Association. The informal powers mentioned above are the ones that initiated mobilised human and material resources, monitor and executed community development efforts in the communities.

Theme (V) Formal Power Structures' and Community Development.

The Formal Power Structures within the community include a former chairman of Sabuwa

Local Government, a councillor and few civil servants. They use their positions to influence community development at the local government and state level especially repairs of roads and supplies of agricultural inputs such as fertilise.

Theme (VI) Youth Power Actors' and Community Development.

In the communities of this study, the youth power actors are some of the officials of Gidan Garkuwa Unguwar Hazo Community Development Association and Mazari Fadamar Kanwa Aikin Gaya Association. Therefore, they contribute through the development association with their little resources and use their physical strength during community development efforts such as repairs and rehabilitation works.

One of the key informants stated that:-

Interview extract 4: *Samari mu su Na taimaka WA so sai, da dukiya su da kuma karfi su Wajan aikin gayya.*

Meaning: *“Our youths contribute greatly to community development with their little resources and physical energy”.*

These further emphasis the effects of youth power actors on community development without which much will not be achieved.

Theme (v) Women power actors' and Community Development.

In the communities of this study the women power actors contribute mostly by using their money from the proceeds of their petty trader of *Kulikuli, moi moi, dadawa* etc; whenever their help is needed during any project. The women also alleviate poverty among themselves by contributing one hundred naira (₦100.00) to two hundred naira (₦200.00) weekly for distribution to especially female indigent members of the communities.

These indicated clearly the developmental efforts of the women in not just empowerment effort but also community development.

Theme (VI) Constraints on Community Development

During the FGD and interviews sessions most of the respondents encapsulated their feelings

in the statement of a power actor thus:

Interview extract 5: *Ba ma samu talafi daga govnati jihar or karaman hukuma tun da Yar'adua ya Kama milki sa. Saboda haka matsaluli da mu ki fuskata su Na da yawa.*

Meaning: *“We have not been getting any form of help since the Executive Governor Musa Yar'adua left office in terms community development. Because of that we are facing many challenges”.*

This is indicating that the communities of this study no more get any assistance from Katsina state and Sabuwa local government since the former executive governor of the state Musa Yar'adua left office in terms community development.

The constraints faced by the communities in terms of community development are hereby summaries as follows:-

- (i) Inadequate funds.
- (ii) Lack of implements such as Wheel borrows, shoves, diggers.
- (iii) Low rate of literacy and educational qualifications that will enable for lobbying of projects and programmes.
- (iv) Lack of mechanism for evaluation of projects.
- (v) Certain negative effects of the traditions and custom of the people.

5.3.2 Nsukka Local Government Area

The first rural community visited for this research work in Nsukka local Government Area was Obukpa, four kilometres from Nsukka, the capital of Nsukka LGA. It is part of this community's land that University of Nigeria, Nsukka was established in 1960. The other rural communities of this study include Ihe Na Owerre and Nru.

Focus group discussion and interview session was held, and then there was visit to some of the projects executed by the community through self-help under the guide of one of the key

informant. During the interval of the observation questionnaires were distributed to the target members of the community.

The focus group discussion and interview session was conducted based on the following themes that form the research questions of this study. The sessions took place mostly in English language and periodically the respondent respond in Igbo language. The notes taken compliment the audio recordings of the FGDs and interviews, is the transcribed version in the three rural communities of this study.

Theme (i) Prevailing Community Power Structure

The communities of this study are farming community with some few public and civil servants, serving and retired, businessmen, entrepreneurs and petty traders in Obukpa that is situated near University of Nigeria, Nsukka; the community power structure is similar to the other communities of this study.

During the FGD and interviews sessions the following were ascertain as the Community Power Structure of the three rural communities of this study. There is the traditional council under the leadership of the “*Okpara Umunna*” to the village circle under the leadership of the “*Onyishi*” with his “*Ndioha*” and “*Umouza*” that is titled men. Other important groups are “*Umu Asato*” and “*Akaa-Aju*”. There are also few retired public and civil servants together with wealthy business men and women. Other groups or sub-groups are the officials and leaders of the community unions, age grades, and social clubs existing in the communities. Some of the social clubs are form and managed by youths and women, all of which contribute towards the development of the rural communities of this study. The names of some of the social groups can be seen in in Appendix IV.

Interview extract 1: “*Ndi na-esote ndi na-esote isi oru mmepe obodo: omenala ndi isi, ndi ukochukwu nwoke na umu nwanji, ndi ogoro ogo oge, ulo oriri na onunu, ndi na-aruko oru onu, ndi inyom na ndi ntorobia agbakota na umu anyi na umu anyi ndi inyom na-ebi n'ofe obodo na n'ugbo*”.

Meaning: The following people spearhead community development effort: the traditional leaders, clergy men and women, the age grades, social clubs, cooperatives, women and youth organisations together with our sons and daughters living outside the community and abroad.

Theme (ii) Community Development Programmes and Projects

Community Development programmes and projects in the communities is facilitated through the existing formal and Informal Power Structures within the communities. They are not only committed to self- help activities, they also mobilise contributions from their sons and daughters even resident outside the communities.

The people use direct labour and their monetary contribution for most of the construction work that the communities embark upon. These include the magnificent town hall, which is named after one of their illustrious son, Chief Sam Maduka Onyishi. He not only used his resources for self-help projects and programmes but also exploits his relationship with various agencies of governments and non-governmental organisations so that they also contribute their quote for the improvement of the communities. The town hall is used for their various communal events such as community, age grade meetings and wedding ceremony and other celebrations. (**See plate v**).

The community power actors engaged in resolving dispute among the community members especially the youths, married couples and land or farm disputes. They also coordinate and organise the various ceremonial and festivals especially annual yam festival and masquerade dances during Christmas and Easter celebrations. They also assist in marriage ceremony though based on local unique custom of the communities.

Since the communities are located within the vicinity of the university, all the communities are engaged in the construction and management of various form of educational institution such as primary, secondary and vocational centres as can be seen in **Plate VI, VII, in the**

appendix. Other community development projects have been mentioned above in **Table 5.2.2. C.D. Projects in Nsukka Rural Communities of Enugu State.**

Theme (iii) Community Power Structure and Community Development.

There was consensus during the FGD and interviews that all the above mentioned community development programmes and project were only possible through the activities of the community power structure and the assistance in one form or the other the local government and non-governmental organisation.

One of the elderly respondents stated that:

Interview extract 2. *"E nwere omumu ihe n'etiti ogo ogo, igwe mmadu di iche iche gunyere ndi ntorobia anyi na ndi inyom tupu mgbe ahụ, n'oge na mgbe nnukwu oru mmepe obodo na ememe ndi di ka Christmas na Afọ Ohuru. The kachasi mkpa bu na i ga-esi mee ka ndi ezinulo na ndi obodo gaa n'ihu "*

Meaning: - *There are series of meetings among Age grades, Social groups including our Youths and women before, during and after major community development Project and festivals such as Christmas and New Year. The essence of which is on how to move the immediate family and the community forward'.*

The community development officer at the local government stated, the Federal, State and local government used to partake in community projects from initiation to commissioning, through professional advice and funds. But with the global recession the Federal, State and local government have paucity of funds as such its contribution to community development is very minimal.

Theme (iv) Informal Power Structures' and Community Development.

The community development Projects seen in the course of the study is the self- help efforts of the Informal Power Structures such as the traditional leaders, prominent members of various age grades, social clubs, cooperatives, community unions, women and youth organisations, wealthy entrepreneurs, business men and women together with clergy men and women existing in the communities as stated by one of the respondents. These clearly captured the effect of the informal power structure on community in the communities.

Theme (IV) Formal Power Structures' and Community Development.

The Formal Power Structures identified include some few elected and appointed politicians, serving and retired public and civil servants, local government and state government officials involved in community development and extension services. These power actors influence community development in their individual and official capacity. The current economic meltdowns have drastically affected the official matching grants to community development to almost zero level especially financially.

Theme (v) Youth power actors' and community development.

In the communities of this study the youth power actors contribute mostly by using their strength especially in the pursuits of the goals that will enhance their advancement such as educational and entrepreneur activities. They contribute much in terms of preparation and participation during festivals and ceremonies but don't have much voice in terms of decision making as other members of the Community Power Structure. This is mostly related to the issues of customs and tradition that reduces women and youths as not much relevant in the scheme of community issues generally in South Eastern Nigeria.

A youth leader who also happens to be one of the executive of the Students Association stated the role of the youths as follows:

Interview extract 3. *'Umu agbogho na okorobia na-enye aka n'olu mmpe obodo sita n'ike ha'*

Meaning: *'Our youths contribute during community development through their youth associations and individually, by direct labour and financial contribution''.*

Theme (v) Women Power Actors' and Community Development.

In the communities of this study the women power actors contribute mostly by using their money from the proceeds of their petty trading and farming. They also contribute through preparation of food and similar logistics like dances during festivals and ceremonies such as burial, yam festival and the appearance of masquerades.

The women also alleviate poverty among themselves by investing certain amount of money weekly and monthly through the *Esusu* system. Some of the amounts later collected are spend on *Aso ike*, that are worn during festivals, for distribution to female indigent members of the communities and other community activities.

But the women power actors are only visible during ceremonies and festival but with less voice when it comes to other issues such as decision on where to site a community project or the amount to be raised and how on such projects.

One of the female respondents captured the position of the women vividly by stating that:

Interview extract 4.:- *‘Ndi oru ndi ozo dika anyi ga-abata n’ime mmepo obodo tinyere ihe gbasara ego n’inweta azuma ma mkpebi ndi ozo di ka ebe a ga-ebute oru ngo, a naghị akppo anyi ma o bu itinye aka’*’.

Meaning: *‘The male flocks like us to participate in community development especially in financial matters relating to purchases but other major decisions such as the place where a project will be sited, we are not invited nor involved’*’.

Theme (VI) Constraints on community Development programmes and projects.

During the FGD and interviews sessions most of the respondents indicate the following as their major constraints to community development:-

- (i) Inadequate funds to be used for community development activities as the Federal, State and local Government no more release funds.
- (ii) Lack of adequate implements that will facilitate community development activities such as Caterpillars for road grading, tippers for moving sharp sands etc.
- (iii) Non - cooperation of some indigenes of the communities’ resident outside the community and non - cooperation of some non-indigenes resident within the communities.

5.3.3 Ikere

The first rural community visited for this research work in Ikere local Government Area was Agbado. A hilly community having the same terrain like Oyo and Uro, which are also areas

of this study. The community members are mostly farmers and traders in such commodities like palm wine, Kola nut, Bitter Kola and local herbs for medication. These communities are historically regarded as immigrants from the neighbouring Oyo state as such the three communities share many things, have certain common features and even share many community projects together. These singularly feature of the communities made it easy for the researcher to have most of the focus group discussion and interview session at the compound of the Bale, Chief Tami. All those relevant to the issues affecting the research were invited by the *Bale*. After which there was visit to some of the projects executed by the community through self-help under the guide of one of the power actors of the community and the key informants. During the interval of the observation some questionnaire were distributed to few members of the community.

The focus group discussion and interview session was conducted based on the following themes that form the research questions of this study. The sessions took place mostly in English language with periodically interjection in Yoruba language. The following report is based on the transcriptions and notes taken in the three rural communities of this study.

Theme (i) Prevailing Community Power Structure

The communities like most others in Ikere are farming communities, the Community Power Structure are made of the traditional ruler- *Bales* of all the three communities and their cabinets. Other community power structure members include farmers, religious leaders- *Liman and Pastor*, Traders, traditional herbal medicine men and women, youths' leader, and a few politicians - former councillors. There are also officials of Chiefs/Elders and Association of community development groups, they all held their meetings every Friday of every month and while women groups meet every Sunday of the week. The names of some of the social groups can be seen in in Appendix IV.

The *Bale* stated the unique features of the community power structure as follows:-

Interview extract 1. -*Nitori itanran ti ara wa awon agbegbe meta se ohun gbogbo ti o wopo ni awon ona idagbasoke. A se ifowosowopo laarin ara wa, boya Kristiṣeni tabi Musulumi, okunrin tabi obinrin, Omode tabi arugbo; eyi je ki a pin awon ise ilu laarin awon ilu meta gegebi awon ile-iwe, awon ile-iwosan ati paapa ipo ipo oselu ''.*

Meaning: *‘‘Because of our unique history, the three communities do everything in common in terms of development. We cooperate among ourselves, whether Christian or Muslim, male or female, Young or old; this enable us share communal projects among the three communities such as schools, clinics and even political positions’’.*

Theme (ii) Community Development

Community Development programmes and projects in the communities is done through the encouragement from their *Bale* who donate land for most of the constructions such as mosque, church and schools. They are committed to self- help as they get contributions from their sons and daughters resident and non-resident in the communities.

In terms of roads leading to the various rural communities of this study, they usual organised regular repairs especially after heavy down pour of the rain. All the communities have to mobilise members to partake in the repairs of the roads.

The people use direct labour and their monetary contribution for the construction of a hall which they used for their various celebrations, as can be seen in **plate. X**. It is in the same way they use self-help in erecting their various religious places of worship. The communities collectively constructed a health centre sited at Oyo and a primary school site at Agbado.

In all the communities, the community power actors engaged in resolving dispute among the community members and organise the ceremonial masquerade dances twice a year.

The youths have lock up shops construct by them on the land donated to them by the *Bales*. The shops are rented to other youths as part of their programme of employment of their members.

Both the youths and women participate fully during festivals and ceremonies such as

marriage, *Eid fitr*, *Eid Kabir*, Christmas, masquerades etc, though based on local unique custom of the communities.

One of the respondent summaries the nature of community development in communities as follows:

Interview extract 1. ‘‘ Awon eniyan wa siṣe gidigidi lati ri pe awon agbegbe ko fi sile ni awon ona idagbasoke ki gbogbo eniyan ko se ifowokan nikan ṣugbon o tun se iranlowo fun eyikeyi diẹ si eyikeyi iṣe. Eyi ni idi ti a fi le se aṣeyori ohun ti o now’’.

Meaning: ‘‘Our people work hard to see that the communities are not left behind in terms of development so everybody not only cooperate but also contribute no matter little towards any project. That is why we were able to achieve what you are seeing’’.

Theme (iii) Community Power Structure and Community Development.

There was consensus during the FGD and interviews that all the above mentioned community development programmes and project were only possible through the activities of the community power structure. They work under different auspices in order to achieve the target they set, using their own human and material resources together with what they get as contribution and donations from their sons and daughters resident outside the communities. They also get assistance from the State, Local government and NGOs though such assistance is very irregular and not adequate.

One unique feature of community development in the communities is that the community power structure coordinated and galvanised their resource and as such distribute the projects among the communities equally. The power actors also coordinate environmental sanitation in the communities at the last Saturday of the month.

Theme (iv) Informal Power Structures’ and Community Development.

The informal Power Structure at Ikere is made up of the traditional ruler- *Bales* of all the three communities and their cabinets. The others include farmers, religious leaders- *Liman and Pastor*, Traders, traditional herbal medicine men and women, youths’ leader, and a few politicians - former councillors. There are also officials of Chiefs/Elders council, and

Association of community development groups. These are the Informal Power Structures that galvanised human and material resources that led to community development projects mentioned above.

Theme (v) Formal Power Structures' and Community Development.

The Formal Power Structures identified in Ikere include a few politicians, serving and retired public and civil servants, local government and state government officials involved in community development and extension services. These power actors influence community development in their individual and official capacity. These power actors have not been contributing to community development for long time due to the weak financial position of Ekiti state. The current economic meltdowns also have further drastically affected the official matching grants to community development to almost zero level especially financially.

Theme (vi) Youth Power Actors' and Community Development.

In the communities of this study the youth power actors contribute mostly in the areas of their educational pursuit and empowerment. To the extent that, they construct some few lock up shops through direct labour, which they give out for rent.

They also engage themselves and participate fully in community development activities by using their strength and other form of contributions like ceremonies such as masquerade, environmental sanitation and extra-mural classes for their members. .

Theme (vii) Women Power Actors' and Community Development.

In the communities of this study the women power actors contribute mostly by using their money from the proceeds of their petty trading and farming. They also engage themselves fully during festivals especially the ceremonial masquerade that take place twice yearly.

The women also alleviate poverty among themselves by investing certain amount of money weekly and monthly through the *Esusu* system. Some of the amounts later collected are spend on *Aso ike*, that are worn during festivals, for distribution to female indigent members of the

communities and other community activities.

One of the women power actor summaries their nature of participation in community development as follows:

Interview extract 1. *“A ni ipa ati ki o se pataki gidigidi si idagbasoke agbegbe nigbati o ba ni ipa lori wa bi awon iyawo ati awon iya ati awon omọ egbe ti agbegbe. Bi o tile je pe a ko ni ipa pupo ninu ipinnu ipinnu ojojumọ bi o se n salaye si idagbasoke agbegbe sugbon ero awon omokunrin ni o gbawo wa nigbagbogbo ati awonimoran wa”.*

Meaning: *“We influence and contribute greatly to community development as it affects us as wives and mothers and as members of the community. Though we are not too involved in the daily decision making as it relates to community development but our opinions and suggestions is usually accepted by the male flocks”.*

Theme (viii) Constraints on community Development programmes and projects.

During the FGD and interviews sessions most of the respondents indicate the following as their major constraints to community development:-

- i. Inadequate funds to be used for community development activities especially as State,

Local Government and NGOs no more contribute to community development due to economic recession.

- ii. Lack of adequate implements that will facilitate used for community development as the communities are in a hilly terrain such as Wheel borrows, shoves, diggers.

- iii. Lack of standard mechanism for evaluation of projects.

- iv. Negative effects of the traditions of the people which make it difficult for them to embraces modern methods of doing things such as farm practice.

5.4. Summary of Findings from FGD and Interview Session

Based on the stated objectives of the study the Focus Group Discussion and interviews indicated that community development is been embarked upon by the rural communities. It is been pioneered by the community power structure of the communities through which such laudable projects and programmes were executed inspite of the various constraints been faced

by the communities.

Community power structure

The community power structures of the rural communities under the study indicate a similar structure across the various communities of this study as can be seen in **Table 5.4**

Community Power Structure below:

Table 5.4. Community power structure

S/N	Variables	REMARK
1	Traditional Rulers	Highly Relevant
2	Traders	Highly Relevant
3	Farmers	Highly Relevant
4	Traditional Medicine Men/ women	Highly Relevant
5	Contractors	Highly Relevant
6	Women Leaders	Highly Relevant
7	youth Leaders	Highly Relevant
8	Religious Leaders	Relevant
9	Workshop owners/Artisans	Relevant
10	Appointed Politicians	Relevant
11	Civil Servants	Relevant
12	Elected Politicians	Relevant
13	Retired officials	Relevant
14	Local Govt Officials	Relevant

Source: Field Survey, 2016

The above also clearly indicated the Informal Power Structures such as Traditional rulers, Traders, Farmers, Traditional Medicine men/women, Contractors, Women Leaders, Youth Leaders, Religious leaders, Workshop owners/Artisans, participate and contribute more to community development than Formal Power Structures such as Appointed Politicians, Civil Servants, Elected Politicians, Retired officials and Local Government Officials. This is indicating that there is no hegemony of one power actor over the other rather some power actors are more relevant than others.

These further indicate that the communities are split by different power structure or blocs such as Informal, Formal, Youths and Women. Yet they all have one thing in common,

which is the coalition or collaboration of the multiple power structure and interest centred on community development.

Community Development programmes and projects

Community Development programmes and projects in the selected communities of this study are done through self-help and contributions from their sons and daughters that are resident and non-resident in the communities. There is the usage of direct labour and their monetary contribution for any community development programmes and projects in the communities.

The aforementioned power actors of these communities usual met and discuss the issues affecting the various communities and take decisions on how best such issues can be tackled including seeking external assistance from outside the communities. Issues that are unique to a particular community are treated by the affected community power structures.

There are some projects that are not completed due to lack of funds as even the community development matching grants from Federal, State and Local Government on projects have not been granted for many years now according to the community power structure.

Community Power Structure and Community Development.

The Community Power Structure of this study coordinates and galvanise their human and material resource for community development. They always meet and tackled the following (a) the projects that need to be undertaken, (b) how it is going to be undertaken, (c) the method of mobilisation of resource either through levy, contribution or donation (d) whether there is need to seek assistance from Federal, state, local government, donor agencies, certain individuals etc. (e) method of execution of the project either through direct labour or contract (f) Those responsible for monitoring and evaluation of the project (g) the time frame of the completion of the project etc.

It is based on the above that the Community Power Structure were able to executive the various projects and programmes mentioned above.

Youth Power Actors

In the communities of this study the youth power actors contribute in community development through their youth associations and also individually with financial assistance and the usage of direct labour. Their impact is mostly felt in the areas of their educational pursuit and empowerment but they have passive voice in taking or influencing major decisions relating to community development among the general power structure.

Women Power Actors

Women power actors also contribute to community development through their women associations and also individually with financial assistance their labour. The women further contribute to community development through poverty alleviation among themselves by investing certain amount of money weekly and monthly through the *Esusu* system. Some of the amounts later collected are spend on *Aso ike*, that are worn during festivals, others for distribution to female indigent members of the communities and other community activities. But, like the youths they also have passive voice in taking or influencing major decisions relating to community development among the general power structure.

Constraints on community Development programmes and projects.

The constraints faced by the communities in terms of community development include the following:-

- (i) Inadequate funds to be used for community development activities as the Federal, State and Local Government no more release matching grants for community development. And in communities where donor agencies are visible, they are only involved in the completion of old projects.
- (ii) Lack of adequate implements that will facilitate community development activities such as Caterpillars for road grading, tippers for moving sharp sands etc such as communities that are in a hilly terrain.

- (iii) Low rate of literacy and educational qualifications among the populace of the communities of this study such that will enable for effective lobbying of projects and programmes affects community development.
- (iv) Apart from the communities in Nsukka area the rest communities lack of standard mechanism for evaluation and monitoring of community development projects.
- (iv) Non - cooperation of some indigenes of the communities' resident outside the community and non - cooperation of some non-indigenes resident within the communities.

V. Negative effects of the traditions of the people which makes it difficult for them to embraces modern methods of doing things such as farm practice.

5.5. Test of the Research Assumptions/Propositions

The following research assumptions/propositions are postulated for this study:-

- i. This study assumes that there are Community Power Structure, holders or actors in the rural communities of this study though with some level of differences.
- ii. This study assumes that there are some community development programmes and projects taking place in the communities of this study and which indicate little or no variances.
- iii. This study assumes that there constraints facing community Development programmes and projects in the communities of this study seem to be similar.

The data collected from observation, interview and questionnaire as presented in this chapter indicated that there are community development programmes and projects taking place in the rural communities of this study.

Most of the community development programmes and projects are functional and relevant to the communities, thereby contributing to the development of the communities such as repair roads, schools, youth and women empowerment etc.

The above then makes the researcher to accept the research assumption or proposition that

indeed some community development programmes and projects are taking place in the communities of this study.

Community development programmes and projects are seen more in Nsukka, Ikere and lastly Sabuwa. This is not unconnected with the financial position of the various communities, the developed and age long nature of community development in the areas.

1. There seem to be no constraints facing community Development programmes and projects inspite of the efforts put in place by the community power holders or actors, of the communities of this study?

In order to test the research assumption on whether or not there are constraints facing community Development programmes and projects inspite of the efforts put in place by the community power holders or actors, of the communities of this study, the data collected from observation, interview and questionnaire indicated that there were severally constraints.

These constraints make it difficult to complete certain projects and the inability to also embark on new ones. This can clearly be seen in terms of some projects that were not completed thus not fully functional in **Table 5.1, 5.2 and 5.3on Community Development Projects in Sabuwa, Nsukka and Ikere Rural Communities**and also in the **plates in Appendix V.**

5.6. Analysis of Quantitative Research

The Quantitative data collected from the field was analyses beginning with General Description of Data.

5.6.1. General Description of Data

The following is the General description of data collected for this study. The questionnaire for this study was subjected to reliability test using the Cronbach alpha test, the result is .724 based on then fifty (50) items that the questionnaire addressed. Based on these we considered our instrument fit enough to be administered for data collection. This is because the rule states that an instrument with coefficient of 0.60 is considered to have an average reliability

while the coefficient of 0.70 and above shows that the instrument has a high reliability standard (Hair, Black, Babin, Anderson, and Tatham, 2006).

5.6.2. Distribution of Research Instrument

To generate the primary data, questionnaires were drawn for the sample size of the study which is one hundred and thirty five (135) as such 135 questionnaires were drawn and distributed to all the respondents. Out of the 135 questionnaires distributed, 116 were dully filled and returned while 19 questionnaires were not returned. This indicated that Sabuwa had 32 returned, while 13 were not returned. Out of 45 questionnaires distributed to rural communities of Nsukka 41 questionnaires were returned, while 4 questionnaires were not returned. And out of 45 questionnaires distributed to rural communities of Ikere 43 questionnaires were returned, while 2 questionnaires were not returned. The 116 questionnaires returned represent about 86% of the total questionnaires distributed. This is highly representative to make informed and reliable conclusion or judgement on the subject matter of the study, thus given way to continue the analysis of the data. **Table 5.5 Questionnaire Distribution** below gives a detailed description of the questionnaires distributed and those returned.

Table 5.5 Questionnaire Distribution

S/NO	State	Local Govt Area	Rural Communities	Questionnaire Administered	Questionnaire Returned	Percentage
1.	Katsina	Sabuwa	i. Mazari ii. Inono iii. Yar kaka,	45	32	71.1%
2.	Ekiti	Ikere	i. Agbado ii. Oyo iii. Uro	45	43	95.5%
3.	Enugu	Nsukka	i. Obukpa ii. Nru iii. Ihe na Owerre	45	41	91.1%
4			Total	135	116	

Source: Field Survey, 2016

Before subjecting the data to analysis in order to get the result, it was cleaned and screened for missing values and outliers. The following is the outcome of the process and the respondents' views on over fifty items as captured in the SPSS printout which can be seen in Appendix 5.

5.6.3. Demographic Information

Table 5.6. Demographic Information below presents the frequency distribution of the respondents' profiles of the returned questionnaires in the rural communities of this study.

Table 5.6 Demographic Information

Characteristics	Frequency	Percent
Gender		
Male	71	61.2
Female	45	38.8
Total	116	100
Age		
Less than 30 Years	12	10.34
31-40	31	28.18
41-50	40	34.48
51-60	16	13.79
61-70	10	8.62
70 and Above	7	6.03
Total	116	100
Marital Status		
Married	76	65.5
Single	10	8.6
Separated	10	8.6
Widowed	20	17.2
Total	116	100
Educational Qualification		
Primary School	22	19
Secondary School	30	25.9
OND/NCE/CERT	49	42.2
HND/First Degree	7	6
Postgraduate	4	3.4
Informal Education	4	3.4
Total	116	100

Duration of Residence		
Variable	Frequency	Percent
1-10 Years	47	40.5
11-20 Years	5	4.3
21-30 Years	23	19.8
31-40 Years	25	21.6
41-50 Years	6	5.2
51-60 Years	6	5.2
61 and Above	4	3.4
Total	116	100

Source: SPSS Output 2016

(a) Gender

From the questionnaires returned, the gender status of the respondents indicate that there are seventy one male representing over sixty one percent (61.2%), while the females are about Forty five representing over thirty eight percent (38.8%) as can be seen in **Table 5.6 Demographic Information** above.

(b) Age Range

The age range indicates that there are twelve respondents representing over ten percent (65.5%) on the age range of less than 30 years. Thirty one respondents representing over twenty eight percent (28.18%) are on the age range of 31-40 years. While there are forty respondents representing over thirty four percent (34.48%) on the age range of 41-50 years. There are sixteen respondents representing over thirteen percent (13.79%) on the age range of 50-60 years. Furthermore there are ten respondents representing over eight percent (8.62%) on the age range of 61-70 years. Lastly there are seven respondents representing over six percent (6.03%) on the age range of 70 and above years as can be seen in **Table 5.6 Demographic Information** above.

(c) Marital Status

The marital status of the respondents indicate that there are over seventy six respondents representing over sixty five seven percent (65.5%) that are married. while ten respondents

representing over eight percent (8.6 %) were single and ten respondents representing eight percent (8.6 %) were single are separated. Lastly twenty respondents representing over seventeen percent (17.2%) were widowed, as can be seen in table 5.3.3 above.

(d) Educational Qualification

The educational qualification of the respondents presented in the foregoing **Table 5.3.3** above reveals that twenty two respondents representing nineteen percent (19%) have primary school leaving certificate. While thirty respondents representing over twenty five percent (25.9%) have secondary school leaving certificate. Forty nine respondents representing over forty two percent (42.2%) are holders of either NCE or OND and eleven respondents representing over nine percent (9.4%) have Higher National Diploma, degree or postgraduate degree. Lastly four respondents representing over three percent (3.4%) have undertaken informal education in various ways.

(e) Duration of Residence in the Communities.

On the duration of residence of respondents in the Communities of this study, the majority have stayed for over one to ten years which is over 40.5%. While twenty eight respondents representing about 24.1% is eleven to thirty years. Thirty one respondents representing 26.8% are resident in the communities from thirty one to over fifty years. Lastly only ten respondents representing over eight percent (8.6%) have been resident in the communities for fifty years as can be seen in **Table 5.3.5 Duration of Residence** above.

5.6.4. Model Specification

This study adopts the multiple regression method, correlation and descriptive designed to test whether the Community Development of the selected rural communities of the study is a function of the independent Variables.

The model specified is as follows: $Y_{it} = \beta_{0it} + \beta_{1it}X_1 + \beta_{2it}X_2 + \beta_{3it}X_3 + \beta_{4it}X_4 + \beta_{5it}X_5 + \beta_{6it}X_6 + e_{it}$

Where Y = Dependent variable = Community Development

X_1 = General Community Power Actors

X_2 = Informal Power Structures

X_3 = Formal Power Structures

X_4 = Youth Power Actors

X_5 = Women Power Actors

X_6 = Hurdles Community Development

β = Parameter to be estimated

e - Constant error term.

5.6.5. Data Analysis

In this study, there are six main variables included in hypotheses testing, which are Community Development, Community Power Structure, Informal Power Structure, Formal Power Structure, Youths Power Structure as well as Women Power Structure. They were subjected to in-depth data analysis while other variables were not included in hypotheses testing rather they were mainly used for providing descriptive information. Such variables include respondents' demographic background and Challenges of Community Development, In analyzing the relationship between the variables the SPSS print out can be seen in **Appendix VI SPSS Print Out**. The SPSS 2.0 was also used during the following three main analyses that were conducted:

1. *Descriptive statistics* were used to reveal the socio-demographic characteristics of the respondents together with the frequency distribution of the variables used in the study.
2. *Pearson's correlation coefficient* was used carried out as a means to estimate the relationship between the variables of the present study to indicate whether the variables were significantly related to each other.
3. *Multiple regression analyses* were used to estimate the predictability of the variables as follows:-
 - i) The prediction power of Community Power Structure on Community Development.

- ii) The prediction power of Informal Power Structure on community development.
- iii) The prediction power of Formal Power Structure on community development.
- iv) The prediction power of Youth Power Structure on community development.
- v) The prediction power of Women Power Structure on community development.

5.6.6 Statistical Analysis

Descriptive statistics were used to analyse the data, while mean and standard deviations were used to answer the research questions. The options of the respondents were scored based on their responses using the 4-point Likert type rating scale. A cut-off or decision point of 2.50 and above was regarded as a favourable decision and decision point below 2.50 as unfavourable. The Pearson’s Product Moment Correlation Coefficient (r) was used to analyse the data and test the validity of the four (4) hypotheses at 0.05 alpha levels. This was done first by the definition of variables used in the study as can be seen in **Table 5.7. Variable Definition.**

Table 5.7 Variable Definition

Variables	Definition
CD	Community Development
CPS	Community Power Structure
INFPS	Informal Power Structure
FPS	Formal Power Structure
YPS	Youths Power Structure
WPS	Women Power Structure
CCD	Challenges of Community Developme

Source: SPSS Output 2016

Descriptive Statistics

The Descriptive Statistics indicate the statistics of the various variables, it shows that all the variables have a cut-off or decision point of 2.00 and above and as such regarded as a favourable decision point to continue with the analysis as can be seen in Table 5.8.

Table 5.8.Descriptive Statistics

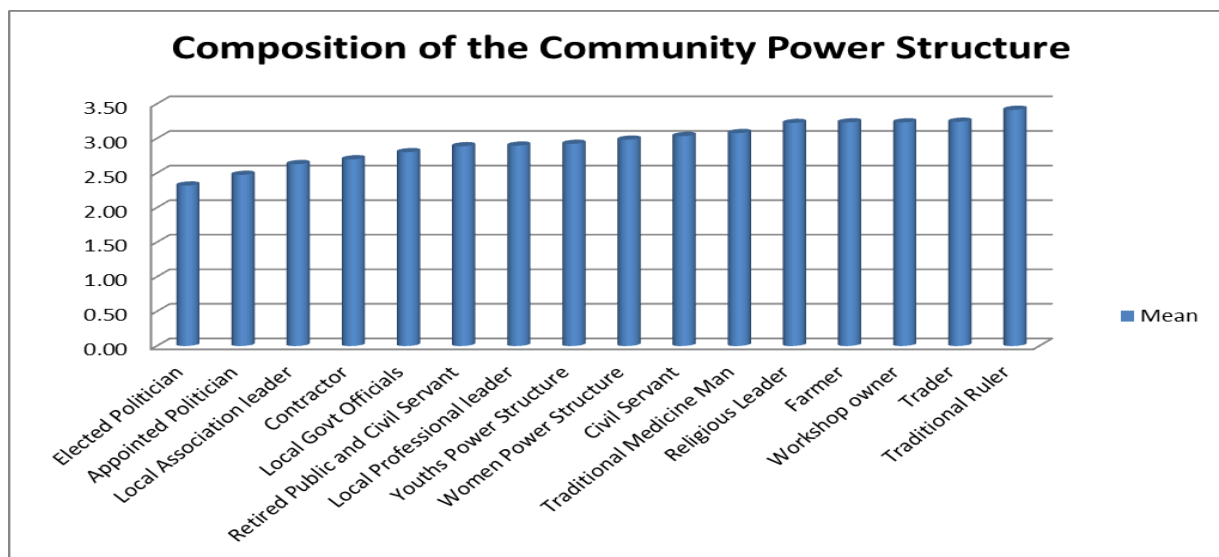
Variables	Mean	SD	N
Community Development	2.54	.384	116

Community Power Structure	2.64	.344	116
Informal Power Structure	2.88	.677	116
Formal Power Structure	2.71	.790	116
Youths Power Structure	2.92	.846	116
Women Power Structure	2.98	.834	116
Challenges of Community Development	2.89	.500	116

Source: SPSS Output 2016

The variables are Community Development, Community Power Structure Informal Power Structure, Power Structure, Women Power Structure, Youth Power Structure and Challenges of Community Development. The mean composition of the Community Power Structure in rural communities of this study in ascending order can be seen in table 5.9 Composition of Community Power Structure below.

Table 5.9. Composition of Community Power Structure

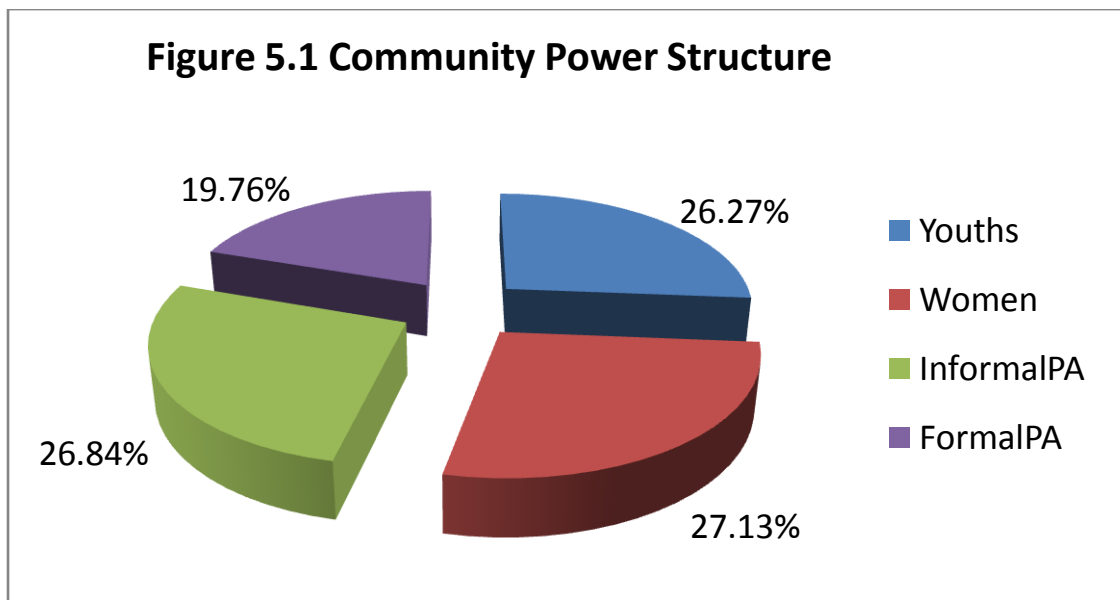


Source: SPSS Output 2016

Among the community power structure, those that make up the Informal power structure include some traditional rulers, traders, farmers, religious leaders, traditional medicine practitioners, local association leaders and contractors. The Formal power structure is composite of Civil and Public Servants, Local Government officials, local professional leaders, Retired Civil and Public Servants, Elected Politicians, and Appointed Politicians.

Others include Youths Power Structure and Women Power Structure. The composition of Community Power Structure in percentage can be seen in the pie chart in figure 5.1 Community Power Structure below.

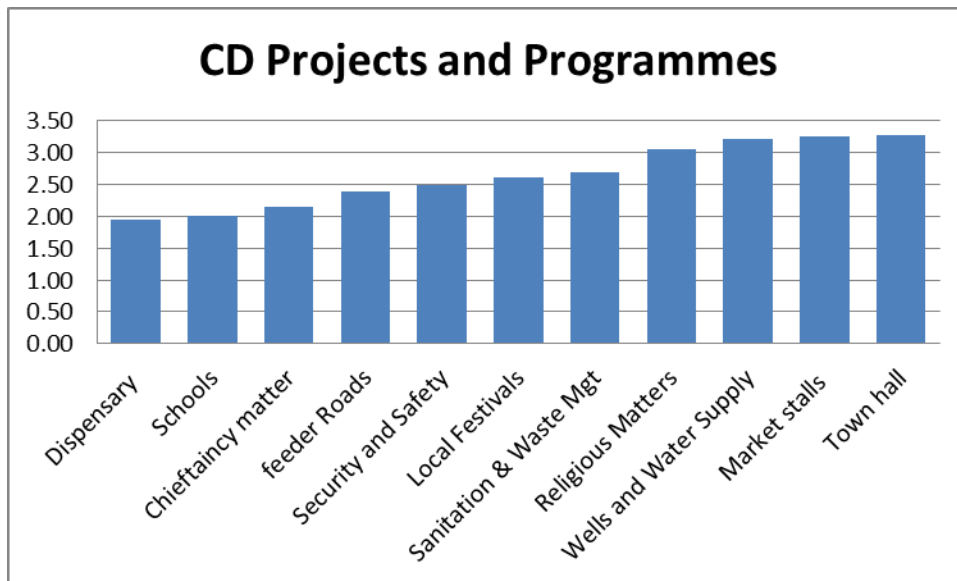
Figure 5.1. Community Power Structure



Source: SPSS Output 2016

The dependent variable of this study – Community Development is measured by the indices of projects and programmes as can be seen in Table 5.11. CD Projects and Programmes.

Table 5.10. CD Projects and Programmes



Source: SPSS Output 2016

5.6.8 Test of Hypotheses

The hypothesis test is an inferential statistical procedure in which the researcher seeks to determine how likely the results of a study will be to enable take a decision. The following procedure will be adhered to during the hypothesis testing:

- i. State the null and research hypothesis.
- ii. Choose a statistical significance level or alpha. It is usually set to either .05 or .01 in social science research.
- iii. Choose and carry out the appropriate statistical test.
- iv. Make a decision regarding hypothesis (i.e. reject or fail to reject the null hypothesis).

These is that, if the p -value for the analysis is equal to or lower than the significance level established prior to conducting the test, the null hypothesis is rejected. If the p -value for the analysis is more than the significance level established prior to conducting the test, the null hypothesis is not rejected. Let's say we set our alpha level at .05. If our p -value is less than 0.05 ($p = .02$), we can consider the results to be statistically significant, and we reject the null hypothesis and accept the alternative hypothesis.

In this study, Pearson Correlation Coefficient is used to test the hypothesis. The hypothesis tested is that a linear relationship exists between two variables, dependent and independent variable, as seen in the correlation coefficient (r). The null hypothesis, however, states the linear relationship that does not exist between the two variables. As with all hypothesis tests the objective is to reject the null hypothesis and accept the alternative hypothesis. In other words, it is to decide whether or not an effect does exist between the dependent and independent variables.

Decision Rule:

In correlation methods, it says that the null hypothesis is rejected when the indication of the association is statistically significant at the 0.05 levels. It is clearly stated that with the degree of significant < 0.05 , if the P -value is less than or equal to α , reject H_0 . If the P value is greater than α , then we fail to reject H_0 .

The decision rule to be used in determining the strength of the relationship is stated by Ibanga (1992) as follows, that a correlation of zero signifies weak relationship; a correlation of -1.0 signifies a perfect negative correlation. In interpreting the values between 0 and 1, the following guidelines were followed as suggested by Ibanga (1992) as can be seen in table 5.7 Interpretation Procedure of Correlation Coefficient below.

Table 5.11: Interpretation procedure of correlation coefficient

Value of r	Interpretation
Between 0 and ± 0.25	Zero or weak correlation
Between ± 0.25 and ± 0.45	Moderately weak correlation
Between ± 0.46 and ± 0.75	Moderately strong correlation
Between ± 0.76 and ± 1.00	Strong to perfect correlation

Source: Ibanga (1992).

The multiple regression analysis is conducted to further determine how well the six sets of independent variables are able to predict the dependent variable (Community Development). The regression analysis was also applied to ascertain which; in the set of independent in the best predictor of the outcome (Community Development).

In this study five set of hypotheses were formulated and the instruments used in testing them are Pearson Correlation Coefficient and Multiple Regression Analysis. The Pearson Correlation Coefficient Analysis was conducted to determine the degree of relationship between the variables under study. The Multiple Regression Analysis was used conducted to determine how well the independent variables of the study are able to predict the dependent variable. It is further applied to ascertain which set of independent variables is the best predictor of the dependent variable in terms of outcome. Lastly it is used to test the hypotheses stated in chapter one of this study.

Before testing the hypotheses using Pearson Correlation Coefficient and Multiple Regression Analysis the model summary is gotten.

The Model Summary

The model summary indicates the **R²**, also called the coefficient of determination. It is very useful as it measures the proportion of the total variation in **Y** about its mean explained by the regression of **Y** on **X** as can be seen Table 5.10 indicate the overall result of R as .729 while the R² is .531. This means that the variables (Hurdles of Community Development, Informal, Formal, Women, Youths, Community Power Actors) explain about 50 percent of the model which is significant at 1 percent (P<0.000) indicating that the model is fit as can be seen in Table 5.12 Model Summary.

Table 5.12 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.729 ^a	.531	.505	.270

Youths	Pearson Correlation	.084	.045	-.068	.070	1	.565**	-.015
	Sig. (2-tailed)	.369	.633	.469	.457		.000	.874
	N	116	116	116	116	116	116	116
Women	Pearson Correlation	-.084	-.047	.021	.309**	.565**	1	-.076
	Sig. (2-tailed)	.368	.619	.819	.001	.000		.415
	N	116	116	116	116	116	116	116
CCD	Pearson Correlation	-.048	.066	.180	.059	-.015	-.076	1
	Sig. (2-tailed)	.610	.479	.053	.532	.874	.415	
	N	116	116	116	116	116	116	116

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

The F-test result revealed the relationship between the dependent variable and the independent variable as linear thus indicating that the model is significant at 1% level (F=20.565, sig. F=.000) thus, significantly predicted the dependent variable. This can clearly be seen in from the ANOVA Table.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.985	6	1.498	20.565	.000 ^b
	Residual	7.938	109	.073		
	Total	16.923	115			

a. Dependent Variable: Community Development

b. Predictors: (Constant), Challenges of Community Development, Youths, Community Power Structure, Formal Power Actors, Informal Power Actors, Women

Table 5.13 on the Regression Result shows that the variable making the major contribution to the model is General Community Power Actor, then Informal Power Actor, Youths Power actors, Challenges of Community Development, Women Power Structure and the last is Formal Power Actors as can be seen Table 5.14. **Coefficients**

Table 5.14 Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.689	.268		2.570	.012
	Community Power Structure	.759	.075	.680	10.061	.000
	Informal Power Actors	.065	.039	.114	1.666	.099
	Formal Power Actors	-.035	.034	-.072	-1.027	.307
	Youths	.059	.037	.130	1.595	.114
	Women	-.053	.039	-.115	-1.344	.182
	Challenges of Community Development	-.089	.052	-.116	-1.728	.087

a. Dependent Variable: Community Development

5.6.9. Hypotheses

The following hypotheses are postulated for this study:

H₀₁: - There is no significant relationship between the Community Power Structure and Community Development in the selected communities of the study.

This hypothesis is tested based on the correlation matrix as can be seen in Table 5.15 Pearson Correlation Matrix below:-

Table 5.15 Pearson Correlation Matrix

		CD	CPS
CD	Pearson Correlation	1	.701**
	Sig. (2-tailed)		.000
	N	116	116
CPS	Pearson Correlation	.701**	1
	Sig. (2-tailed)	.000	
	N	116	116

**Correlation is significant at the 0.01 Level (2-tailed)

The Correlation Matrix table above shows us there is a positive relationship between the Community Development -dependent variable and Community Power Structure - independent variable. These indicate the relationship between the two variables is a high

strong correlation as the result is .701 **.The positive relationship between variables signifies that when the independent variable increases the dependent variable will also increase. In this case, when the Community Power Structure of the study intensive their efforts, Community Development will also increase. To test the hypothesis, the decision rule was applied which states that If the *P*-value is less than or equal to *a*, reject H₀. If the *P*- value is greater than *a*, we fail to reject H₀.

Based on the above table of the correlation matrix, the *P*-value is 0.000 which is less than 0.05 Thus the researcher rejects the null hypothesis, which states that “There is no significant relationship between the Community Power Structure and Community Development in the selected communities of the study” and accepts the alternative hypothesis. There is significant relationship between the Community Power Structure and Community Development in the selected communities of the study.

Therefore, the researcher concludes by saying that Community Power Structure does affect community development in the communities of this study.

H₀₂: - The Informal Power Structure and Formal Power Structure have no significant influence on Community Development in the selected communities of this study.

This hypothesis is tested based on the correlation matrix as can be seen in Table 5.16a and Table 5.16b Pearson Correlation Matrix below:-

Table 5.16a Pearson Correlation Matrix

		CD	INPA
CD	Pearson Correlation	1	.209*
	Sig. (2-tailed)		.024
	N	116	116
INPA	Pearson Correlation	.209*	1
	Sig. (2-tailed)	.024	
	N	116	116

**Correlation is significant at the 0.01 Level (2-tailed)

The table above shows us there is a positive relationship between the Community Development –the dependent variable and Informal Power Structure – the independent variable. Based on Ibanga (1992), the relationship between the two variables is a moderately weak correlation because the result is 0.209. The positive relationship between variables signifies that when the independent variable increases the dependent variable will also increase.

In this case, when the Informal Power Structure of the study intensive their efforts, Community Development will also increase. To test the hypothesis, the decision rule was applied which states that If the *P*-value is less than or equal to *a*, reject H₀. If the *P*- value is greater than *a*, we fail to reject H₀.

Based on the above table of the correlation matrix, the *P*-value is 0.024 which is less than 0.05 Thus the researcher rejects the null hypothesis, which states that “ The Informal Power Structure have no significant influence on Community Development in the selected communities of this study” and accepts the alternative hypothesis that “The Informal Power Structure have significant influence on Community Development in the selected communities of this study”.

Therefore, the researcher concludes by saying that Informal Power Structure did have significant influence on community development in the communities of this study.

While the correlation matrix on Formal Power Structureas can be seen in Table 5.16b Pearson Correlation Matrixbelow:-

Table 5.16b Pearson Correlation Matrix

		CD	FPA
CD	Pearson Correlation	1	-.059
	Sig. (2-tailed)		.0527
	N	116	116
FPA	Pearson Correlation	-.059	1

Sig. (2-tailed)	.0527
N	116

**Correlation is significant at the 0.01 Level (1-tailed)

The table above shows us that there is a negative relationship between the dependent variable and the independent variable. In addition, the relationship between the two variables is very low correlation because the result is -.059.

According to Ibanga (1992), the relationship between the two variables is a negative or very weak correlation because the result is -.059. A negative relationship between variables signifies that when the dependent variable increases, the independent variable decrease. In this case, when community development increases in the communities of this study the formal power actors seems not to be contributing or their contribution is insignificant.

To test the hypothesis, the decision rule was applied which states that If the P -value is less than or equal to α , reject H_0 . If the P -value is greater than α , we fail to reject H_0 . Based on the above table of the correlation matrix, the P -value is 0.0527 which is greater than 0.05 Thus the researcher accepts the null hypothesis, which states that ‘‘ The Formal Power Structure have no significant influence on Community Development in the selected communities of this study’’ and accepts the alternative hypothesis that ‘‘The Formal Power Structure have no significant influence on Community Development in the selected communities of this study’’.

Therefore, the researcher concludes by saying that Formal Power Structure did not have significant influence on community development in the communities of this study.

However, since the relationship is negative it shows that Formal Power Structure is not the only factor that influence community development. Therefore, the researcher can conclude by saying that Formal Power Structure can also have significant influence on community development in the communities of this study if certain measures are taken.

H₀₃:- There is no significant contribution made by the Youths Power Structure, to Community development in the selected communities of this study.

This hypothesis is tested based on the correlation matrix as can be seen in Table 5.17 Pearson Correlation Matrix below:-

Table 5.17 Pearson Correlation Matrix

		CD	YPA
CD	Pearson Correlation	1	.084
	Sig. (2-tailed)		.369
	N	116	116
YPA	Pearson Correlation	.084	1
	Sig. (2-tailed)	.369	
	N	116	116

****Correlation is significant at the 0.01 Level (1-tailed)**

The Correlation Matrix table above shows us there is a positive relationship between the Community Development -dependent variable and youths Power Structure - independent variable. Based on Ibanga (1992), the relationship between the two variables is a high strong correlation because the result is .084. The positive relationship between variables signifies that when the independent variable increases the dependent variable will also increase. The table above shows us that there is a positive relationship between the dependent variable-Community Development and the independent variable-Youth Power Structure. In addition, the relationship between the two variables is very high and strong correlation because the result is .084.

In this case, when Youths power structure increases their contribution to community development it will increase tremendously indicating that their contribution is very significant.

To test the hypothesis, the decision rule was applied which states that If the *P*-value is less than or equal to *α*, reject H₀. If the *P*- value is greater than *α*, we fail to reject H₀.

Based on the above table of the correlation matrix, the *P*-value is 0.369 which is less than 0.05. Thus the researcher rejects the null hypothesis, which states that “ There is no significant contribution made by the Youths Power Structure, to community development in the selected communities of this study” and accepts the alternative hypothesis that “ There is significant contribution made by the Youths Power Structure, to community development in the selected communities of this study”.

Therefore, the researcher concludes by saying that Youth Power Structure is making significant contribution to community development in the communities of this study.

H₀₄: - There is no significant contribution made by Women Power Structure, to community development in the selected communities of this study.

This hypothesis is tested based on the correlation matrix as can be seen in Table 5.18 Pearson Correlation Matrix below:-

Table 5.18 Pearson Correlation Matrix

		CD	WPS
CD	Pearson Correlation	1	-.084
	Sig. (2-tailed)		.368
	N	116	116
WPS	Pearson Correlation	-.084	1
	Sig. (2-tailed)	.368	
	N	116	116

**Correlation is significant at the 0.01 Level (1-tailed)

The Correlation Matrix table above shows us there is a positive relationship between the Community Development -dependent variable and Women Power Structure- independent variable. Based on Ibanga (1992), the relationship between the two variables is a moderately strong correlation because the result is -.084. The negative relationship between variables signifies that when the independent variable increases the dependent variable will decrease. In this case, when the Women Power Structure of the study intensifies their efforts,

Community Development will also increase. To test the hypothesis, the decision rule was applied which states that If the *P*-value is less than or equal to *a*, reject H₀. If the *P*- value is greater than *a*, we fail to reject H₀.

Based on the above table of the correlation matrix, the *P*-value is 0.368 which is less than 0.05 Thus the researcher rejects the null hypothesis, which states that “There is no significant relationship between the Women Power Structure and Community Development in the selected communities of the study” and accepts the alternative hypothesis, “There is significant relationship between the Women Power Structure and Community Development in the selected communities of the study. Therefore, the researcher concludes by saying that Women Power Structure does affect community development in the communities of this study.

5.7. Summary of the Research Assumptions/ Proposition

The following indicate in summary form the findings of the Research Assumptions/ Proposition of this study:-

1. The data collected from observation, interview and questionnaire as presented indicate that there are community development programmes and projects taking place in the rural communities of this study.
2. There are constraints facing community Development programmes and projects in spite of the efforts put in place by the community power holders or actors, of the communities of this study, as indicated from the data collected from observation, interview and questionnaire during the course of this study.

5.8. Summary of Hypotheses test

Table 5.19 below on Summary of Hypotheses test show the outcome of the hypotheses tested based on the data collected through questionnaire.

Table 5.19. Test of Hypotheses.

S/N	Hypotheses	Decision
-----	------------	----------

1	There is no significant relationship between the Community Power Structure and Community Development in the selected communities of the study.	Rejected
2	The Informal Power Structure has no significant influence on Community Development in the selected communities of this study.	Rejected
3	The Formal Power Structure has no significant influence on Community Development in the selected communities of this study.	Accepted
4	There is no significant contribution made by Youth Power Structure to community development in the selected communities of this study.	Rejected
5	There is no significant contribution made by Women Power Structure to community development in the selected communities of this study.	Rejected

Researcher's computation, 2016

Table 5.20 summaries the outcome of the hypotheses tested based on the data collected through questionnaire, the following can be clearly seen:-

- (i) Hypothesis one indicate that Community Power Structure have effect on Community Development in the selected rural communities of this study.
- (ii) Hypothesis Two indicate that the Informal Power Structures' activities have significant effect on Community Development in the selected communities of this study. But the Formal Power Structures' activities have no much significant effect on Community Development in the selected communities of this study.
- (iii) Hypothesis four indicates that Youths power Actors' have effect on Community Development in the selected rural communities of this study.
- (iv) Hypothesis five indicates that Women Power Actors' activities have effect on Community Development in the selected rural communities of this study.

5.9.Discussion of Findings

In this study, the effects of the community power structure on community development in selected nine rural communities within three states of the federation located also within three geopolitical zones of Nigeria were examined. Attempted was made to show what constitute community development and community power structure all within the context of the nine

rural communities of Nigeria. The activities of the community power structure made up of Informal, Formal, Youths and Women power actors was x-rayed on community development. The study then examined the various decision making areas relating to community development and the constraints faced by community power actors in the course of their assignment.

There are three main methodologies researchers have used to measure power within communities. First is the positional technique, a popular tool of theorists in the early 1900's, which assumed power came primarily from elected officials within the government. The perspective best study power from the reins of the existing legal rational formal power structure within communities of this study.

The second way community power theorists study power is through the decisional technique. The decisional technique isolates particular projects or decisions within communities, examines them in detail, and then provides an evaluation of what significant variables contributed to their outcomes.

The third way community power theorists measure power is through the reputational method. The reputational method relies on the opinions of community knowledgeable to understand power dynamics. Its validity is based largely upon whether or not these opinions can be taken as accurate, as well as the inclusiveness of the case sample.

For the purposes of this study the reputational method was chosen because its methodology offered a way for informants to express multiple types of power such as structural, economic, and social within a single interview session. This met the criteria of including all modes of influence within our definition of power. The decisional technique was also used to complement the reputational method in the rural communities of this study.

It is based on the above and in line with the objectives of the study: observation, FGD, interviews and questionnaire was used as instrument of data collection of the study on the effect of community power structure on community development. While research assumptions and hypothesis was used to analysis and test the data collected. There was also the check for consistency of findings generated by different data-collection methods so as to triangulate the methods.

The synthesis of the major findings of the study is based on the data collected from observation, focus group discussions and questionnaire, analysed and presented earlier. The presentation is based on the major and specific objectives of study on the effect of Community Power Structure on Community Development in the study area as follows:

(i) Research Objective One: - Nature of Community Power Structure in the selected rural communities of Sabuwa, Ikere and Nsukka.

After analyzing the responses from both focus group discussions, observations and the questionnaire there is a visible existence of Community Power Structure in the communities of this study and that community development is taking place too. The Community Power Structure in the communities of this study enable for the execution of community development.

Community Power Structure generally refers to the distribution of power at the community level and in terms of this study; it is the distribution of power at the rural communities of Sabuwa, Nsukka and Ikere local government areas. Such power distribution can be seen in Table 5.20 Community Power Structure Distribution.

Table 5.20 Community Power Structure Distribution

S/N	Variables
1	Traditional Rulers
2	Traders
3	Farmers
4	Traditional Medicine Men/ women

5	Contractors
6	Women Leaders
7	youth Leaders
8	Religious Leaders
9	Workshop owners/Artisans
10	Appointed Politicians
11	Civil Servants
12	Elected Politicians
13	Retired officials
14	Local Govt Officials

Researcher's computation, 2016

The base for power of community power structure is divided into two viz:-

a) The informal power structure derived their power from personal characteristic; traditional legitimacy; reward power; expert power; years of experience; organizational influence; referent power, primogeniture.

b) The Formal power structure derived their power from legitimate power, Expert power; reward power, organizational influence, coercive power. These bases of power give them the ability to influence or otherwise the community development projects and programmes.

More so, the community power structure is Amorphous indicating there is the absence of any persistent pattern of leadership or power exercised on the local level rather it cut across all the strata of the rural communities, with the Informal Power Structures such as traditional rulers, farmers, artisan, youths and women dominating and the Formal Power Structures are few due largely to the fact that the study is on rural communities.

Furthermore, based on the analysis of the data, the community Power actors within the study areas are multidimensional with a "Power pool" or "diffused" power structure. That is, instead of having only one individual, family, group dominating or have majority influence

over community issues, it is a “pool” of power actors that shape, influence and dominate decision making at the community level.

The advantage of the above is that it takes care of the real danger of ‘local elite capture’ of development programmes. A situation whereby local elites capture development programmes and projects towards monopolizing them for their benefits thereby thwarting efforts at collective action and community benefits especially in terms of places to site community projects.

The above findings is similar to the finding of Boogers’ (2014) work, *‘Pulling the Strings: an Analysis of Informal Local Power Structures in Three Dutch Cities Local Government Studies’*. It is also in consonant with the findings of Ofoegbu (1992), Ozor and Nwankwo (2008), Udensi, et al, (2012) and Abbo, et al, (2015)

This is also in consonant with the pluralist theory, that there are various power actors existing in the communities of this study without power hegemony. Rather what is obtainable is that the power actors exhibit their expertise based on various issue areas.

This is also contrary to the community power structure in the Mizo village, which is monolithic and power is concentrated in a few hands. In Mizo village according to Kanagaraj, and Zonunkima, (2016) the power structure is visualized in the context of the elitist model of distribution of power at community level with hierarchy among the leaders corresponding to the economic position of the leaders of the community.

Thus the community power structures in the communities of this study are heterogeneous without certain power actor dominating and overriding decisions related to community development. And the classifications of the rural community power structure indicate that there are two categories together with their bases of their power and their major areas of influence. They are the informal group made up of traditional village leaders, traditional Diviners and Medicine men, age-grade leader and local professional leader. There is also the

formal group made up of officials of federal, state, local government and donor-agencies.

The Youths and Women power actors are also categories under the Informal Power Structures though they are not given serious recognition as power actors and this is related to the gender bias and cultural factors of the communities and Nigeria as a whole.

Generally the qualitative and quantitative instruments of data collection were not only complementary in terms of the result reported above but also show no indication of divergence. This is a form of cross- verification of results which further makes the result more robust and reliable.

(ii) Research Objective Two: - Effect of the Community Power Structure on Community Development.

The analysis of the responses from both focus group discussions, observations and the questionnaires confirmed that in the various rural communities of this study, the identified Community Power Structure are visible and working for the collective good of the communities by close monitoring, organizing, coordinating members in order to attain community goals and targets. They take decisions on behalf of the whole community based on their power bases and the array of relationship among them. It is this relationship that Foucault (1991) refers to as 'Governmentality' which is a form of power that sets out to structure the actions of others.

This is validating the findings of Kuponiyi (2008) that the actual participation of community power actors in the execution of community development projects could be a strong indicator for the progress of the project. The success of most community development project depends on community participation that is enabled by the community power actors participating in the project.

The above is one of the findings of this study which further indicate that there is no issue of 'elite capture' of community development for their selfish interest as is found in developed industrial cosmopolitan communities, where the elites are pursuing a broad range of strategies for securing and maintaining external relationships such as 'NGO-ing', party political manoeuvring, and patronage practices as stated in order to further their own interest even at the expense of the communities (Lewis and Hossain, 2008, Mustapha, 2011). Rather in the communities of the study, the power actors are working in unison towards improving the lots of the teeming population of the communities.

Though, the performance of Community Power Structure differs among the various communities in terms of projects and programmes. For instance the Community Power Structure in rural communities of Nsukka and Ikere are more proactive in community development programmes and projects than those of Sabuwa as can be seen in **Table 5.1, 5.2 and 5.3 CD Projects in Sabuwa, Nsukka and Ikere Rural Communities** together with the **plates in Appendix V** showing some projects undertaken by the community power actors. This may not be unconnected with the level of education and exposure of the Community Power Structure compare to that of Sabuwa.

The performance of power holders in the process of community development indicates their relevance as a source of empowerment for local collective action and not as a significant obstacle to development or elite capture of community development. This finding is in consonant with the findings of such scholars as Hyman, et al., (2001); Brennan, (2006), Kuponiyi, (2008), Ewelum, and Madu, (2016).

The participation, performance and the recorded achievement of the community power actors in the course of community development is possible because they share in the identification of the development priorities, its planning and implementation at the community level. These further reveal the importance of including community power structure in the planning and

execution of community development projects. This is in consonant with the study of Ogolo (1995), Asnarulkhadi and Fariborz (2009) and Ekong (2010), stating the relevance of the community power structure in community development as it relates to identification of the development priorities, planning and implementation which eventual leads to the successful execution of community projects.

The above goes to buttress the fact that community development is a people-centric approach that can bring about sustainable socio-economic development. It is a process that empowers the people to make choices and carry out bottom-top approach to development. And Ake (2000) in **Anazodo, O.R., Igbokwe-Ibeto, J. C., Osawe. O. C., & Constance, B. N., (2014)** elucidate it that such development paradigm aims at

Making the people the end and means of development by this approach, development ceases to be what the government and international development agencies do for the ordinary people, but what the ordinary people do for themselves. It becomes their possession, their hired experience, not a received experience. In so far as they possess development and become its end, the content of development can be potentials, their progressive empowerment and self-realization.

This research established the critical role been played by the community power structure in terms of decision making on different issues affecting the community that require integrated approach such as acting as liaison between governmental and non-governmental agencies and the community for financial and technical assistance, monitoring and evaluation of projects for proper implementation, and raising funds through levies, donations, launchings, etc to finance community development projects in the area. These are important issue areas of decision making that the community power actors dwell in order to achieve community development. The findings are in consonant with that of Ozor and Nwankwo (2008)'s study ascertained the role of local leaders in community development programmes in Ideato Local Government Area (LGA) of Imo State.

The findings of the study also clearly show that the Informal Power Structures' activities have significant effect on Community Development in the selected communities of this study

more than any other set of power actors. While though the Formal Power Structures' also contribute to Community Development in the selected communities of this study, it is limited to the issues of permit and other paper work.

The Youths and women power Actors' have effect on Community Development in the selected rural communities of this study that is supportive but not in the major decision making capacity. Their contribution is also felt within their circle based on the roles given to them by the Community Power Structure.

Generally, this study confirm the assertion made by Williams, (1978) that contribution of community development activities to rural development depends largely on the existence of committed local leaders i.e Power actors in the rural communities concerned as well as the extent to which government encourages local planning and participation.

But the study differs with Williams, (1978)'s assertion that community development depends on the extent to which government encourages local planning and participation, because in this research the government participation in local planning of community development was almost non-existence.

iii) Research Objective Three: - Community Development in the communities of this study.

The study further reveals the relevance of community development as one of the available option for development in the rural areas especially with the dwindling financial position of government, its agencies and the economic recession in the country. The findings of the study established that community Development is not just taking place in the communities of this study but it also has led to tremendous development and rural transformation. The community development programmes and projects can be seen in **Table 5.1, 5.2 and 5.3 on Community Development Projects in Sabuwa, Nsukka and Ikere Rural Communities**. Also the plates in **Appendix V** show some projects undertaken by the community power actors.

This similar to the study conducted by Okwakpam (2010), that there is a direct positive relationship between the two variables examined, as significant relationships were established among community development activities and rural transformation. It is also in consonant with the studies of Ozor and Nwankwo (2008) and Udensi, etal, (2012).

This finding is not different from that of Adebagba (2006), Ozor and Nwankwo (2008) which indicates that community development has come to act as an umbrella over a number of other activities affecting the community and is concerned with educational, social, economic and organisational aspect of community life.

iv) ResearchObjective Four: - Informal Community Power Structure and Formal Community Power Structure on Community Development.

Informal Community Power Structure are mostly the spiritual leaders and custodian of traditions in the community who include subordinate chiefs, honorific title holders traditional Diviners and medicine men, age-grade leader and local professional leader. Their influence include legitimizing decisions affecting the entire community on issues such as allocation of farmland, project sites, taking decision on urgent issues affecting the community such as chieftaincy tussles, deciding on the running of community development organisations etc. Though they perform power-exercising roles but in the actual fact occupy informal power positions, their role as catalysts for the mobilisation of the community members enable for the community developmental achievement as have been earlier presented.

In short the recorded achievement in community development will not have been possible without their various performances in terms of identification of felt needs, mobilisation of human and material resources, monitoring and evaluation of various projects to its execution and community utilisation.

The**Formal Community Power Structure** include federal, state or local government officials, elected and appointed politician working within the communities of this study. They

derive their bases of power legitimate modern bureaucracy and their influences include linkage of the local community with the large society such as Federal, State and Local Governments. They also work out partnership in terms of policy and development issues with Local and International Donor and Development agencies.

Based on their status stated above, it was found that their contribution towards community development in the form of getting counterpart funding, monitoring and evaluation of projects of community development projects were very minimal. Their role is mostly felt in the approval projects for community development which is more common in Nsukka and Ekiti than Sabuwa communities.

This is not unconnected with the attendant corruption, greed and mismanagement associated with the institutions and agencies managed by some of the Formal Power Structures which are hindering them from achieving their desired objectives of creating the enabling environment for community development. It is in this connection, Okpaga (2004) asserted that rather than the Informal Community Power Structure making their institutions vehicle for rural transformation, they become conduit pipes from where public funds are siphoned into private pockets.

The above is more clearly evident in the case of local governments that are supposed to be engine of rural and community development. Arizona-Ogwu (2007:2) state that

However, the opposite is the case in Nigeria; living in a rural community is difficult, because nothing works, as it should. The local government administrators are part of the problem. Like their counterparts at the federal and state levels, they are mired in pursuit of personal goals at the expense of broader community interests. Any person, who wants to know why the nation is not developing as rapidly as it should, should visit any of the local government area. Life is pressed out of almost everything. The people are financing varied development projects (community hospital, road construction, rural electrification, water projects amongst others), because monthly allocations to local councils are not properly utilized.

The above goes to explain why the formal power structures seem unable to make much impact on community development in the rural communities of this study.

v) Research Objective five:- Youth Power Actors and Community Development

This study indicates that youth possess the necessary skills and capacity to deliver good programmes in the community, and effectively accomplish community development projects. They contribute greatly to community development through the provision of their labour during farm works such as production of crops and livestock, provision of agricultural information to farmers. The youths further participate fully during construction and rehabilitation of rural roads, schools, water points etc. While on the promotion of cultural heritage and mobilization of people for local and national festival and events, they are also not left behind in the preparation and the execution.

The study identify the major constraint to effective performance of youths as their non-recognition as power actors and partners in community development by the general community power actors. As such they are not given prominent leadership role or allowing them to serving as power actors thus their contribution is restricted to few issues and not participating in crucial and serious decision making process.

This is in consonant with the findings of Ozor and Nwankwo (2008) that gender bias in community leadership adversely inhibits success in community development projects. These is similar to the observation made by Umeh and Odom (2011), where they eluded that despite the significant and laudable efforts of the youths, one of constrain affecting their effective performance include their non-recognition as partners in community development by the power brokers, and lack of good leadership and leadership tussles in the community.

This study realised the vital role played by youths during community development using their physical strength in most cases. But their role as power actors is passive as they do not have

the capacity to influence any of the stakeholders in the local power matrix, which is similar to the finding of Abbo, et al (2015). The finding is not in also consonant with the work of Mbagwu, (2016), that the youth's involvement in community development is low as the respondents' views were unanimous with mean scores lower than 2.5 criterion mean. But in the area of being a remarkable power actors and impacting among other power structure, Mbagwu, (2016)'s study indicate the youths not been given a free hand in development issues since they are often viewed as problem than a resource. This is similar to .the findings of this work though differing in the area of viewing the youths as problem rather than a resource for community development.

vi) Research Objective Six:- Women Power Structure and Community Development

The findings on women power structure indicated that they are actively involved in community development, contributing through their women associations and in individual capacity but passive in community power structure as they do not have the capacity to influence any of the stakeholders in the local power matrix. This is similar to the findings of Ozor, N and N. Nwankwo (2008)'s and Abbo, et al (2015).

The women participate in community development projects and programmes by contributing by paying the development levy (if any), involvement in social clubs and women associations that eventual discuss and implement development agenda in the rural communities of this study.

These is in consonant with the outcome of studies by, Farinde et al. (2004); Ajayi and Otuya (2006) and Zaharah and Abu (2008) which all indicate that women possess the necessary skills and capacity to deliver good programmes in the community and effectively accomplish community development projects. Though it is important to note that the women power

structure exhibit an average interest in participation in community, while high interest is what can yield meaningful result in community development matters. This finding is similar to that of Chimebere (2013) during her study on *The Contributions of Women Organisations in Community Development in Nigeria. Case Study: Mbaise Local Government Area of Imo State*.

Furthermore, women are not given prominent leadership role or them serving as power actors thus their contribution become to only domestic related issues and not participate in serious decision making. This is in consonant with the findings of Ozor and Nwankwo (2008) that gender bias in community leadership adversely inhibits success in community development projects.

Women were not given equal opportunity for participation in local leadership in the community like their male counterparts due to such factors like cultural barriers, lack of respect for women, domestic engagements and entrenched gender stereotypes. This finding is similar to study by Ajayi and Otuya (2006) in delta where they discover that majority of women were socially, culturally and politically barred from participating in Community development planning and decision-making processes. The above is seen more clearly in the study conducted by Ohaegbuchi, M. U. (2014) on South East women. He stated the South East women are highly dedicated, supportive and family oriented. And that in most cases they endure challenges in order to support their husband and family yet they are marginalized in different aspects of leadership positions by the men. He concluded that the persistence marginalization against women has become a routine reality especially in the South East Nigeria where you find wide gap in leadership positions between the men and women.

vii) Research Objective seven:- Challenges of Community Development

In all the rural areas of this study, community development is taking place pioneered by the Community Power Structure though with various constraints. The findings of this study show

that lack of funds is a major challenge faced by community leaders in the course of achieving a successful community development project. This is similarly observed by Ugboh (2007) & Tunde (1999) that insufficient funds have prevented many good ideas that were developed in communities. To a large extent, as found from this study, if community leaders could not access funds it may lead to abandoned projects even as respondents noted in a study by Ozor and Nwankwo (2008), that there were many abandoned projects in the community as a result of lack of funds to complete them.

The major constraint arise from the fact that the communities have to embark on projects that are capital intensive such as the development of agriculture and the provision of health services (i.e. primary health care), the construction and rehabilitation of the school buildings, feeder roads etc and the communities have paucity of funds. And funding for such capital projects is supposed to be allocated from LGA capital budgets. As in the capital budget there is typically a matching grant for community development projects, albeit of a small size meant for community development. In the communities of this study, it is stated by most respondent that such matching self-help grant project have not been accessed by them for many years now.

Another constraint facing community development is the issue of monitoring and evaluation of projects which is not done as it is supposed to be done. This is the role of the local government officials, as in every local government there is Community Development Division or unit, usually within the Education and Social Welfare Department, and staffed with a small number of community development officers who work at the district and village area level with community development organizations. Their roles include not only serving as apparatus for channelling public resources to community development projects but also the mandate to visit community projects and dialogue with the relevant community power structure and organizations but are not done.

The above constraint is aggravated due to the inability of the local governments to participate in community development in the communities of this study. This findings is in consonant with the ofFrancis et al. (1996), Tunde (1999), Ugboh (2007), Ozor and Nwankwo (2008). They state the ineffectiveness of the local government can be seen in terms of some road surfaces have remained bad for decades, despite requests to the local government for grading. While in some cases schools are provided but never inspected; wells are purported to have been constructed, but officials are not interested in whether water can be obtained from them or not.

Another challenge facing the communities of this study in terms of community development is lack of adequate implements such as Caterpillars for road grading, tippers for moving sharp sands etc as most of the projects are such that need such equipment to attain optimal performance within stated time.

A further finding is the issue of low rate of literacy and educational qualifications among the populace of the communities of this study such that will enable for effective lobbying of projects and programmes for the communities from federal, state , local government and even donor agencies. This connected to the fact that they don't any prominent elites within the government or industry that will tabled the developmental issues facing the communities.

5.10.Summary of Major Findings

The summary of the major findings of this study which employed the mixed method research and specifically using triangulation in data collection and analysis is derived from the research proposition and hypotheses tested. These generally indicated that community development is taken place in the selected rural areas of Nsukka, Ikere and Sabuwa local governments though in different magnitude. The community development projects and programmes are more in the rural areas of Nsukka and Ikere than those of Sabuwa local government areas. These can be seen from the nature of projects executed and their magnitude in terms of funding and capacity for utilisation. This is clearly indicated in the pictorial presentation of the various projects in Plate 1, II, III, IV, V, VI, VII, VIII, IX, and X

in Appendix V. It can also be seen from Table 5.2. Community Development Projects in Nsukka Rural Communities of Enugu State, Table 5.3 Community Development Projects in Ikere Rural Communities of Ekiti State and Table 5.1 Community Development Projects in Sabuwa Rural Communities of Katsina State.

The community power structures are the pivot of the community development in such areas especially in terms of rural infrastructural development. The effect of the community power structures is positively felt in terms of community development though some projects and programme were not completed due like of adequate funding. It also indicates that the community power structures are more active in the rural areas of Nsukka and Ikere than those of Sabuwa local government areas.

While in specific terms, the informal power structure has more significant effect on community development than formal power structure in all the rural areas of this study. The informal power structure in the rural areas of Nsukka and Ikere execute more projects than that of Sabuwa local government areas as seen above. The performance of the formal power structure on community development in all the rural areas of the study indicates less effect both positively and negatively.

The Youths and women power Actors' have effect on Community Development in the selected rural communities of this study that is supportive but not in the major decision making capacity. Their contribution is only felt based on the roles given to them by the Community Power Structure and within their circle as youth and women groups.

Other major findings of this study show that lack of funds is a major challenge faced by community leaders in the course of achieving a successful community development project. The inability of the community power structure to access funds usually lead to abandoned projects as was seen in the selected rural areas of Sabuwa then less in Ikere and least in Nsukka local government area.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter contain the presentation of the summary and conclusion of the research work based on the data collected and the subsequent analysis. It also contains recommendations on the various themes and focus of the research.

6.2 Summary

In the first chapter, the background to the study was established covering the conceptualization of community development and community power structure within the locality of selected rural communities of Sabuwa, Nsukka and Ikere Local Government Areas. The Problem of the study was identified and research questions, Assumptions, Hypotheses were formulated within a given scope that the study covered.

The next chapter dwells on the review of related literature focusing on the concept of community power structure, its nature, dynamics, and relationship with other organs of government and other issues related. It also covers community development, its nature, process, activities and the interplay for power structure with its effect on community development. Other areas of review include; the evolutions of community development over time, the role of local government and some of the problems that are bedevilling community development. The above was done together with review of empirical work on area of study and related areas. The chapter also provides theoretical frame work for the study using the pluralist theory together with explanation on the relevance of the theory to the study.

In chapter three, attentions were on the research methodology of the study focusing on the mixed method that eventual dictates other aspect of the work such as population and sample size, and sampling technique. The method of the administration of instrument of data collection was dealt with, followed by the method of analysis of the data.

The fourth chapter focuses on the communities under study, the historical evolution of the communities, the nature of the community power structure and development. The study also dwells on the dynamics of community development in the various communities under the study.

The fifth chapter dwells on presentation and analysis of the data collected. This includes observation, FGD, interview and questionnaire. There was the graphic presentation of some

of the data and even the findings. There was then the test of research assumption and hypotheses, the findings is analyses and the summary of major findings presented.

The sixth chapter is the concluding chapter of this study which contains the summary, conclusions and recommendations on the whole research work.

6.3 Conclusion

From the foregoing, it is evident that the study confirms that community power structure remains the main catalyst for the communities to employ in the quest for sustainable community development that is satisfactory for the immediate growth of the community and the ultimate development of the nation.

The research design for this study is the triangulation mixed method design which allows for the collection of data in both quantitative and qualitative manner; compares result from the analysis of both data and make an interpretation as to whether the result from both data support or contradicts each other (Creswell, 2002: 565).

And the above conclusion is based on Power analysis employed in this study, as a tool aimed at understanding and explaining development performance at rural areas. The Power analysis, is also used an extension of the search for causes of change and development that are hidden in the grey zone that are usual beyond economic statistics.

The central question or theses of this work then is, who holds power and how does it affect community development outcomes. Power is conceived here as an ability to achieve desired community outcomes and capacity to produce effects in the selected communities of this study. Thus the power structures have been considered as one of the critical variables that determinants development in any community.

A study on community power structure and community development therefore throws more light on a number of issues that are not included or taken as relevant if the focus is only on formal institutions. It enhances understanding of the local realities that should matter when it

comes to setting priorities for long time community development focus. Thereby fostering a better understanding of how other factors function as threats to or drivers of change or development.

Community development takes place within a certain environment that entails the mobilization of human and material resources. It also involves the initiation, implementation, supervision, and maintenance of such projects. The above is the issue of the community stakeholders engaging in close monitoring, organizing, coordinating members in order to attain Community development goals.

The stakeholders are the power holders that make up the Community Power Structure. They command significance influence on community development directly and indirectly especially in decision making. They take decisions on behalf of the whole community based on their power bases and the array of relationship among them. It is this relationship that Foucault (1991) refers to as 'Governmentality' which is a form of power that sets out to structure the actions of others.

The issues tackled in this study include the identification of influential persons who make an impact in the community. What are the issues, decisions and problems apparent in the communities as it relates to community development and the part been played by the community power structure?

In short, this study have generally enhance the understanding of the local realities and dynamics of development at the grass root level that matters when it comes to setting priorities for community development in rural areas by the community power structure. It also brought to the foreground the role of community power structure essentially human skill that is used to binds community members together geared towards attaining community goals and target within the rural communities of Nigeria.

Thus from the research propositions and hypothesis postulated for this study, it clearly that the community power structure within the communities of this study are diverse and yet exert a lot of influence on community development leading to the various project that were either executed or on-going. Each member of the community power structure contributed to community development to a certain degree inspite of the various challenges.

Specifically, the the informal power structure has more significant effect on community development than formal power structure. While the informal power structure in the rural areas of Nsukka and Ikere execute more projects than that of Sabuwa local government areas.

The performance of the formal power structure on community development in all the rural areas of the study indicates less contribution which could be related to the lack of funds from the various tiers of government.

These points to the fact that, when identified impediments to community development are properly tackled and the formal power structure are more functional and responsive, the rural communities of this study will have exhibit a higher level of development then the way they are.

6.4 Recommendations

The following are some recommendations based on the collected and analysed data of this study on the *Effect of Community Power Structure on Community development in Some Selected Rural communities of Nigeria:-*

- 1) The identified community power structure of this study, work for the collective good of the rural communities as such there is no issue of 'elite capture' as is found in other undeveloped and developed rural communities where the elites work for interest other than that of the communities. The power structures worked in cohesion and unison by claiming ownership of projects and programmes thereby ensuring initiation, execution, maintenance and continuity.

Thus it is recommended that the community power structure should be engaged in more capacity building that will further enhance their collective performance, thereby engineering development in their communities. Such areas to be emphasised include synergy between the community, various tiers of government and non-governmental agencies that will enable for more financial and technical assistance, monitoring and evaluation of projects for proper implementation, and raising funds through levies, donations, launchings, etc to finance community development projects in the area. This will also mean having more donor agencies presence in the communities. The issue of capacity building for community power structures can best be handled by various international donors' agencies, civil society organisations, and non-governmental organisations, Ministries, Departments and Agencies (MDA), together with local government councils.

- 2) Since community development has come to act as an umbrella over a number of other activities affecting the community and is concerned with educational, social, economic and organisational aspect of community life, this study recommends that it has to be encouraged and supported will go a long way in the development of rural communities. These can be achieved by identifying the ways and opportunities of community development that may be critically shaped by the local power structure, its networks and histories, while at the same time collaborating simultaneously with broader power relations of the state and international donors.

The encouragement and support in form of moral, financial and materials, should be undertaken by philanthropic individuals, cooperate organisations locally, nationally and international. It can be done too by various international donors' agencies, civil society organisations, and non-governmental organisations, Ministries, Departments and Agencies (MDA). While local government councils could assist by living up to

expectation by releasing its share of counterpart funding for community development projects.

- 3) Closely related to the above is the need for the establishment of more organised and functional community development associations that can be able to access developmental funds and material both within and outside the community.
- 4) There is the need for a policy that will shaped community power structures in terms of its networking system and collaborating with broader power relations set up by the federal, state, local government and local/international donors agencies for optimal identification of ways, means and opportunities that will enhance community development. This policy should be enacted at all the three tiers of government in Nigeria.
- 5) The identified community power structure of this study include formal and Informal Power Structures, since the role of the latter on community development is more than the former therefore there is the need to devise the means of making the former more accountable to community development such as allowing the community power structure be participates during budget preparation and implementation at federal, state and local government level..
- 6) The vital role played by youths during community development using their physical strength and in some cases executing projects and programmes in the communities indicated their strategic importance. But their role as power actors is passive as they do not have the capacity to influence much or any of the stakeholders in the local community power matrix due to due to belief systems and tradition, it is important for them to be given more voice in the local community power matrix by looking at the

belief systems and tradition especially now with the aim of giving them more voice during decision making.

- 7) Women have used their great potentials in developing their communities though with some social and cultural limitations. Some occupy some leadership positions which are basically formal, while it is forbidden for women to occupy positions associated with the belief systems and traditions of the people. In order to enable women attain their full potentials it is pertinent to review the belief systems and traditions that forbid them from occupying certain positions in their communities with the aim of giving them more voice during decision making.

It is important to stress the imperative of allowing more youths and women to participate in decision-making, project design and development, implementation and evaluation. As more participation will enable for the promotion of local ownership of project, maintenance and care for facilities. This is similar to the call for more youths and women participation in decision-making, project design and development, implementation and evaluation during community development by other scholars such as Umeh, G.N. and Odom, C.N. (2011), Ohaegbuchi, M. U., (2014), Anazodo, O.R, Igbokwe-Ibeto, J. C, Osawe, O. C., and Constance, B. N., (2014)

- 8) There are many constraints hindering the achievement of community Development inspite of the efforts put in place by the community power holders or actors, of the communities of this study, as such there must be consented effort towards solving such constraints.

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APPENDIX 1. Checklist of Issues for Observation

EFFECT OF COMMUNITY POWER STRUCTURE ON COMMUNITY DEVELOPMENT OF SOME SELECTED RURAL COMMUNITIES OF KATSINA, IKITI AND ENUGU STATE

Checklist of Issues for Observation

Date of Observation:

Time:

Venue:

OBSERVATION is useful when you are trying to understand an on-going behaviour, process, unfolding situation or event. For example: Observing and describing what is done in each phase of a community development project and programmes.

This information may relate to:

1. Physical facilities and its environment, specifically the researcher could use observation to:
 - a. Identify the location of the project or programme.
 - b. Examine structure of the project or programme.
 - c. Inspect the condition of the structure
 - d. Record the functionality and non- functionality of the projects or programme. e. Reflect on the operational effectiveness of facilities



APPENDIX ii. Checklist of Issues for Interview and Focused Group Discussions
Checklist of Issues for Interview and Focused Group Discussions

Date of Interview:

Time:

Venue:

Discussions were held with Informants who are Community knowledgeable or are persons who are perceived to have general knowledge of the community.

Section A: - Background information of Respondents.

1. What is the name of this community?
2. What is your educational background?
3. What do you do for a living?
4. How long have you been staying in this community?
5. Please can you tell me the History of your Community?

Section B: - Power Actors and their sources of Power in the Community.

1. Do you occupy any position of influence in the community?
2. Are you a member of any Community Development Associations?
3. Do you occupy any position of influence in the Community Development Associations?

Section C: - Power actors and Community Development

1. What are some of the issues, decisions and problems facing the community?
2. Which category of people contributes more or otherwise to the issues, decisions and problems facing the community?
3. Are there youths in this community that can be considers as also power actors?
4. Are there women in this community that can be considers as also power actors?
5. In what ways do you influence community development your community?
6. What are some of the Community development activities in this community?
7. In terms of community development, what are some of the challenges affecting it?



APPENDIX iii.

Research Questionnaire

Department of Local Government and
Development Studies
Faculty of Administration
Ahmadu Bello University Zaria

Dear Mr / Mrs

ACADEMIC RESEARCH QUESTIONNAIRE

Thank you in advance for taking your valuable time to participate in this survey, which focuses on your experiences and opinions concerning the effects of Community Power Structure on Community Development. The research is for the fulfilment of the requirements for the award of Doctor of Philosophy (PhD) by the above-named university.

Please be assured that your responses will only be used for academic purpose. Hence, your identity will never be known throughout any part of the research process.

Thank you very much in anticipation of your responses.

Yours sincerely,

Abdul Hamidu Abdullahi
PhD Student

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+234-8065298660

INSTRUCTION:

PART A

Please read and tick as appropriate in the provided boxes your exact assessment of the following demographic information:

1. Gender Status

Male	
Female	

2. Age Bracket

Less than 20 year	
21-30	
31-40	
41-50	
51-60	
61-70	
71 and above	

3. Marital status

Married	
Single	
Separated	
Widowed	
Divorced	

4. Level of Educational Qualification

Primary School	
Secondary School	
OND/NCE/CERT	
HND/First Degree	
Postgraduate	
Informal Education	

5. Duration of Residence in the community

1-10 years	
11-20 years	
21 -30 years	
31 -40 years	
41 -50 years	
51- 60 years	
61 and Above	

PART B

INSTRUCTION:

The following are the Power Actors in these community, use the scales provided to rate their level of contribution to community development.

	Strongly disagree	Disagree	Agree	Strongly agree
	1	2	3	4
		1	2	3 4
DM01	Farmer			
DM02	Trader			
DM03	Traditional Leader			
DM04	Traditional Medicine Man/woman			
DM05	Religious Leader			
DM06	Workshop Owner			
DM07	Local Association leader			
DM08	Local Professional leader			
DM09	Contractor			
DM010	Civil Servant			
DM011	Retired Civil / Public Servant			
DM12	LG Officials			
DM13	Elected Politician			
DM14	Appointed Politician			
DM15	Youth			
DM16	Women			

PART C

INSTRUCTION:

The following questions are on community development activities taking place in the community, Please use the scales provided to indicate the frequently tackled activity.

Low Level	Middle Level	High Level	Very high Level
1	2	3	4
			1 2 3 4
CD01	Repairs and Rehabilitation of Town hall		
CD02	Market stalls Repairs and Rehabilitation		
CD03	Repairs and Rehabilitation of Dispensary and Health facilities		
CD05	Rehabilitation of Well and Water supply point		
CD04	Repairs and Rehabilitation of Schools		
CD07	Rehabilitation of Feeder Roads		
CD08	Settlement of Chieftaincy Matters		
CD09	Deliberation on Community Security and Safety		
CD10	Arrangements for Local Festivals		
CD11	Handling of Religious Matters		
CD12	General Sanitation and waste Management		

PART D

INSTRUCTION:

The following statement assesses the factors that serve as challenges by the Power structure in the courses community development projects and programmes use the scales provided to indicate your level of agreement or disagreement with each statement.

Strongly disagree	Disagree	Agree	Strongly agree
1	2	3	4

		1	2	3	4
CCD01	Insufficient sources of funds for community development projects.				
CCD02	Poor implementation of programmes.				
CCD03	Poor evaluation of projects.				
CCD04	Poor monitoring of projects.				
CCD05	Negative effects of the traditions of the people.				
CCD06	Political instability in the community.				
CCD07	Illiteracy/ low educational qualifications.				
CCD08	Lack of adequate communication mechanisms.				
CCD09	Lack of appropriate mechanisms for disciplining erring local leaders.				

Appendix V: Selected Social Groups and Community Development Associations

(a) Sabuwa Rural communities

S/NO	Social Groups
1	Kabalawa Social Club
2	Mazari Social Club
3	Unguwar Garkuwa Social Club
4	Gidan Garkuwa Unguwar Hazo Community Development Association
5	Mazari Fadamar Kanwa Aikin Gaya Association
	(b) Nsukka Rural communities
	Social Groups
1	Nsukka Town Youths Association
3	Ihe na Owerre Community Development Association
4	Amukwa Youths Association
5	Nru Community Development Association
	(c) Ikere Rural communities
	S/NO
	Social Groups
1	Agbe Farmers Association
2	Oowonis Traders Association
3	Agbado Community Development Association
4	Are Community Development Association

Appendix V Uncompleted Class Room Building at Anguwan Garkuwa



Source: *Field Survey, 2016*

VI Photos of some selected projects

Plate 1.

At the front of an uncompleted class room building at Anguwan Garkuwa executed through self-help efforts of the community.

Plate II. The Researcher, Research Assistant with some people of Inono Madawaki after a Focus Group Discussion Session.



Source: *Field Survey, 2016*

Plate III. An abundant class room at Inono Madawaki



Source: Field Survey, 2016

Plate IV. A Big Culvert under constant rehabilitation by the community at Inono Madawaki



Source: Field Survey, 2016

Plate V. Community Civic Centre at Ihe ina owerre



Source: Field Survey, 2016

Plate VI Community School Obukpa



Source: Field Survey, 2016

Plate VII. Water project at Nru



Source: Field Survey, 2016

Plate VIII. Community School at Nru



Source: Field Survey, 2016

Plate IX. Community School at Agbado/Oyo



Source: Field Survey, 2016

Plate X. Community Hall at Oru



Source: Field Survey, 2016

Appendix VI SPSS Print Out

(A) Community Power Structure

Farmer

	Frequency	Percent	Valid Percent	Cumulative Percent
Medium Level	31	26.7	26.7	26.7
High Level	27	23.3	23.3	50.0
Valid Very High Level	58	50.0	50.0	100.0
Total	116	100.0	100.0	

Trader

	Frequency	Percent	Valid Percent	Cumulative Percent
Medium Level	29	25.0	25.0	25.0
High Level	30	25.9	25.9	50.9
Valid Very High Level	57	49.1	49.1	100.0
Total	116	100.0	100.0	

Traditional Ruler

	Frequency	Percent	Valid Percent	Cumulative Percent
Medium Level	20	17.2	17.2	17.2
High Level	28	24.1	24.1	41.4
Valid Very High Level	68	58.6	58.6	100.0
Total	116	100.0	100.0	

Traditional Medicine Man

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	2	1.7	1.7	1.7
Medium Level	31	26.7	26.7	28.4
High Level	39	33.6	33.6	62.1
Very High Level	44	37.9	37.9	100.0
Total	116	100.0	100.0	

Religious Leader

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	5	4.3	4.3	4.3
Medium Level	15	12.9	12.9	17.2
High Level	45	38.8	38.8	56.0
Very High Level	51	44.0	44.0	100.0
Total	116	100.0	100.0	

Workshop owner

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	8	6.9	6.9	6.9
Medium Level	22	19.0	19.0	25.9
High Level	21	18.1	18.1	44.0
Very High Level	65	56.0	56.0	100.0
Total	116	100.0	100.0	

Local Association leader

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low Level	29	25.0	25.0	25.0
	Medium Level	21	18.1	18.1	43.1
	High Level	30	25.9	25.9	69.0
	Very High Level	36	31.0	31.0	100.0
	Total	116	100.0	100.0	

Local Professional leader

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low Level	19	16.4	16.4	16.4
	Medium Level	27	23.3	23.3	39.7
	High Level	17	14.7	14.7	54.3
	Very High Level	53	45.7	45.7	100.0
	Total	116	100.0	100.0	

Contractor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low Level	3	2.6	2.6	2.6
	Medium Level	60	51.7	51.7	54.3
	High Level	22	19.0	19.0	73.3
	Very High Level	31	26.7	26.7	100.0
	Total	116	100.0	100.0	

Civil Servant

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	1	.9	.9	.9
Medium Level	43	37.1	37.1	37.9
High Level	23	19.8	19.8	57.8
Very High Level	49	42.2	42.2	100.0
Total	116	100.0	100.0	

Retired Civil/Public Servant

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	10	8.6	8.6	8.6
Medium Level	31	26.7	26.7	35.3
High Level	37	31.9	31.9	67.2
Very High Level	38	32.8	32.8	100.0
Total	116	100.0	100.0	

Local Govt Officials

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low Level	10	8.6	8.6	8.6
Medium Level	36	31.0	31.0	39.7
High Level	37	31.9	31.9	71.6
Very High Level	33	28.4	28.4	100.0
Total	116	100.0	100.0	

Elected Politician

	Frequency	Percent	Valid Percent	Cumulative Percent
Low Level	31	26.7	26.7	26.7
Medium Level	44	37.9	37.9	64.7
High Level	14	12.1	12.1	76.7
Valid Very High Level	27	23.3	23.3	100.0
Total	116	100.0	100.0	

Appointed Politician

	Frequency	Percent	Valid Percent	Cumulative Percent
Low Level	28	24.1	24.1	24.1
Medium Level	35	30.2	30.2	54.3
High Level	23	19.8	19.8	74.1
Valid Very High Level	30	25.9	25.9	100.0
Total	116	100.0	100.0	

Youths

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	46	39.7	39.7	39.7
Agree	33	28.4	28.4	68.1
Valid Strongly Agree	37	31.9	31.9	100.0
Total	116	100.0	100.0	

Women

	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	41	35.3	35.3	35.3
Agree	36	31.0	31.0	66.4
Valid Strongly Agree	39	33.6	33.6	100.0
Total	116	100.0	100.0	

(b) Community Development

Rehabilitation of feeder Roads

	Frequency	Percent	Valid Percent	Cumulative Percent
Low level	23	19.8	19.8	19.8
Medium Level	48	41.4	41.4	61.2
Valid High Level	23	19.8	19.8	81.0
Very High Level	22	19.0	19.0	100.0
Total	116	100.0	100.0	

Market stalls construction

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	1	.9	.9	.9
Medium Level	21	18.1	18.1	19.0
High Level	42	36.2	36.2	55.2
Very High Level	52	44.8	44.8	100.0
Total	116	100.0	100.0	

Rehabilitation of Schools

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	49	42.2	42.2	42.2
Medium Level	30	25.9	25.9	68.1
High Level	25	21.6	21.6	89.7
Very High Level	12	10.3	10.3	100.0
Total	116	100.0	100.0	

Repairs and Rehabilitation of Dispensary and Health facilities

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	54	46.6	46.6	46.6
Medium Level	25	21.6	21.6	68.1
High Level	27	23.3	23.3	91.4
Very High Level	10	8.6	8.6	100.0
Total	116	100.0	100.0	

Rehabilitation of Wells and Water Supply

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	4	3.4	3.4	3.4
Medium Level	26	22.4	22.4	25.9
High Level	27	23.3	23.3	49.1
Very High Level	59	50.9	50.9	100.0
Total	116	100.0	100.0	

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	38	32.8	32.8	32.8
Medium Level	38	32.8	32.8	65.5
High Level	25	21.6	21.6	87.1
Very High Level	15	12.9	12.9	100.0
Total	116	100.0	100.0	

Repairs and Rehabilitation of Town hall

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	13	11.2	11.2	11.2
Medium Level	13	11.2	11.2	22.4
High Level	19	16.4	16.4	38.8
Very High Level	71	61.2	61.2	100.0
Total	116	100.0	100.0	

Deliberation on Community Security and safety

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	16	13.8	13.8	13.8
	Medium Level	55	47.4	47.4	61.2
	High Level	17	14.7	14.7	75.9
	Very High Level	28	24.1	24.1	100.0
	Total	116	100.0	100.0	

Handling of Religious Matters

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	8	6.9	6.9	6.9
	Medium Level	33	28.4	28.4	35.3
	High Level	19	16.4	16.4	51.7
	Very High Level	56	48.3	48.3	100.0
	Total	116	100.0	100.0	

Arrangements for Local Festivals

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	26	22.4	22.4	22.4
	Medium Level	30	25.9	25.9	48.3
	High Level	23	19.8	19.8	68.1
	Very High Level	37	31.9	31.9	100.0
	Total	116	100.0	100.0	

General Sanitation and Waste Management

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	7	6.0	6.0	6.0
	Medium Level	52	44.8	44.8	50.9
	High Level	28	24.1	24.1	75.0
	Very High Level	29	25.0	25.0	100.0
	Total	116	100.0	100.0	

Liaison with various Stake holders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	54	46.6	46.6	46.6
	Medium Level	25	21.6	21.6	68.1
	High Level	27	23.3	23.3	91.4
	Very High Level	10	8.6	8.6	100.0
	Total	116	100.0	100.0	

Monitoring of Projects

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low level	46	39.7	39.7	39.7
	Medium level	19	16.4	16.4	56.0
	High Level	34	29.3	29.3	85.3
	Very High Level	17	14.7	14.7	100.0
	Total	116	100.0	100.0	

Raising Funds

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	37	31.9	31.9	31.9
Medium Level	38	32.8	32.8	64.7
High Level	22	19.0	19.0	83.6
Very High Level	19	16.4	16.4	100.0
Total	116	100.0	100.0	

Legitimization of development Projects

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	1	.9	.9	.9
Medium Level	20	17.2	17.2	18.1
High Level	27	23.3	23.3	41.4
Very High Level	68	58.6	58.6	100.0
Total	116	100.0	100.0	

Enlightening Rural People

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	20	17.2	17.2	17.2
Medium Level	18	15.5	15.5	32.8
High Level	35	30.2	30.2	62.9
Very High Level	43	37.1	37.1	100.0
Total	116	100.0	100.0	

Monitoring all Government/Non-Government Agencies

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	37	31.9	31.9	31.9
Medium level	38	32.8	32.8	64.7
High Level	22	19.0	19.0	83.6
Very High Level	19	16.4	16.4	100.0
Total	116	100.0	100.0	

Coordinating all Community development Projects

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	54	46.6	46.6	46.6
Medium Level	25	21.6	21.6	68.1
High Level	27	23.3	23.3	91.4
Very High Level	10	8.6	8.6	100.0
Total	116	100.0	100.0	

Removal of Impediments

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	54	46.6	46.6	46.6
Medium Level	25	21.6	21.6	68.1
High Level	27	23.3	23.3	91.4
Very High Level	10	8.6	8.6	100.0
Total	116	100.0	100.0	

Ensuring cordial relationship among the rural

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	25	21.6	21.6	21.6
Medium Level	27	23.3	23.3	44.8
High Level	28	24.1	24.1	69.0
Very High Level	36	31.0	31.0	100.0
Total	116	100.0	100.0	

Maintenance of Peace

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	10	8.6	8.6	8.6
Medium level	13	11.2	11.2	19.8
High Level	48	41.4	41.4	61.2
Very High Level	45	38.8	38.8	100.0
Total	116	100.0	100.0	

Determining Feasibility CD Projects/Program

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	37	31.9	31.9	31.9
Medium Level	38	32.8	32.8	64.7
High Level	22	19.0	19.0	83.6
Very High Level	19	16.4	16.4	100.0
Total	116	100.0	100.0	

Settling of Household disputes

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	27	23.3	23.3	23.3
Medium Level	45	38.8	38.8	62.1
High Level	14	12.1	12.1	74.1
Very High Level	30	25.9	25.9	100.0
Total	116	100.0	100.0	

Paying Fees and Levies for indigent members of the Community

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	37	31.9	31.9	31.9
Medium Level	38	32.8	32.8	64.7
High Level	22	19.0	19.0	83.6
Very High Level	19	16.4	16.4	100.0
Total	116	100.0	100.0	

Arranging for Marriage Partners for spouses in the Community

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low level	7	6.0	6.0	6.0
Medium level	30	25.9	25.9	31.9
High Level	33	28.4	28.4	60.3
Very High Level	46	39.7	39.7	100.0
Total	116	100.0	100.0	

Insufficient sources of funds for community development projects

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	3	2.6	2.6	2.6
Disagree	30	25.9	25.9	28.4
Agree	38	32.8	32.8	61.2
Strongly Agree	45	38.8	38.8	100.0
Total	116	100.0	100.0	

Poor implementation of Programmes

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Disagree	6	5.2	5.2	5.2
Agree	44	37.9	37.9	43.1
Strongly Agree	66	56.9	56.9	100.0
Total	116	100.0	100.0	

Poor evaluation of projects

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	3	2.6	2.6	2.6
Valid Disagree	26	22.4	22.4	25.0
Valid Agree	37	31.9	31.9	56.9
Valid Strongly Agree	50	43.1	43.1	100.0
Total	116	100.0	100.0	

Poor monitoring of projects

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	1	.9	.9	.9
Valid Disagree	17	14.7	14.7	15.5
Valid Agree	49	42.2	42.2	57.8
Valid Strongly Agree	49	42.2	42.2	100.0
Total	116	100.0	100.0	

Negative effects of the traditions of the people

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	9	7.8	7.8	7.8
Valid Disagree	16	13.8	13.8	21.6
Valid Agree	12	10.3	10.3	31.9
Valid Strongly Agree	79	68.1	68.1	100.0
Total	116	100.0	100.0	

Political instability in the community

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	43	37.1	37.1	37.1
Valid Disagree	29	25.0	25.0	62.1
Valid Agree	12	10.3	10.3	72.4
Valid Strongly Agree	32	27.6	27.6	100.0
Total	116	100.0	100.0	

Illiteracy/Low educational qualifications

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	2	1.7	1.7	1.7
Valid Disagree	9	7.8	7.8	9.5
Valid Agree	20	17.2	17.2	26.7
Valid Strongly Agree	85	73.3	73.3	100.0
Total	116	100.0	100.0	

Lack of adequate communication mechanisms

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	22	19.0	19.0	19.0
Valid Disagree	75	64.7	64.7	83.6
Valid Agree	3	2.6	2.6	86.2
Valid Strongly Agree	16	13.8	13.8	100.0
Total	116	100.0	100.0	

Lack of appropriate mechanisms for disciplining erring local leaders

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	2	1.7	1.7	1.7
Valid Disagree	43	37.1	37.1	38.8
Valid Agree	12	10.3	10.3	49.1
Valid Strongly Agree	59	50.9	50.9	100.0
Total	116	100.0	100.0	