MOBILISATION STRATEGIES AND PROJECT PARTNERSHIP AS PREDICTORS OF SUSTAINABLE SELF-HELP PROJECTS IN SOUTHWESTERN NIGERIA

BY

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The work is dedicated to Almighty God, who made it possible for me to complete this doctoral programme.

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she needed me and I was not there for her. I appreciate you so much. Indeed, God is good.

<div align="right">**Abiodun Olawuni**</div>

ABSTRACT

Research evidence shows there is a dire need for the involvement and participation of people in every stage of self- help project lifecycle to ensure sustainability. In order to achieve this, emphasis should be placed on effective mobilisation strategies. Though there is vast literature on citizen mobilisation and participation in community development, there is little emphasis on the effectiveness of the actual mobilisation strategies adopted and the extent to which the local community people partner with other stakeholders at each stage of self-help project lifecycle. This study, therefore, examined the extent to which mobilisation strategies (Development information network, community education, popular theatre and age grade) and project partnership (initiation, planning and designing, funding, execution, monitoring and evaluation) predict sustainability of self-help projects in Oyo, Ogun and Ondo states of Southwestern Nigeria.

The survey research design of the *ex-post facto* type was adopted. One thousand, two hundred and seventeen respondents were selected using proportional stratified random sampling technique. These comprise Political / Opinion leaders, 326; Religious leaders, 241; Youth leaders, 270; Non-governmental organisation officials, 102; Community members, 152 and Change-agents, 126. Three instruments: Mobilisation Strategies Scale, r=0.84; Project's Partnership Scale, r=0.78; and Self- help Project's Sustainability Scale, r=0.82; were used. These were complemented with six sessions each of Focus Group Discussions and Key Informant Interviews. Three research questions were answered and two hypotheses tested at the 0.05 level of significance. Data were analysed using descriptive statistics and multiple regression while content analysis was used for the qualitative data.

Mobilisation strategies and project partnership significantly correlated, R=.402 with sustainability of self- help projects ($F_{(5, 1211)} = 29.957$; $p< 0.05$) and with mobilisation strategies recording the highest contribution. They jointly accounted for 16% to the variance of the dependent measure. Relatively, mobilisation strategies contributed as follows: Development information network (β = .244); community education (β = .157); popular theatre (β = -.108); and age grade (β = .090). While project partnership factors ranked in the following order: project initiation (β =0.407; t=13.804 P<0.05); planning and designing (β=0.143; t=4.998; P<0.05); funding (β =-.290; t=-9.018; P<0.05); execution (β=-5.593E-02; t=-2.616; P<0.05); monitoring and evaluation (β=0.108; t=5.807; P<0.05). Further, the results revealed that mobilisation strategies were adopted for use as ranked: Development information network (β=25.13); Community education (β=23.29); Popular theatre (β =33.13); and Age grade (β=29.84). The Qualitative findings further showed that participants believed the usage of appropriate mobilisation strategy and maximum cooperation with development partners were essential ingredients for self-help project's sustainability and that, project initiation was the joint effort of community developers; community people were empowered through acquisition of skills; effective provision of development information helped in sharing of ideas.

Development information network, community education, popular theatre and age grade were effective mobilisation strategies for enhancing optimum citizen participation in all stages of projects' life cycle. Therefore, developmental planners should give priority to elements of mobilisation strategies that could bring about full involvement and cooperation of the local community in every stage of projects in Southwestern Nigeria.

Keywords: Mobilisation strategies, Project partnership, Self- help projects, Sustainable development.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Developmental projects in Nigeria and in most African countries have short lifespan. Some were either abandoned or allowed to waste away because efforts were not put in place to sustain them. Generally, Nigerians believe it is government's responsibility to develop, provide, maintain and sustain all infrastructure. Hence, there is over-dependence on government infrastructures while sustainable development is virtually ignored. Experience has shown that about 90 per cent of community development projects were initiated by governments- local, state and federal. Most projects do not last because they are initiated without due process and they are done without considering the pertinent needs of communities concerned. Consequently, these projects often become moribund shortly after commissioning (Akinpelu, 1988; Anyanwu, 1992; Akintayo, 1995; Osuji, 1995; Abiona 2009).

The community is an area of social living, an institutional and structural location in which people develop their potentialities and achieve fulfilment in life. The development of any community should include the involvement of the activities of her community people. The main aim of the people must be to make their community habitable. In the rural community, people are in the habit of assisting one another in agricultural and social activities, coming together and pool resources to construct and build structures in their homes, but community people believe it is the responsibility government to provide social amenities since they are paying taxes. This wrong impression prevents them from seeing why they need to partner with the government and other community developers to develop their communities. The mobilisation drive is low among the commmnity people and they do not see the need to partner with other stakeholders to develop their communities and construct useful structures for their comfort. In any community, people need to grow and relate with one another, to realise their interests in common life and to be fulfilled. Community develops on a particular type of connection and interaction which the mind always creates, but grows in intensity as people grow to realise their place in nature and their capacity of fulfilment through communal relations. Thus, the source of all social activities is the interest of men, since no man can wholly cut himself off from social relations while he remains in the world of men. There is need therefore to mobilise community people to have the spirit of project partnership (Anyanwu, 2002 and Ezeokoli, 2009).

The beauty of a good community development project is provision of physical infrastructure and functional facilities in the communities where they are executed; to identify the potentials existing in the community; to help the nation develop; to improve the welfare and standard of living of the people; and to change people's attitudes positively towards sustainable community development (Akinpelu, 1998; and Abiona, 2009). There are reasons self-help projects were not sustained and many abandoned, wasted and could not meet the purpose for which they were initiated. The community people who are the expected beneficiaries in most cases are not carried along at the initial stage of the projects. They, therefore, do not see the projects as their own, thereby making sustainability impossible (Christensan, 1989; and Anyanwu, 2002). Lack of access to resources confine people to abject poverty; thus their livelihood and survival as community people depend on the limited resources they can muster to exist. Also, political instability affects sustainability of community development projects, since it does not give room for continuity. Whenever a new government emerges, old projects are abandoned for new ones, essentially to siphon public funds. Community people need to be mobilised to partner with other community developers to sustain self-help projects in their communities (Abiona, 2009).

Mobilisation is an essential ingredient of the programming process of any development, particularly in enhancing change in the knowledge, attitude and behaviour of people in any community (Anyanwu, 1999). Mobilisation involves pooling together of local resources for an effective operation. He opines that:

> mobilisation for community work involves getting the citizens to actually engage in activities designed for ensuring better living for their whole community. The idea is rooted in getting people to work for themselves, out of the limited circumstances of life, such as impoverished physical and spiritual environment, poor health, bad road network and low standard of living.

Mobilisation refers to the involvement of people in taking part actively and freely in discussions and decisions affecting their welfare. The process entails pooling together, harnessing, actualising and utilising potential human resources for the purpose of development. It is the process whereby people are made aware of the resources at their disposal, and are also motivated and energised to collectively utilise such resources for the improvement of their spiritual and mental conditions. This process allows citizens to know their rights and responsibilities (Onyeozu, 2007). Mobilisation process involves the appreciation and realisation

of citizen's potentialities to change things around them. The process of self-consciousness and self–awareness of people is one of the processes of mobilisation. It also involves the process of empowering the people to undertake their own development and to process transformation (Anyanwu, 2002). Mobilisation therefore creates a sense of urgency in the action to be taken which prepares the minds of community people towards the achievement of success.

In the view of Osuji (1995, pg 294)

> mobilisation process, different groups and levels of the society need to be involved. Those groups that are needed to be engaged in mobilisation include: decision and policymakers; service providers; communication and media channels; education systems; non-governmental agencies; the community and individuals.

The processes involved in mobilisation at the current strength of citizen participation in community development in Nigeria, according to Idachaba (1981), reveals that the Nigerian populace seems not to be effectively mobilised for the development of their communities. They perceive all development processes in their communities as government's responsibilities. The awareness of self-development seems not to be in the people. Their attitude towards the development of their community is negative. Anyanwu (2002) argues that in the case of mobilisation for social change, the idea involves getting together of the human and material resources of a people in measures designed for betterment in their communities. Mobilisation is necessary for promoting the wholehearted and enthusiastic participation of the people in self-help projects. The essence is that any meaningful success in serving the people must elicit their enthusiastic involvement in such projects. Community people must be aware of the nature of the projects and they have to be adequately informed on its capability to induce desirable change for better living. Anyanwu (2002) expresses that

> mobilisation in its practical context features primary movements or campaigns designed to activate the masses into the process of change for better living. The success of mobilisation must also imply that every new way to be tried to replace an old one must be more satisfying than the old, and can be easily integrated with the culture of the community, a part of which it is intended to become.

Mobilisation marks a point of take-off into self-help projects because it heralds an accelerated process of change. It wipes away old ways of life and opens new ways for people to appreciate social development as an avenue for better living. Also, the nature of the leadership in a community can determine the type of mobilisation that can go on there. This can determine the

ease or otherwise with which the masses can allow themselves to be activated for involvement and participation in any self-help project. If the leadership is no longer trusted, the community people will not be easily mobilised to participate in any development project.(Oyebamiji, and Adekola, 2008).

In order to change this trend, there is the need to intensify and justify effective mobilisation strategies to enhance project partnership in developmental processes. These mobilisation strategies include popular theatre, age-grade, community education and development information network. People need to realise that government alone cannot develop their community for them. They need to partner with government and other developmental agencies so as to sustain community development projects. According to Osuji(1995) and Abiona (2009), this is done through measures of establishing an appropriate framework for the positive mobilisation and education of community people toward partnership with the government and other developmental agencies; inculcating in community people the value and spirit of civic responsibility through development of information network and commitment to social justice and economic self-reliance through age-grade strategy. Other measures are propagating the virtues of hard-working, honesty, self-reliance, commitment to, and promotion of national integration in the life of community people through popular theatre; empowering community people to demand satisfaction of their needs through community education and modifying the behaviours of individuals for the adoption of appropriate practices and technologies. The participation of community people in community development creates a sense of belonging, cohesion, solidarity and also foster positive societal values (Osuji, 1995; Abiona, 2009).

From the foregoing, mobilisation can be seen as a process of calling up, pooling and organising all necessary human and material resources to meet urgent needs and solve crucial problems in the community. This underscores the need for community people to be mobilised effectively to ensure project partnership for sustainable self-help projects. Community people need to be mobilised and get ready to make themselves available for any community development programmes that come their way. They should also be prepared to provide material and human resources while government provides the technical assistance and funds to execute public projects.

Self-help projects like primary health-care delivery, electricity supply; road construction; provision of pipe-borne water; and acquisition of transport vehicles, community people to

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partner with the government and other development agencies to attain sustainability. Electricity supply is poor and becoming worse by the day. Some communities have to provide electricity poles or contribute to get transformers in their communities. Road construction in some communities needs the attention of community people to assist in the construction of bridges on rivers that link them with other communities. Some leaders of the community find it difficult to release part of their land for project construction to serve the whole community. Acquisition of transport vehicles by the community people to improve transportation is another challenge (UNESCO, 2006 and 2008).

Most of these self-help projects are not effective because of the poor partnership in project initiation, implementation, funding, monitoring and evaluation among community people, the government and other development agencies (Elliot, 1999 and Friedenberg, 2003). A lot of work has been done on community participation for self-help projects, participation may be inform of community people come together to improve delivery of health-care services in their communities, how they can be mobilised to develop their communities, and so on. It is pertinent to examine how community people can be mobilised effectively through some strategies, to partner with other community development agencies in order to have sustainable self-help projects.

Mobilisation of community people for partnership in projects has been associated with sustainable self-help projects. According to Osuji (1998, pg 116):

> some of the advantages derivable from it to both the community people and the government can be itemised as to enable effective collective action between the community people and the government through community education; help people to achieve rapid results when they develop information network; bring about change in knowledge, attitude and behaviour through popular theatre; increase awareness, knowledge and the ability of the people to organise themselves in their communities; motivate and galvanise the people to accept new values, ideas and practices through age grade and catalyses the production of goods and services.

Some agencies of mobilisation in Nigeria in the past included Mass Mobilisation for Social and Economic Self Reliance (MAMSER, 1987); Directorate of Food, Road and Rural Infrastructure (DFRRI, 1986). The current ones are National Youth Service Corps (NYSC, 1973); National Orientation Agency (NOA, 2000). They were created to mobilise community people on mass literacy, mass education as well as political education in their programmes of

self awareness. They all worked closely in the interest of the deprived and the disadvantaged (Oakley and Marshen 1994).

The functions of the agencies of mobilisation include organising programmes for the economic welfare of the community people and providing facilities for their educational development, which will make their participation in development possible. Their functions also include programmes of consciousness and awareness that opens their eyes to the socio-cultural factors which determine their present realities to power and inherent responsibility to change and transform those realities (Akinpelu, 2002; Abiona, 2009).

1.2 Statement of the problem

Previous studies have shown that community development projects are usually carried out using the top-down approach. This implies that community people, in most cases, are not involved from the project initiation to the execution and subsequent evaluation. The consequences of this are abandonment of project either at the stage of conception or that of completion.

Inadequate funds and deficiency in technical skills among community people are paramount and the challenges in articulating the needs and prioritizing them accordingly is another problem. There is lack of trust among the community people and this is affecting mobilization drive among community people. Political differences which often lead to abandonment and non-sustainability of self-help projects in communities. This study, therefore, will attempt to determine the extent to which effective mobilisation strategies and project partnership predicts sustainable self-help projects.

1.3   Objectives of the study

The objectives of the study are to:

i. determine the predicting power of mobilisation strategies and project partnership on sustainability of self-help projects;

ii. determine the influence of mobilisation strategies (popular theatre, age grade, community education and development information network) on sustainability of self-help projects;

iii. assess the extent to which partnership in project initiation, funding, execution, monitoring and evaluation influence sustainability of self-help projects;

iv. ascertain which of the mobilisation strategies and project partnership is often adopted by different communities being studied in self-help project execution;

v. highlight the challenges faced by the community people while partnering with other community developers on sustainable self-help projects.

1.4   Research Questions

In order to provide solutions to the objectives of the studies, this study attempted to provide answers to the following questions:

i. What is the predicting power of mobilisation strategies and project partnership on sustainability of self-help projects?

ii. Which of the mobilisation strategies and project partnership is often adopted by the community people in project execution?

iii. What are the challenges faced by the community people and other community developers in the process of project partnership for sustainable self-help projects?

1.5   Significance of the study

Partnership is based on the widespread belief that when people identify their own needs and development priorities, they think through their own strategies for problem-solving, when they have a measure of control over their destinies, then the development process is more meaningful and realisable.   Knowledge is regarded as power in any human endeavour. This study is significant as it provides framework upon which community people can partner with the government and other development partners/ agents to develop their communities in order to have sustainable self-help projects.

The study also provides data that generates research interests in community empowerment for quality life toward meeting the global target of Millennium Development Goals (MDGs) on partnership for global development. The expected findings from this study should be very useful to governmental agencies that are involved in the implementation of planned policies on community development in Nigeria. This is so because the study exposes the relationship between project partnership and self-help projects in the communities studied. Further, the study reveals the relevance of integrated system model of mobilisation strategies for project partnership in sustainable self-help projects. The anticipated findings of this should be useful

source of information to stakeholders, especially government and non-governmental organisations who invest in self-help projects.

Finally, the bulk of the literature reviewed for this study is expected to be useful to scholars, researchers and community development agents, who are managers of manpower planning and forecasting of the human, material and financial resources required for effective mobilisation strategies for project partnership in sustainable self-help projects. Mobilisation strategies have enlightened, empowered and educated community people to partner with other community developers to have sustainable self-help projects.

1.6   Scope of the study

The study investigated mobilisation strategies and project partnership as predictors of sustainable self-help projects in South-western Nigeria. The study only covers Oyo, Ogun and Ondo states. The choice of these three states is predicted on the heavy presence of community development projects in these states.

The mobilisation strategies covered were popular theatre; age-grades; community education; and development information network. In most of these areas of study, there are a lot of community development projects executed through project partnership among community partners. For instance, at Kajola LGA of Oyo state, there is a 3.5km road construction between Isemi-Ile and Opapa, which serves the community people in transporting their farm products to the market at Isemi-Ile. In Ibadan South East LGA of Oyo state, some of the projects executed through partnership include construction of bridge on Odooba River, building of a town hall at Adesola and many more. In Ogbomoso LGA, town hall was constructed at Masifa and a 1.5km road was renovated to improve the economic status of the community people. In Sagamu LGA of Ogun state, the electrification project at Araromi village was executed through project partnership among the community developers. A bridge was constructed on River Ijoku in Ogijo, Sagamu LGA. In Ifo LGA of Ogun state, a 1.5km road was constructed between Ifo and Ajebandele. A town hall is under construction at Araromi. A town hall was constructed at Tube in Ipokia LGA, Ogun state and market was also constructed at Maun town. This encourages the selling of their farm produce in the market every five days; other villagers come to buy from them at relatively cheap rates.

In Akoko North West LGA, a 2.7km road was constructed between Oyin and Okeagbe to improve the economic status of the community people. When community people will be able

to transport their farm produce easily and cheaply to the city where there is a ready market. In Ondo West LGA, an electrification project was embarked upon at Aro village by community partners with the government. A bridge was constructed on Oke-Igbo River at Ileoluji/Oke-Igbo LGA of Ondo state.

More importantly, they have similar characteristics typical of South-western Nigeria. The study was limited to one LGA in each of the senatorial districts in the three states covered. Altogether, nine LGAs were used for the study. The choice of these LGAs based on the number of community development projects executed. The selected LGAs, in Oyo state were Kajola, Ibadan South-East and Ogbomoso South; those in Ogun state were Sagamu, Ifo and Ipokia; and those in Ondo state were Akoko North-West, Ondo West and Ileoluji/Oke-Igbo.

1.7   Operational Definitions of Terms

In order to avoid confusion, ambiguity and misrepresentation of words and concepts, some terms had to be clarified in this study for clear and proper understanding.

Mobilisation Strategies: These are different ways of pooling and organising all necessary human and material resources to meet urgent needs and solve crucial problems in society. The mobilisation strategies identified in this study are popular theatre, age-grade, community education and development information network.

Community: It refers to a group of people or organisations with population of about 10,000 living together in about $5000km^2$, sharing common interest and interacting with one another within a legally established area, and based on the feelings they have for one another.

Sustainable Community Developments: They are duly completed projects that last for about 15-20 years, meeting the needs of the present time without compromising the ability of future generations to meet their own needs.

Project Partnership: Project partnership involves the development process between the community people and government assistance, NGOs and other development agencies on project initiation, funding, execution, monitoring and evaluation.

Projects: Projects are specific action plans or activities that form the components of a programme. They can be infrastructural facilities such as health, road construction, electrification and agricultural projects.

Community Leader/ Opinion Leader: This refers to a man or woman whose opinion and views are regarded as representing the views of the group in the community, and to a large extent influencing others. They are leaders living in the community for at least 10-12 years who have listening hear to community people.

Development Partners: They are various agencies that agree to work together to develop their communities. They include community people, community development officials, change-agent officers, developmental agencies and NGOs.

Community-based Organisation: They are various organisations that comprise community people, who have the same aim of transforming their locality to a better state of living. They are found in area of peculiar problem i.e. polio affected areas and they are mainly in rural areas.

Change-Agent Officers: They are trained personnel that are available for community development services at local and state levels. They are community development officials.

Citizen Participation: It is the idea of allowing community people to be involved in community development processes from the initiation of the projects to the final stage of evaluation which involves contribution in labour and material needs to the success of project execution in the community.

CHAPTER TWO

REVIEW OR RELEVANT LITERATURE AND THEORETICAL FRAMEWORK

A theoretical background provides the basis upon which a study is built. A review of the theories that are related to the study can help in the identification of the relevant variables for investigation. Literatures were reviewed on mobilisation strategies, project partnership and sustainable self-help projects. On this premise, mobilisation and partnership theories, which serve as the theoretical base of this study, are discussed.

2.0 Literature Review

2.1   Concept of sustainable self-help projects and community development

The concept of self-help holds that development is the work of community people and that they need to have the idea of promoting the use of community resources to bear on community problems, with a view to developing strong positive sense of community in order to improve community living, and that the community may be developed to the stage of self-actualisation (Anyanwu 1999; Abiona, 2009). In the process, community education sets out to achieve the ultimate goal of developing the process by which members of a community can learn to work together.

Self-help is an important end product of community education since it highlights community education as a process of the people. It enables them acquire education and training, which may empower them to induce desirable changes for the development of their community. Self-help enables the local people to exploit to their advantage those resources in their community, which would otherwise remain dormant and accentuate the poverty of their community. By making use of such under-utilised resources as labour, community education for self-help can increase the competence and confidence of a community in the handling of its affairs. Where the people develop the habit of self-help, the result will be that they have acquired an important prerequisite for survival in the modern world. The root idea of the principle of self-help is that it helps people make up for lost time or for opportunities not taken. It enables them take their community on, get together and plan to bring the path of progress. Hence, through organised self-help, the people can define their problems, solve them, and work themselves out of such problems (Ogili,2004 and Ezeokoli, 2009).

The principle of self-help emphasises that it is the best for community to develop. The principle stresses that community members should cooperate and come together to solve their problems through joint-action with little or no assistance from external bodies. In other words, all categories of people in the community should harness their local resources to meet the needs of the community. Self-help entails that people should use existing local resources, which otherwise would lie dormant, to solve problems. Such resources include manpower (labour), agriculture, levies and others. The principle involves active participation of all categories of people in activities and programmes aimed at solving identified problems in the community. It builds on the notion that any outside assistance (government, NGOs or private) is only supplementing the efforts of the community. Development depends on the capacity and ability of members of the community to effect development through local initiatives and efforts (Abiona, 2009)

The self-help principle makes every member of the community very important in the process of development. People have chance to participate in identification of needs and finding solutions to such needs. It brings about a sense of responsibility and self-importance in the community. Participants develop sentiments towards community activities and members. Self-help is important in sustainable community development, since it is necessary to secure people's interest in the project implementation. When a project is initiated and planned by the people through self-help efforts, people are more committed to the success and sustainability of the project. There is a strong link between self-help and sustenance of project. Sustainability of community development projects can only succeed if people are fully involved in decision-making, planning, action and evaluation (Anyanwu, 1999 and Abiona, 2009). It creates the pride of ownership whereby people can refer to community projects as "ours". It brings cooperation and fellowship among community people who believe in unity.

Traditionally, paradigms of sustainable development have been anchored on either economics or ecology. The assumptions and derivations of both schools of thought are in contradistinction to each other. Economists believe in the almost unlimited possibility of substituting man-made and human capital for natural responsiveness (Paul, 1987). On the other hand, ecologists have the idea of absolute scarcity, in that the assimilative capacity of the environment with respect to human activities is limited and, to this extent, a constraint on economic growth (Oyebamiji, M.A and Adekola, G. 2008). The concept of "sustainable development" was popularised as a normative goal by the World Commission on Environment

and Development in its 1987 report to the General Assembly of the United Nations. In it, sustainable development is defined as a development that "meets the needs of the present without compromising the ability of future generations to meet their own needs". This definition suggests the need to balance two concerns, one having to do with present, or intra-generational needs and the other having to do with future, or inter-generational needs (World Bank, 2005).

A definition of sustainable development based on this dichotomy is narrow and limiting. For instance, the economic definition focuses on optimal resource management maximising the net benefits of economic development while maintaining the services and quality of natural resources (Ogili, 2004). Also, those economic systems should be managed so that we live off the dividend of our resources, maintaining and improving the asset base. This definition is based on today's use of resources so as to reduce real income in the future (World Bank, 2006 and 2010). Ecology-wise definitions, though similarly narrow, stress using renewable natural resources in a manner that does not degrade or diminish their renewable usefulness by future generations.

The recent definitions of sustainable development are improvements on the traditional versions, according to World Commission (1987) in that:

> they are broad –based, multi-disciplinary and multi-sectoral. Some of these definitions are summed by the Brunt Land Commission, which defines development as the development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.

 The FAO Council, in 1988, defines it as the management and conservation of the natural resource base and the orientation of technological and institutional change, in such a manner as to ensure the attainment and continued satisfaction of human needs for present and future generations. In the view of (Onyeozu, 2007), sustainable development is humanity's ability to survive by means of the rational use of renewable resources by refraining from disrupting the ecosystem or over – exploiting natural resources and by refraining from activities that destroy cultures or societies and instead allow them to reach their potential. Sustainable community development refers to a process of maintaining development over time. It means the ability to ensure development that has been achieved in the community is not abandoned; and at the same time, the growth and development of the community at the present and future are assured (Abiona, 2009). World Bank (2005) describes sustainable development as

> development that meets the needs of the present without compromising the ability of future generations to meet their own needs". The notion is that the needs of the present generation of people be satisfied and the process of development should be continuous to the extent that the future generations will build on the success attained to meet their own needs.

Abiona (2009) notes that many programmes that community, government or non-governmental organisations initiated were abandoned or allowed to waste because no efforts were put in place to sustain the projects. This results in colossal waste of the fund that had been expended on such projects.

Generally, sustainable self-help projects have to do with participatory development, human development and environmental protection. An approximate measure that tends to capture these ingredients was formulated by UNDP in 1990. It is known as the Human Development Index (HDI), which aims to capture the broader picture of human welfare by considering three indicators – life expectancy, literacy and living standards. The foregoing pool of paradigms and definitions reveals certain basic principles underlying the axiomatic endorsement of sustainable development. These principles, which constitute the theoretical and empirical bulwark of sustainability in development, include: equity, stability, food, security, co-evolutionary growth and participation.

According to (Akintayo and Oghenekohwo, 2004), development policy makers and implementers in Nigeria face the formidable task of reversing the cycle of poverty, environmental degradation and human misery that characterise rural areas. Strategies and actions needed to carry out this task will, as a matter of necessity, address, simultaneously, the various dimensions of sustainable rural transformation highlighted in the preceding section. This is because pursuing action along one dimension (say technological without adequate attention to the other fronts that is, economic, human, institutional and environmental) cannot achieve sustainable development. Policies and programmes designed to promote sustainable development should, therefore, recognise the interwoven of the various facets of the rural problems. Such inter-relation could then be exploited to foster equity, stability, participation and progress in rural societies.

According to these scholars, imperatives and strategies for sustainable self-help project in Nigeria will, therefore, include the following:

- investing in human development to alleviate rural poverty, human misery, and stabilise the population;

- ensuring food security (not just food sufficiency) through rural compensation measures like selective poverty–targeted reliefs;

- creating incentives for rural growth and employment by improving access to production resources and institutional services;

- empowering rural people via participatory and community–oriented development that is woven around local principles, skills and technologies and

- protecting the environment by generating and facilitating appropriate resource management systems.

Thus, sustainable rural transformation encompasses several aspects, which Elliot, (1999), itemises as–economic, human, environmental, technological and institutional. Sustainable development requires simultaneous progress along each of these dimensions. Sustainable development along the economic dimension means the commitment of resources towards continued increases in rural outputs, productivity and incomes. It entails tackling rural–urban disparity in physical infrastructure and in economic opportunities by making economic resources, like credit, land and other productive capital available to the rural producer, adequately and timely. Sustainable self-help projects in environmental dimensions means protecting the natural resources (including land or soil, forests, water bodies and wild life) while they are being exploited so that future generations can meet their needs from the same resources. Sustainable self-help projects are a nullity without a strong human capital base. Investing in the human capital needed for continuing development enables fuller use of human resources available in the rural areas. By improving education and health services, combating hunger and alleviating poverty, the social well–being and welfare conditions of people will be significantly better.

Aiyar (2001) opines that Institutional dimensions of sustainable self-help projects give room for innovations that create and maintain growth, which include the empowerment of local groups, indigenous associations and community–based organisations to ensure their full, direct and active involvement in development planning and implementation. He said further that sustainable self-help projects along the technological dimension will succeed only when local technologies and knowledge are the starting points. Sustainable self-help projects cannot be helped by the introduction of exotic, inappropriate unreachable and incompatible techniques,

tools or implements and practices. Emphasis should be on labour–intensive, energy–efficient and low-cost technologies that improve productivity as well as conserve the natural resource base (Aiyar, 2001).

2.1.1 Partnership in project initiation and sustainable self-help projects

Over the past decade, 'partnership' has become a defining characteristic of British urban regeneration, yet, there has been little systematic research as to why partnership succeeds or fails. Urban regeneration through partnership provides an in-depth study of what makes regeneration partnerships effective and how they work within the emerging national policy context. It highlights the key factors behind successful partnerships, which include: leadership; creating a vision and consensus-building; translating vision into workable objectives; including the community and businesses and human resources. World Bank (2006) explores the 'foundations' of partnership, which include the modernisation of local government, a coherent regional development framework and a sound national urban policy. In addition, it provides detailed information on the case studies and makes recommendations for good practice.

Self-help projects need citizens' interest in the project to ensure its sustenance. The principle implies that the people in the community should take part in the identification of their needs and plan together to meet all those needs. This can be done when community people who are community developers partner with the government and other community developers to sustain any project in their communities. Partnership with other developers brings about an attachment between the community members and the programme, which eventually fosters cooperative attitude among the people to solve their problems. Projects that are initiated and provided by government and non-governmental organisations can only be sustained if the people that are beneficiaries are involved in the planning of such projects (Anyanwu, 1999; Abiona, 2009). One of the key elements in the sustainability of community projects is that the projects should be according to the felt needs of the people. This can be taken care of when community people are involved in the initiation of such projects at the beginning. The projects whose community people initiated will have relevance to community organisations. Attention will be to those local associations which have been transformed since the colonial period for economic and development purposes. All the local institutions that are relevant at the grass roots will be utilised.

Effective partnerships are built on the involvement of key regional and local organisations. Thus, active involvement is needed from health trusts, employment services, benefitting agencies and the police. Only few of the partnerships studied had effective business involvement and in each case, this was the result of ten years' efforts. A feature of too many regeneration areas is the feeling of residents that they have no influence over public decisions. They therefore, lack confidence in public agencies as well as themselves. There is little recognition that community involvement ought to produce a transfer of power to those currently powerless. To work towards this, Paul (1987) opines that

> regeneration programmes should budget for community development and capacity building from the start, ensure that partners understand community development processes, enter into formal regeneration and service quality agreements, or community plans and measure success in terms of community confidence and skills, and residents' views of regeneration achievements.

There is a need for convergence of modernisation of local government agenda and regeneration. It is necessary to develop a clear corporate approach in the local authority and to promote local democracy and neighbourhood initiatives within a council's decentralisation programme. National policy, regional governance, city strategy and local actions need to be linked in a coherent whole so that top-down and bottom-up initiatives are mutually supportive. Similarly, a national settlement strategy, including new transport infrastructure, which balances the spatial patterns of the country's economic development on a more equitable basis should be pursued. Political and executive leadership is critical to the quality of partnership. In sub-regional and city-wide partnerships involving local government, as most do, the commitment of the council leader and council's chief executive to the objectives of the partnership is essential. Executive leadership at this spatial scale takes place either in, or with the support of, a strong chief executive's department in the lead local authority or it resides with motivated, paid staff of the partnership under an able director.

Kiely (1998) expresses that:

> at all levels of partnership, strong, competent leadership by the chair of the partnership board, working closely with the director, heightens the visibility of the partnership, draws in reluctant partners and drives forward the regeneration agenda, thus ensuring that partnership is more than a 'talking shop'.

He explains further that removing barriers to joined-up thinking means moving decision-makers out of their organisational silos and making individuals, teams and whole agencies think differently about working practices and how these affect the fortunes of regeneration areas and disadvantaged households. Means to joined-up action to support partnership working include: a corporate strategy approach in the local authority; co-coordinated regional development co-ordination and a changed organisational culture among central government departments. There is widespread concern among practitioners that central government departments fail to achieve a joined-up national policy framework.

2.1.2   Partnership in project funding and sustainable self-help projects

Effective regeneration requires an integrated approach to funding. Financial inflexibility within a plethora of new initiatives, often based on challenge funding with short-time limits, may not deliver optimum benefits. The time is right for stakeholders to work together towards a more innovative approach to the funding of project partnership. World Bank (2006) suggests a contractual arrangement between central and local government and block regeneration grants to local authorities, in return for commitments to modernised processes of governance, enhanced local democracy and strategic regeneration.

Good partnership with communities form around longer term, strategic development plans for the neighbourhood and the city rather than solely secure regeneration funding. The best approaches integrate short-term participation exercises with improvements in local democracy, such as the advent of area forums in a number of local authorities. Modest revenue funding for key community groups bring real benefits in capacity-building. Business leaders are often drawn into partnership by a one-on-one approach from the leader of the council. They make valuable contributions to partnership, but have little patience with 'talking shops'. Partnership structures and ways of working that maximise the use of their time, and emphasis on vision and strategic development issues, are the most effective (Manor, 2006).

It is important to support partnership at all spatial levels, by ensuring that economic development and inward investment directly underpin regeneration and social inclusion. This is necessary for providing a coherent land use framework, for example to ensure that out-of-town shopping or housing does not undermine inner city vitality and ensuring that development is not at the expense of the environment. These issues require a means for taking tough regional decisions; otherwise partnership at lower spatial levels will be less productive. The central

government should be promoting strategic urban development to underpin regeneration, to balance spatial patterns of the country's economic development on a more equitable basis. A national policy-linking urban and rural development, high speed transport and investment in infrastructure may be essential to allow partnerships and the country as a whole, to achieve major objectives in the regeneration of our cities (Ogili, 2004).

In order to foster a chain of sustainable self-help projects, top-down and bottom-up integration is necessary to enhance regeneration at all levels, meaning positive linkage between neighbourhood, city, sub-regional and regional partnerships. This gives a chain of sustainable development only as strong as its weakest link. Political and funding structures should assist in the establishment of partnerships at levels where they are needed, city-wide partnerships which ought to exist in almost every city and town and sub-regional and regional partnerships, the former based on logical urban sub-regions or travel-to-work areas. Care should be taken to ensure that efforts are complementary so that, for example, partnerships initiated by the regional development agencies do not undermine valuable, existing sub-regional partnerships (Taiwo, 1992).

Many local types of council benefit from supporting partnership with modernisation and new approaches to local democracy. Partners, from business to community, find that councils which embrace modernisation are easier to work with and make better, more committed partners. To encourage innovation and foster transfer of best practices, each of the communities, in their own way, would benefit from establishment of a government-sponsored, but partnership-organised by modern Local Government to help local authorities re-think and reposition their strategic and management role for the 21st century (Conroy, 2004).

2.1.3   Partnership in project execution and sustainable self-help projects

In the aspect of human resources, since the consciousness of the limitations of the government is obvious, there will be cooperation of community people with the government to make available the benefits of new technologies, especially information and communication technologies towards attaining sustainable development. This can be done through research, workshops, development and community services. Through this, community people are mobilised and empowered to be more effective in the development of their communities. They are being re-engineered and their attitudes toward development of their communities change. They see projects that are on ground through project partnership as theirs. This enables them to

monitor the projects well and, definitely, the projects will be sustained. Democracy will be the order of the day. They work together as partners and as a team and this will result in trust in each other (Oyebamiji and Adekola, 2008).

Project execution where community people are involved entails adequate knowledge of the community people. Sustenance of the projects in such areas is inevitable. There should be adequate study of the   people who are to be mobilised. The agencies should know their culture, ways of life, means of communication and the environment in which they operate. There should be accurate identification of the existing problems affecting the community and such problems will be addressed accurately more so, when the community people are involved in the execution of such projects (Ezeokoli, 2009).

There must be set goals and objectives for such mobilisation of community developers. These will be addressed adequately because all community developers, including the community people are involved in the whole process. This is in line with Anyanwu's (1999) view that there must be set goals whether the projects are for women or men or whether they are geared towards attitudinal changes in the societies. Adequate funding is part of mobilisation process. Equipment, such as vehicles and money are used to take care of the personnel involved in the exercise. In project initiation, agencies must be put in place for coordination of project activities. Such agencies should have trained personnel that are dedicated to duty. They organise the process of induction and mobilisation of the community people to accept necessary change. The agents work out the mode of operation in order to reach all members of the community. In essence, the community can be divided for operational purposes into local government, wards, and villages and so on. This will encourage sustainability of the projects in affected communities.

2.1.4. Partnership in project monitoring and sustainable self-help projects

The Millennium Development Goals (MDGs) pose new challenges to governments with regard to compilation and systematisation of information, preparation and monitoring of follow-up indicators and reporting for development. For governments and local and international agencies working on the attainment of the targets, the MDGs represent a common framework that steers national development priorities and raises a number of challenges. For the international partners and agencies, this connecting framework implies the responsibility of providing technical assistance to place the country on a better footing to deal with the

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commitments undertaken in the targets. This must go down to the grass roots where communities will be developed. Also, the opportunities to generate changes in technological, economic, social and political sectors are conducive to the self-sustaining development of the economy (World Bank, 2005).

At the local level, the development partners should seek to combine their efforts within a framework that is consistent with their mandates and areas of expertise and to define coherent and integrated strategies of cooperation within the local communities and the country at large. In the context of partnership, development is seen as achieving the whole of the eight points of the MDGs, which is "a process of economic, social, political and cultural change engineered in a given society by the efforts of all stakeholders, both internal and external – including the local communities, the government, the private sector, the NGOs and the technical and financial development partners with a view to improving the conditions of life of the population in a sustainable way" (Onyeozu,2007).

Monitoring and evaluation of programmes is checking on it regularly to find out how far it is functioning according to plan. Like evaluation, monitoring is intended to generate information which can be used by decision makers to improve a programme. Monitoring is a data collection step in formative or in-built evaluation. This is a step of collecting information, storing it and forwarding it to a higher authority within a programme. Supervision is another important element in the process of administration. Like monitoring, supervision and inspection involve checking on the performance of programmes, but inspection covers a wider ground, which includes checking on the status of a programme (Charles, 2000).

2.1.5 Partnership in project evaluation and sustainable self-help projects

Evaluation takes different forms in different situations. When evaluating programmes which are likely to affect the lives of many individuals and groups, we cannot afford to be casual. The needs, problems and feelings of all the people who are interested in the programme must be determined and used to make appropriate judgments and decisions on the programme. Generally, a programme which involves a large number of people or in which large amount of resources have been invested, require formal and systematic evaluation (Elliot, 1999).

According to *Webster's New Collegiate Dictionary,* to evaluate is "to find out the value or amount of, determine the worth of appraise; to determine the extent to which goals have been attained and to judge effectiveness. Stufflebeam (1987) defines evaluation as the process of

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delineating, obtaining and providing useful information for decision alternatives. Another definition suggests that the purpose of evaluation is to identify the discrepancy between what a programme has achieved and what is expected. Evaluation is thus tied to the review of a programme or product. There are two levels of evaluation. The first is the general everyday and common sense level at which we make casual and quick observations leading to quick decisions. The second is the technically professional level where the observations and review are systematically designed to give objective results. An evaluator may choose to refer to his/her evaluation as a research or study to emphasis or imply that the evaluation has been prepared in a scholarly manner or he/ she may refer to it as a review and appraisal to emphasis the strategy or process used to collect information. Evaluation may be internal or external, formative or summative. It can also be participatory evaluation.

A development programme tends to have two categories of interest groups. The first is internal, consisting of programme managers, participants and support staff (employees) who are the beneficiaries. As long as the programme guarantees jobs and income for managers and support staff, and provides basic service to the target community. These beneficiaries normally prefer to maintain the status quo or to make slight modifications which improve the benefits from the programme without introducing unfamiliar structures and processes. The second interest group consists of the agency that provides funds for the programme, the authority that formulates policies, the sponsor, professional associations, individuals and target community members, who are seen as external. This group is normally interested in the evaluation of how the programme conforms to public policy, the extent to which it fulfills the needs of the target population and meets its own objectives and whether it uses resources economically (Idachaba,1981). Current thinking suggests that meaningful programme improvement can come from within the programme if evaluation was initiated and conducted by programme managers and facilitators which are known as internal evaluators. The community people must be involved in the evaluation of any project in their areas in order to sustain such projects.

External evaluation is done by outside evaluation specialists if there are crucial difficulties within a programme and those who are responsible for the programme cannot cope if an ongoing programme or a programme which has just ended requires a fresh inspection from outside or if the programme becomes so complex that a solid body of technical skills not available in the programme is necessary to evaluate it. Formative evaluation is an ongoing evaluation in which the purpose is to generate information which can be used to improve

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subsequent stages of the programme. It may be foreseen, planned and built into programme plans or it may be precipitated by difficulties encountered during programme implementation. Planned formative evaluation is very important in large scale programmes where most of the operating organs are socially or physically distant from the coordinating centers. The concept of formative evaluation is based on the assumption that the programmes under review are short term or have a beginning and an end. Since most of the social development programmes normally do not have a short lifespan with a recent past and an imminent end, in such programme, formative evaluation should be better known as recurrent or ongoing evaluation (Allen, 2000 and Ogili, 2004).

Summative evaluation presumes that a programme has a beginning and an end, like formative evaluation. Summative evaluation comes at the end of the programme and looks back and asks: What was intended? What happened? And what are the outcomes? Summative evaluation generates information which helps programme managers and sponsors decide whether the programme should be terminated, reviewed or continued; whether the whole programme was a success or only partially successful; whether or not other agencies would be advised to replicate the project with or without modifications. The various elements of a programme mature at different stages of the programme. Evaluation training programmes has tended to play down the distribution between formative and summative evaluation, instead of stressing the need to develop strategies for collecting objective information.

Participatory evaluation goes beyond the formation of internal and external evaluation. In participatory evaluation, according to (Clinard, 2000), an attempt is made to conduct evaluation through participation, or by the involvement of programme managers, facilitators and recipients. The evaluation becomes a facilitator that helps the participants decide what should be evaluated and how the information should be used. Participatory evaluation and the wider concept of liberating education, of which participatory evaluation is part, raise very interesting questions about the role of the educator and the relationship between the educator and the learner. The purpose of participatory evaluation is to assist the 'evaluator'' to collect accurate information which is also meaningful to programme participants, and run on to find out what is happening in a programme in order to improve future performance. Evaluation is therefore, part of programme development which should be built into all stages of a development process. If evaluation is delayed until the end of the project, there are risks of wasting scarce resources on defective programme activities that could be detected and avoided

early. Also, there is a risk of missing details of vital formative development processes and procedures which should be noted and used in planning and implementing subsequent development or activities (Mercy, 2003 and Ogili, 2004).

2.1.6 Influence of existing mobilisation strategies on project partnership for sustainable self-help projects

Community development is an age-long social activity in the study area, even before the advent of colonial administration. People had, at different times in history, organised themselves into groups and had employed communal resources to provide physical improvement and functional facilities in their respective localities. For example, communal labour was employed in constructing homesteads, clearing farmlands, constructing roads, and even some public-utility buildings such as town halls, market stalls and Obas' palaces (Akinpelu, 1988).

There are some mobilisation strategies that are in existence at local communities which the community developers use to mobilise themselves to partner and develop their communities. These strategies, according to Coombs (1968), cited in Osuji (1992), include:

- local specialists in a community-based programme;
- local contributions of money or labour and materials;
- creation of broad community-wide mechanisms for selecting priorities and start planning;
- formation of local pressure groups;
- co-operation but with power of veto for planners;
- some decision-making authority assigned to the public at planner's will;
- control by planners with one-way communication from planners to community people;
- control by planners with token participation of the community people in decision making;
- control by planners with one-way communication from community people to planners; and
- control by planners with two-way communication.

By this submission, Coombs argues that community participation cannot be imposed by any outsider. The community people that will benefit from the project also have experts,

resources (whether human or material). They also have knowledge that needs to be tapped. The situation on ground is cooperation among the community people but with veto power from the planners, who can be referred to as the government. The programmes and projects are always imposed on community people. At the end of the project, it is either the project is abandoned or it dies prematurely. It is always a top-down structure which will not meet the felt needs of the community people.

Again, the decision-making authority is assigned to the public at planner's will. This makes the community development difficult. The planners' will is the final and it is whatever they suggest or impose on the community people that they will accept. This has not allowed free partnership among community developers. At times, the control is by planners with token participation of the community people in decision making. It is always a one-way communication channel between the planners and the community people. Osuji (1995) states that:

> there can be two-way communication channel whenever that exists, the planner's view always override the community peoples' view. With the current mobilisation strategies, it is evident that community people who are the beneficiaries are not fully involved in project initiation, implementation, monitoring funding and evaluation. Their level of participation in decision-making is very low (pg 83).

It is therefore necessary to introduce new mobilisation strategies that can enhance effective partnership among the community developers in order to have sustainable self-help projects. These strategies include popular theatre; age grade, community education and development information network.

2.1.7 Mobilisation strategies and project partnership for sustainable self-help projects

UNESCO is giving a high priority to the concept of providing and strengthening communication and information facilities in order to support sustainable development in local communities. Several interrelated approaches and initiatives in this area share the idea that information and communication represent the basic. In most cases, the more easily available tools for introducing and managing community-centred development and change, the more the information for all programme seeks to narrow the gap among the community people. So

project partnership is concerned with access to information and ICTs at the community level, coordinated closely with UNESCO's community-media activities.

UNESCO is working to network public and community libraries all over the world, turning them into gateways to information and facilities for open and flexible learning. The UNESCO Network of Associated Libraries (UNAL) aims at encouraging public libraries to conduct information dissemination at grass-roots level, making appropriate use of information and communication technologies (ICTs), recently, UNESCO has been working to address the digital divide in the poorest communities of the developing world and in countries in transition, by promoting the use of ICTs at the community level and combining their potential with "traditional" mass communication media and community information centres. In 1996, UNESCO, in collaboration with the International Telecommunication Union (ITU), launched a programme supporting Multipurpose Community Telecentres (MCTs), community-owned platforms providing a wide range of information and informatics facilities and services for commercial and development uses, building on the concepts of the community library and community learning centre. The MCT concept is compatible and complementary with the Community Multimedia Centre (CMC) model, which incorporates community radio (World Bank, 2005).

They opine that:

> local content is the expression and communication of a community's knowledge that is relevant to the community's situation. It also provides opportunities for the member of the community to interact and communicate with one another, expressing their own ideas, knowledge and culture in their own languages. UNESCO is, thus, supporting the development and production of local ICT applications, such as multimedia learning applications and digital libraries within the community in question (pg 218).

Globalisation is a favourite catchphrase of journalists and politicians. Globalisation has also become a key idea for business theory and practice, centered academic debates and become a focus for discussion in education, what people mean by "globalization" is often confused and confusing. Here, we examine some key themes in the theory and experience of globalisation as a background to exploring its impact on education. We draw out some of the profound implications of globalisation for education and the work of educators. Arising from the globalisation process is an increased presence of corporations and branding in education. We

also look at some of the issues surrounding globalisation and education. In informal and non-formal education, development and colonialism, globalisation is not the same as westernisation or colonialism, but it certainly involves imperialist elements. The notion of social capital is a useful way of entering into debates about civil society and it is central to the arguments of Robert Putnam and others who want to 'reclaim public life'. Settlements have pioneered a range of innovations within adult education, community development and work with children and young people (Onyeozu, 2007).

(Manor, 2006) opines that the idea of community development grew, in large part, out of the activities of colonial administrators' ideas, including community participation, community organisation and community work that have run alongside the notion of community development. Like many of the terms around the community work and community education field, the notion of 'community development' is beset with difficulties. It is, perhaps, best used to describe those approaches that seek to cultivate mutual aid, local networks and communal coherence. In many respects, as a body of thinking and practice, it links strongly to more recent concerns around the cultivation of social capital. The focus on the social and economic, local and global also helps to situate debates about community development and the disillusionment with its achievements that was widespread in many southern countries by the 1970s. Many governments, particularly in Africa, do not provide adequate financial support but nevertheless extoll the virtues of self-help. Community development is recognised by the people to amount to little more than a slogan which brought few tangible benefits. However, what we should not forget in this process is that community development has also produced a growing literature. Workers are able to draw on the extensive American literature on community organisation. Also, there are now various guides and discussions arising specifically out of the experience of 'developing' countries. It is not without significance that while the community organisation literature became broadly located in social work, the community development literature had more than 'educational' hue. (Mercy, 2003).

(Oakley and Marshen 1994) identify five main strands of community. These are examined below:

* Community Action: Community action focuses on the organisation of those adversely affected by the decisions or non-decisions of public and private bodies and by more general structural characteristics of society. The strategy aims at promoting collective action to challenge existing socio-political and economic structures and processes. It also explores and

explains the power realities of people's situations. Through this twin-pronged approach, it develops critical perspectives of the status quo and alternative bases of power and action.

* Community Organisation: This involves the collaboration of separate community or welfare agencies, with or without the additional participation of statutory authorities in the promotion of joint initiatives.

* Community Development: Community development emphasises self-help, mutual support, building up of neighbourhood integration and development of neighbourhood capacities for problem-solving and self-representation and promotion of collective action to bring a community's preferences to the attention of political decision-makers.

* Social Planning: This is concerned with the assessment of community needs and problems and systematic planning of strategies for meeting them. Social planning comprises the analysis of social conditions, social policies and agency services; setting of goals and priorities; design of service programmes and mobilisation of appropriate resources; implementation and evaluation of services and programmes.

* Service Extension: This is a strategy that seeks to extend agency operations and services by making them relevant and accessible. This includes extending services into the community, giving these services and the staff who are responsible for them physical presence in a neighbourhood.

In Britain, the notion of community development became associated, for some, with shifts within community work towards more radical approaches. In particular, this involved movement away from what could be described as an informal education perspective into what would be better labelled social action. However, the radicalism of many of the workers attracted the work in the late 1960s and early 1970s in many northern countries was not to last. In other words, there was a significant movement into what people described as 'community development' similar to what Thomas describes as social planning and service extension. There was an interest in developing the ability of local groups and networks to function and contribute to social and economic development. On the whole, although, the idea of capacity building often remained associated with an ethicists and economistic viewpoint-a concern with competencies, 'investing', and so on, there were those that looked to the 'bottom-up' and more convivial aspects of traditional community development. A few contributions also emerged that had a more thorough theoretical basis (Ezekoli, 2009).

Capacity building is an approach to development rather than a set of discrete or pre-packaged interventions. The problem is that many of those interested in capacity building located it within a particular paradigm. It is capacity-building within a particular set of policy parameters. There is often no disposition to build capacity that might oppose or fail to oppose the 'importance' of state interests and priorities. The identified mobilisation strategies for this research include: popular theatre; age grade; community education and development information network.

2.1.7.1   Popular theatre and sustainable self-help projects

The theatre, especially the participatory theatre for development, could be a credible methodology in the sensitisation of people, especially the rural dwellers of developing nations in sustainable community development. With its provision for communal participation in play-creation, performance, after-performance discussions and decisions, the model is capable of ensuring considerations for local popular theatre, cultural sensitivities and engendering communal ownership of the communication medium (Adelugba, 2002).

According to him, popular theatre can simply be defined as peoples' theatre, speaking to the common man in his language and idiom and dealing with problems of direct relevance to his situation. A peoples' theatre should concentrate on awakening the latent capacity of the people to take part and to make their own decisions, to organise themselves for common action. Then, they will be ready to play a real part in everything affecting their existence. It is a question of changing society, of encouraging the solidarity of the people, through the shared experiences and interchanges provided by realistic, critical and free popular theatre. It is popular because it attempts to involve the whole community, not just a small elite group determined by class of education, being comprehensive for the people as a whole and for the individual.

(Adelugba, 2002) avers that all over Africa today, there is a voiced urgency to alleviate mass poverty and to increase the welfare of community people. Development has to be engineered and sustained by the people themselves, through their full and active participation. Development should not be undertaken on behalf of a people; rather, it should be their organic concern and endeavour. Therefore, to achieve and sustain the community projects of the people, they must participate fully and effectively in the development process.

Theatre has been used as a tool or instrument in this search for a people-oriented development for over three decades. In the 1960s, "travelling theatre" experiments of several

African universities, such as those of Ibadan, Makerere, Nairobi, Lusaka and Yaounde flourished. Groups of students and teachers took plays depicting the clash between traditional and modern societies to rural and peri-urban communities, as a form of "cultural demonstration", Recently in Nigeria, theatre has been used as a catalyst in community action, through the 'Theatre collective' projects of Ahmadu Bello University, Zaria and the 'Theatre Collective' projects of University of Jos. Villagers were involved in the development process, from the point of in-depth analyses of their immediate community situation, to concrete follow-up action as a part of the development process. Theatre has also created more enabling environment for the transmission of development information through professional theatre groups dedicated to disseminating development information through drama and theatre arts. Non-governmental organisations, such as Performance Studio Workshop, Space 2000, Double Barrel Theatre Organisation and Epitome Productions have become key players, in alliance with varied development agencies in pressing on development information to marginalised groups in rural and peri-urban areas across Nigeria (Adelugba, 2003).

Between 1991 and 1994, the United Nations Children's Fund (UNICEF) invested quite heavily in a series of training workshops aimed at advocating popular theatre approaches among local professional groups. Unfortunately, many of these groups received no support from the local government areas where they were attached to. Their approach to transmitting information has also been highly monological and non-participatory. Very few attempts have been made to use theatre for development approaches that demand participatory research, collective problem identification, scenario and playmaking, rehearsal, performance, discussion and community action as part of a process (UNICEF, 2009). The brief period in each community also does not allow for any sustained follow-up action and linkage with village-based development workers in each rural or peri-urban setting (Bamidele, 2004).

The development of Nigeria, according to Omolewa (1981) will revolve around the participation of the people. Theatre and other forms of popular communication are efficient and effective methods of achieving this participation. A people's theatre does not mean an art of lower standards but an art derived from the people because it is concerned about them. It is not an exotic art or one speaking for minorities. It speaks to the basic human being who struggles to gain his/her daily needs and whose life or death is decided by that struggle. It is that struggle which challenges him/her to picture the realities of his/her situation and to reflect on how to change them. The theatre is thus a medium, a method, a technique, an art and, above all, a new

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language in which imagination, discussions, dialogues, lamentations, laughter; union, dancing and music are elements which shape the creation of the new voice, the voice of the people. Without this, there can be no people's theatre. And without popular theatre for social development, the country will be late to reach development. The belief is that the best short cut for Nigeria to win the war against poverty is to facilitate experts in social policy analysis and use theatre for social development approaches in training and running its programmes.

Different groups that need to be involved in mobilisation strategies include social clubs, age groups, religious institutions and youth organizations. Since mobilisation for community work involves getting the citizens to engage in activities designed for their better living as a community, the idea is rooted in the psychology of getting people to work themselves out of the limiting circumstances of life. Success must depend on the cooperative effort of different groups working together as a team. This is because success in community work demands that whatever is done to improve the welfare of a people must endeavour to elicit their enthusiasm and wholehearted participation (Anyanwu 2002). Since these different groups have the same aim of protecting and improving the welfare of the community people at their own level of living, they need to mobilise and carry the community people along to form partnership with the government to develop their communities.

A key strategy in the UNICEF and Federal Government of Nigeria Programme of Collaboration, 1997 to 2001 has been the development of approaches that ensure communication for behavioural change, utilising traditional communication formats. A critical review of the use of LGA Mobile Theatre Groups indicated the urgent needs:
* To re-orientate LGA Mobile Theatre Groups so as to emphasise more community-based participatory action;
* To develop information and communication approaches that advocates the transmission of basic ''Theatre for Development' skills and techniques to local communities, to reduce dependence on mobile theatre groups as a means of disseminating Child Survival Development (CSD) information;
* To create a direct link between the LGA village-based community workers and community members, encouraging the latter to readily re-portray their reality through drama/theatre arts independently; and
* To institutionalise CSD/CRC information delivery through an established Department of Theatre Arts of a Nigerian university, so as to generate a new breed of professionally trained

theatre practitioners committed to CRC/CSD issues and trained in the process of theatre for development techniques for community application. (Adelugba, 2009)

Theatre can break through language and cultural barriers and is an extremely useful communication tool. It does not require literacy skills or clever speaking to be effective. Theatre communicates with the whole person, not just with our thinking and reason. It appeals to our emotions, passions and prejudices. It can challenge us to face up to aspects of our lives that we ignore. It is an entertaining way of sharing information. Both adults and children learn best when they are interested. Theatre does not use only words, it can also communicate effectively using mime, dance and images. Theatre has been used in community development in various ways as follows:

* Educational propaganda: Governments and NGOs may use theatre to deliver messages in a 'top-down' approach. For example, a development agency or community group may use a play encouraging the use of solar cookers as a means of preventing the removal of trees. Although this can be an effective way of passing on information about an issue, it will not be effective if it ignores the local situation, culture, knowledge and experience of the audience.

* Encouraging participation: Theatre for development can encourage active participation from people whose voices are not normally heard in the community. Stories are used to help people express their understanding of what happens to them in their daily lives. These stories can encourage real participation. Theatre for development turns private, individual stories into public, collective dramas.

* Advocacy: Theatre can provide a way for the audience to participate in the issues raised. It can have a much greater impact than other forms of advocacy. Theatre can challenge people who may be able to respond to and take action about the issues raised.

* Therapy: Drama can be used as therapy to help people deal with trauma and emotional problems. This usually requires special training and understanding (Bamidele, 2004).

Stories can be used to help individuals and communities make sense of their place in the world. Outside facilitators planning to use theatre with a community need to spend time building up relationships with individuals. They need to build trust and confidence with people, by showing humility and interest and gaining understanding of local issues. Finding an interesting way of encouraging people to talk about themselves is often a good start. Participants could be asked to bring to a meeting an object of personal value to them. Then they could be asked, in turn, to share the histories of those objects. People could also be asked to sing

favourite songs. Sharing stories about the past requires trust and openness. Facilitators can offer their own stories first and then encourage other people to do the same. By sharing a variety of stories, the most important aspects of the community will gradually emerge. There are many techniques for this process. We might begin simply by getting people in pairs to tell each other story. Then the listeners can re-tell the story they just heard to another person, or participants could pass one story round a circle, with each person making slight changes each time the story is retold (Ojuade, 2005).

Many sensitive issues, which may be delicate or dangerous to discuss openly, can be explored through the use of drama. Playing the role of a different character allows people to say things that would not be possible in their own voices. Humour can sometimes help to share difficult or sensitive issues in ways that do not cause offence. People do not have to base theatre around their present situation. Other situations or different cultural settings can be imagined. Theatre can sometimes provide several alternatives in the story with their resulting consequences, rather than providing a definite solution. This can encourage people to think through the alternatives and consider how they, personally, would respond.

Adelugba (2009) expresses that

> sustainability in the use of theatre is very important, once outside facilitators leave. Wherever possible, people within the community who can be trained in facilitation skills to enable the process to be continued by the community without outside help should be identified. The idea that learning involves a deepening process of participation in a community of practice has gained significant ground in recent years. Communities of practice have also become an important focus within organisational development (pg 134).

He states that theatre enriches and expands the forms of popular expression by:

* Adopting and strengthening the point of the most progressive section of the people;

* Rooting itself in tradition and developing in a positive manner;

 Popular theatre needs to be realistic, critical and free;

 Realistic in this context means:

* Demonstrating the real social causes of the problems facing the community and the people;

* Fearlessly achieving an awareness of suffering and exploitation;

* Dynamically presenting existing realities, projecting positive value;

Here, critical is taken to mean:

* Trying through dialogue to perceive the causes of society's problems and proffer alternative solutions;

* Trying to create a critical consciousness in the people which will result in a critical attitude to the reality which oppress them;

Here, to be free means:

* That the structure of the theatre and its method of functioning should be free and a part of the people;

* That a theatre that is not free or critical loses its reason for existence, since it cannot act as a critical and free agent for change;

* That the theatre must be open to continual changes, the integration of new elements.   We can say that popular theatre is a theatre that is with and of the community, rather than simply in the community; a theatre that is truly creative and authentic and not a tool for the divisive social system in which we live; a theatre which projects the necessary values for the creation of the era of justice that the human race should build (Adelugba, 2009).

(Adelugba, 2003) expresses that popular theatre can be an effective tool in development programmes:

* As an entertainment: can attract and hold the interest of large number of people.

* As an oral medium in local languages: can involve the poorest groups and classes who are often left out of development activities because of their illiteracy or lack of understanding of other languages.

* As a dramatic representation of local problems: provides a codification of reality which can be used by the participants in analysing their situation.

* As a collective expression and communal activity: creates the context for cooperation rather than individual thinking and action. It creates the possibility for horizontal communication or peer learning rather than top-down one-way communication. The popular base of the theatre must spring from its attempts to ensure that the material and spiritual riches of this earth reach those who should receive them.

 With this in mind, he said popular theatre can be divided into three categories:

1**. Theatre produced by a theatrical group but oriented toward the people:** This involves a group of actors, directors and dramatists producing for the community a play which inspires social change. Their objective may be didactic, that is to say they are trying to bring to the people some educational message that encourage the audience to tackle the problems that community faces.

2. Theatre organised by and for the people, with spectators: In this, a group of people drawn from trade unions, cooperatives and other popular organisations without professional expertise and without departing from its daily tasks, sets up workshops for the people's theatre. Their social drama and theatrical presentations contain elements drawn from the community and use people from the community. Workshop is an integrated group which forms a unit for discussions on community's themes. It should analyse the local and national problems, trying to obtain as much information as possible and to provide interpretations of actual events. At the same time, it carries out basic activating exercises that lead to greater flexibility in the way the group projects itself, without becoming too technical.

3. Theatre organised by and for the people without spectators: This is a 'theatre informant' in which the participation of the public creates the work performed and in which the action gets through to the spectator and stimulates him/her into becoming an actor and dramatist. This can be done by the members of the community being asked to recount a real sequence of events for which the solution is difficult. A group improvises a presentation of that narrative. Those taking part are asked whether they agree with the version that the group has performed. The performance is repeated and those who think there should be changes in the interpretation must not only say so, but must also replace the person who is playing the part. Community formulates the script, writes, modifies and performs it. The dynamic impulse centres on them dealing with problems that actually exist. The process is the collective participation in the demonstration of the realities.

From Ojuade (2005) view, theatre for development (TFD) means:

- Aesthetic event which involves living vicariously through a fictitious story. Irrespective of certain differences between one kind of production and another or between one genre of performance and another, there is a bond of unity fostered by the theatrical process/experience;

- A mode of popular theatre which seeks to dialogue with and not for communities. It is concerned with the current workshop and in others and its link with dialoguing target communities: thus, communication is quintessential;

- Development, in the context of Theatre-for-Development, fosters organised, measured and positive change;

- Allowing for facilitators and animateurs taking theatre to the people. For example, the University of Ibadan Travelling Theatre of the early to the middle 1960s and the

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Ahmadu Bello University, Zaria of the 1970s and beyond. In all these cases, theatre was made from the outside and taken into a target community. There is a hierarchical, top-down approach in this kind of arrangement;

- Popular Theatre at a more advanced level allows for doing theatre with the people. The transition from 'for' or 'with' indicates that it now deals with a dialogic approach. Making theatre with the people means, in effect, that the people and the facilitators can work together. There is an improvement in this second TFD arrangement on the legislative agenda of the first arrangement;

- Finally, and this may be seen as the third arrangement, popular theatre envisages the people doing theatre for their own development. This is what every NGO envisages: the transfer of the skills and the means of production to the people. The theatre would be better served when the people of the community emerge as the catalysts. The long-term vision is that groups within the community begin to function on a long-term basis as animateurs and facilitators (Ojuade, 2005).

This is not particularly new, though theatre for development has become fashionable in the third world in recent decades. In the Orient and in the West, theatre for development emerged as an alternative strategy of positive development. Ojuade (2005) asserts that governments have become unpopular and inefficient since political independence in post-colonial societies. The less of government you have in your life, the better for you". He stresses that community people must participate in their own development if it is to be sustainable.

The central conflict of the work which is to be performed is fixed by means of discussions and improvisations. The group attempts to stage the play so that its themes and words express important events in the life of the people. The work may or may not be written, according to the interests and needs of those concerned. Music, humour, songs and dialogue are used to stimulate the emotive and critical reactions of the spectators. The workshop comprises not only those who are actually going to act, but others with various tasks assigned to them. It is not independent of the popular organisations, but is an extension of them. The performance is an organic, daily and permanent part of the life of the community and its organisations. Contrary to the usual conception of theatre, main point of the performances comes not before, or during it, but afterwards. The presentation is a public platform and the work performed acts as the catalyst in a cultural cycle. For these reasons, the work should be short and motivating, lively and provocative. This category of popular theatre has an advantage over the first

category, in that it develops directly out of the people. The first category, on the other hand, involves the use of professional theatrical groups, whose knowledge of theatrical techniques and resources may weaken the impact of the drama.

The theatre for development "approach" is summed up thus:

(a) Consultation with programme staff, discussion rather than simple acceptance of issues raised by the researchers. The idea is to acquaint the theatre practitioner with the programme needs.

(b) Out of consultation and discussion with the programme staff the script is written and pilot tested. The purpose of these visits is first of all to establish the theatre for social development idea and to extend discussion of the problems of poverty to get the villager's point of view.

(c) Scenario preparation using findings gained during the discussion with the programme staff and the first visits in the villages, followed by rehearsals.

(d) Presentation of play to the targeted audience. At this stage, our targeted audience and the presentation style is based on an open–ended approach to allow for discussion as the performance goes on (Bamidele, 2004).

2.1.7.2 Age -grade and sustainable self-help projects

In sociology and anthropology, an age grade or age class is a form of social organisation based on age, within a series of such categories, through which individuals pass over the course of their lives. This is in contrast to an age set, to which individuals remain permanently attached, as the set itself becomes progressively more advanced. The number of age classes, the determining ages and the terminologies vary significantly across traditions. Even within a single society, a person may belong to several overlapping grades in different spheres of life, for example, each year a different school class and yet for several years a child, then an adolescent, finally an adult.

Anyanwu (2002) averts that members of the community are free to recognise themselves into associations such as market women, youth organisations and clubs in order to foster sustainable community development. Group action is also important in self-direction. Through group action, individuals can develop ideas which will nurture community development. Groups of people come together to foster community development in their clubs, associations, unions, workshops and so forth. Such groups mobilise members for participation in community actions. He stresses that age grade is organised in groups of 50 to 100 members and each age group has its officers. They take care of the welfare of their members and make contribution to

projects undertaken by their villages and other communities. And this can be in terms of labour and financial contributions. He agreed that age groups are very powerful organs in the government of any community (Anyanwu, 2002).

In tribal societies, entry into an age grade, generally gender-separated, is often marked by an initiation rite, which may be the crowning of a long and complex preparation, sometimes in retreat. After a period of some years, during which they often perform certain common activities, alone or under senior guidance, members may be initiated either collectively or individually into a senior age grade. This progression is often accompanied by the revelation of secret knowledge. In most cultures, Anyanwu (2002) avers that

> age grade systems, as with age sets, are the preserve of men, and it is the older men who control a society's secret knowledge, collectively or restricted to a council of elders and/or specific positions, such as a shaman entrusted with the preparation of initiates(pg 316).

Age grade is an essential tool for development. It brings harmony and good relationship in the community. It promotes social interaction and oneness among the age grade members. This makes members share some aspirations and plans for community development. It also prevents conflicts and makes it possible to share good feelings of others in the community. It fosters the principle of participation, as members seek the cooperation of others to achieve common goals. It allows members to liaise with community leaders and make necessary reports about the community to government. It brings people together in joint activity but it also lacks a policy foundation for meaningful social change. According to (Akinpelu, 1998), above all, age grade enable members to cooperate in order to improve their well-being and develop necessary capacity and confidence in handling their affairs within the community. Hence, age grade can not be overlooked if communities desire to have sustainable self-help projects in their community.

2.1.7.3 Community education and sustainable self-help projects

Community education reflects the expectation of the community which it serves, and is usually linked up with community development policy. Akinpelu (1988) expresses that

> Community education is logically tied up with the idea of enabling people to exploit their resources, which would have otherwise lay dormant and to use such resources to increase their competence and confidence in their own affairs. Within the framework of this

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concept, community education is used as a device to help people become more active participants in the development of their local communities and encourage them to organise themselves for planning and action (pg 162).

Governments and non-governmental organisations may help the community people at the grass-roots level to use their local initiatives and resources to achieve increased production and high standards of living. The people are motivated to define, solve, and work out the problems they are facing, relying as much as possible on their local resources. Governments and voluntary bodies committed to this philosophy may also find it necessary to help community members learn techniques for cooperative action and to organise self-help programmes. The analysis of the major objectives of community education reveals it as a venture of great magnitude which involves the evolution of rather new techniques to provide education and training for the whole community in order to improve the life of the people (Ogili, E.F.2004).

Community education is directly committed to the development of a stable, cohesive, self reliant citizenry, capable of mobilising its own local resources (human and material) in order to satisfy its own needs and attain a decent and wholesome life (Anyanwu, 2002). This underscores the fact that it must be a community effort, an effort in which all must be interested, and in which all must play a part. Community education stresses the idea of community service and effort. Its basic idea is that it is a population endeavour. A principal factor of this endeavour is that it has to stimulate the people's desire to know, think and act. It has to motivate and assist people to lead a healthier, happier, more satisfying and more interesting life. Despite apparent differences in viewing the concept, both schools agreed that community education should prepare people for bringing about improvement in their lives through changes in the condition of their community. This implies that there must be the stimulation of the desire for better things and the urge to attain such better things among the people.

The principal objectives of community education on community people are to:
- educate and motivate people for self-help;
- develop responsible leadership among the people;
- inculcate among the members of a community a sense of citizenship and a spirit of civic consciousness;

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- introduce and strengthen democracy at the grass-roots level, through the creation and or revitalisation of institutions designed to serve as instruments of local participation;
- initiate a self generative, self sustaining and enduring process of growth;
- enable people to establish and maintain cooperative and harmonious relationship in their community; and
- bring about gradual and self chosen changes in the life of a community, with minimum stress and disruption (Anyanwu. 2002).

With the above objectives and the idea of community education, it is clear that community people are being mobilised and they see the need to work together in partnership with the government in order to have sustainable self-help projects. Different groups work together as a team owing to provision of development information and social networks.

One of the conditions for building a new society is for the rural people to take responsibility for their own lives. The rural people have to rediscover their sense of dignity and re-affirm confidence in it. These confidence and self-realisation can only come from them solving the numerous problems confronting them now, as they had done in the past. The primary aim of self reliant development is to appeal to the people as the actors of development, but what kind of actors are we talking of here. Are people to be taken individually or should units or groups of people constitute the base? It is important that we try to encourage people working together either as units or groups. This is necessary if we are to overcome some of the problems facing the community as a whole (Osuji, 1992).

Change-agents are official and voluntary assistants who are on ground and put their effort on community people in any way to improve the community. They also stimulate the desire of the community to make an advance. Change-agents foster the ability of community members to combine for self–help, and equip them for readiness to make use of improved methods and instruments for the improvement of their welfare. Change-agents are usually extension officers, working at the level of the local communities, with a view to helping the people acquire the awareness of needs and the means to satisfy such needs. As grass-roots level workers, they are technical experts and agents of change. They are civil servants who serve as multi-purpose workers, catalysts or generators of the change process. In this regard, they provide research data, technical experience, resource materials and advice on methods which their client community may need in the execution of selected programmes. The relevance of

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this aspect of their functions is to diagnose the community needs, provide skill for research, provide information about other communities, offer advice on methods, provide technical information and facilitate evaluation (Anyanwu, 1992).

In the mobilisation of community members to partner with the government, Anyanwu (1999) states that

> change-agents have a lot of methods to adopt and those strategies must be effectively adopted in order to have sustainable community development projects. Growing out of the racial changes in development concepts and practices, this new international consensus calls for a massive, and multi-faceted rural development strategy aimed at meeting the basic needs of rural people. These include increasing rural employment, increasing the productivity of small-scale farmers and other rural workers, full participation of rural people in the development process, and equitable distribution of the benefits of development (pg 288).

In change-agent approaches, some methods are adopted, such as open method; rural forum; instructional group method; non-formal learning method; participatory group method and direct information-giving method. Each of this is discussed below:

The Open Method

This involves directing mobilisation effort at an unorganised audience, believing that once the message is good, it can always be picked up by community people. This method involves the use of the media, which are television or radio stations. The message will be passed across once to all the people at a time. It covers a lot of grounds because it disseminates information broadly and openly. For example, radio stations can be used to broadcast information on health, literacy or civic duties.

One weakness of the method is that the producers and consumers of mobilisation programmes do not meet and interact on the platform of consultation and coordination and little fruits are produced. Those that do not have access to light due to power failure and who cannot afford to buy batteries into their radio sets may not be reached easily.

The Rural Forum

This method involves consultation, discussion and coordination between the mobilisers or their agents and the rural people being mobilised. This gives room for them to meet and discuss together in order to reach a conclusion. Decisions are taken with a lot of inputs from the

community people. The fact that the people's views are heard and that decisions are taken and executed helps to maintain the commitment of the people. This is very important for developmental efforts.

The Instructional Group Method

In this method, there is an organised learning group which has the advantage of providing the people with detailed information. Centres are established for this purpose while the audience are educated individuals.

Non- Formal Learning Method

At the non-formal learning group level, the method involves using the radio as a means of educating and enlightening rural communities and the audience are mainly illiterate rural dwellers that assemble in marked buildings or points for listening and learning. Apart from broadcasting through the radio, films and booklets may be used.

The Participatory Group Method

This method involves training local leaders or decision makers who, in turn, promote developmental efforts in their communities. They will be enlightened and they will help to motivate and mobilise their people to define and undertake collective projects. The trained local leaders are like peer educators who have knowledge more than the community people because they have been trained. They are in the best position to persuade and mobilise their people to develop their community together. One disadvantage of this method is that the leaders to be trained are not easy to get within the rural people (Akanji, 2002).

The Direct Information-giving Method

In this method, the task of mobilisation is placed in the hands of ministries and departments of information; but the outputs from these bodies rarely make much impact. People will be educated and they know what to do but it is another thing for them to obey and cooperate with the mobilisation bodies. For example, the War Against Indiscipline (WAI) programme in Nigeria did not achieve much success. Despite series of campaigns about

monthly environmental sanitation exercise, some people were still being arrested regularly for not taking part in the exercise.

2.1.7.4   Development information network and sustainable self-help projects

Communication involves the process by which information and understanding are transferred from one person to another within the community. It is the basis for all human interactions and for all group functioning. Developing, provision of information is essential because it will help smooth interaction and sharing of ideas within the community. It is through communication that community members can have understanding of one another. Through it, they can build up trust coordinate their actions and plan strategies for the accomplishment of their goals (Anyanwu, 2002).

Anyanwu also expresses that

> An effective communication enables people to exercise control over their environment. It constitutes a dynamic process that involves constant change of ideas and information among people for proffering solutions to problems and spreading understanding. For any problem-solving group to be effective, the members have to obtain the information they need to solve their common problems. They have to put such information together in such a way that accurate and creative solutions are achieved. Each member is responsible for communicating what he knows to other members of the group. Through development information, community people will be effectively mobilised on how they can partner with the government in order to develop their community. All the age-grades, social clubs, religious organisations and others will be fed with the information that is necessary for effective partnership between the community people and the government (pg. 322).

This can be achieved through different means, which may be through radio, play, television, film strip, verbal communication, and so on. Posters, illustrated pamphlets or brochures, comic strips, write-ups and others can be employed to promote development information for provision of sustainable community development. Modern electronic and print media, as well as all forms of traditional media should be used to the fullest to sensitise and mobilise traditional institutions, grass-roots communities, rural and urban populace, as well as all the organisations of the people.

The development of communication within and across the community enables people to appreciate the value of face-to-face relations with other individuals. It helps them develop the

sense of public duty and see meaning in the assumption of responsibility for community improvement. Improved communication network also helps individuals to improve their personal sense of duty and honour which fosters integrity and assures them of the opportunity and the will to take their own decisions over what they may have freely weighed together (Clinard, M.B. 2000).

Information, communication and networking are the major factors in contemporary societies, especially in community development. Friedenberg (1991) avers that the control of the flow of information within a society reflects and determines, to a large extent, the position of that society in the world and its ability to develop effectively. The glaring fact is that the realities of the contemporary world require collective efforts of citizens to understand and address the problem they face as people and as communities.

Anyanwu (2002) asserts that there is the urgent need for community people to develop their thought styles and to reconstruct their realities if they must develop their communities. They need to develop everything that has to accompany real development. These include the people's mental, social and language development. They have to improve their communication and networking systems and develop a good capacity for dialogue within and outside their community. Social networking in community development is essential and should form an integral part of development, within the same community and across communities. Social networking on community educational issues becomes necessary in order to engage people in the process of thinking, discussing and acting on issues related to knowledge and learning. The community people, who comprise different group members, the community development officials at all levels, the NGOs and other stakeholders, should form effective social networking and partner together to develop their communities.

Any attempt to maintain harmony in personal relations must be the key strategy. This requires patience, tolerance and self-restraint on the part of the community educator, for effective organisation of his client-community for successful development. He may find it necessary to get the people to develop the capacity for forming close relations that may enable them overcome isolation and get geared towards a life of initiative and resourcefulness that can lead to creative community action. This is where networking becomes essential for effective community action. It is part of the infrastructure that helps to make community action coherent and sustaining. (Anyanwu 2002:192-194).

2.1.8 Influence of mobilisation strategies on project partnership for sustainable self-help projects

The term "sustainable self-help" came into International usage by the United Nations. It is made up of two essential elements, the first is the participation of the community people in the efforts to improve their standard of living with as much reliance as possible on their initiative, the second is provision of technical and other services in ways which would encourage initiative, self-help and mutual help to serve them and the generation after them. The degree of people's participation is also essential in partnership on sustainable community development. Three main requirements have been analysed for this concept. First, there should be consultation with the masses; second, it requires active involvement of the people in decision-making; third, it entails sharing the costs and benefits of development equitably (United Nations, 2008).

Osuji (1991) and Ogili (2004) suggest some crucial factors that can aid effective partnership. First, there is need to ascertain the felt-needs requirements of the people. The issue of needs is very crucial in determining the focus of community development projects as it directly relates to the level of commitment the community people will feel. If sustainable community development is to be a dynamic instrument for national purpose, then it should facilitate a creative merging of locally expressed needs with national goals so that the effect of local involvement increases the opportunity for balanced social and economic development. Second, it is necessary to consider the calibre of leaders in the communities. The integrity of project initiators and community leaders is crucial in attracting to the community, sustainable partnership and commitment to community development activities. Finally, the nature of the project should be examined. Effective partnership can be influenced by the nature of the project. A community development project may be visible and tangible; it may be easily accessible to all or exclusively for certain persons. There is one thing about community people: they tend to support those community development projects that they can readily see, lay claims to and make use of. Hence, they tend to support, participate and partner in those community projects that benefit them personally.

When community people partner with other community developers to develop their communities, there will be an adequate speed of ideas. This will allow flow of new ideas and experiences that make the community development process faster. It will also encourage and promote the spirit of teamwork among the community developers. They will see the community

development projects as theirs and this will help sustain and maintain them. Therefore, the community developers will be always and fully involved in the planning of any project they want to embark upon, starting from project initiation to evaluation. They will always participate in decision-making and partner with other development agencies in order to have sustainable community development projects that will be useful to them and the next generation. The involvement of community people in the planning of the projects to the final stage of evaluation encourages them. It has been discovered that before any community can experience any sustainable community development projects, there must be adequate mobilisation strategies that will enhance strong partnership among the community developers. These mobilisation strategies, like popular theatre, age-grade, community education, and development information network, if well handled, will promote and have strong influence on partnership for sustainable self-help projects.

Community education has been viewed from different dimensions and interpretations. The reason is that the concept could not be pinned down to a single definition and does not enjoy a universally acceptable definition. Anyanwu, (1992) considers community education from the context of a critical theory. He opines that, it is premised on its creativity, unfolding slumbering abilities, in order to equip people for citizenship, social-economic efficiency, political responsibility, social reconstruction, and cultural development (pp. 21). Here again, community education is a generative force for change through the organisation of community for the attainment of unity of purpose and action necessary for effective social change. Community education is also conceived as a process of planning to meet the needs and of bringing about a balance between needs and resources. The emphasis here is on assisting people to recognise their common needs and in helping them meet these needs.

Coombs (1968), cited in Osuji (1995), describes community education as a non-formal education which recently attracted to itself the new tag of grass-roots education. Such education is made relevant to people's needs and aspiration, an education that can widen and deepen peoples' capacity to absorb and accommodate new changes for a better living. It is an education that must involve the people affected by it in terms of decision-making. It is an education that can have significant impact on society. This is a basic standpoint of people's education for the furtherance of societal change through development of good feelings for change and development of aspirations for new ideas and values.

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Thus, Community Education is an involving concept that, if approached and researched into, will become a standing social science discipline for social advancement. Also, it will enhance strong partnership among the community developers to sustain any community development project that come their ways. This is in line with the principal objectives of community education. It will educate and motivate them for self-help and inculcate in them a sense of citizenship and a spirit of civic consciousness. These will enable them partner with other community developers to have sustainable self-help projects in their communities (Osuji, 2002 & Abiona, 2002).

Integration of different groups like social clubs, age groups, religious institutions, youth organisations, to mention a few are essential for the partnership of community developers for sustainable self-help projects. Since these different groups have the same aim of protecting and improving the welfare of the community people at their own level of living, they need to mobilise and carry the community people along to form partner with the government and other community development agencies to develop their communities. Both youths and adults involved include traders, farmers, market men and women at various groups to see the needs why they should partner with other community developers to sustain the available projects in their communities. Mobilisation of the community people should not be limited to the church or mosque alone, but it should also continue at home. Parents have to mobilise their children in order to involve everybody. No part of the community will be neglected. The market men and women will mobilise themselves at the market square meeting, and the farmers will do the same at farmer's club meetings.

Likewise, provision of development information will go a long way in aiding partnership for sustainable community development projects. The development of information network among the community developers will help to build trust and everybody will be carried along in development process. This encourages confidence among the community developers and they will be able flow together as one big family in decision-making. They will have one mind in all that they do and this gives speed and accuracy in all their community development process. Braimoh (1988) argues that effective communication enables community people to exercise control over their environment. He describes it as an essential tool for the establishment and maintenance of good social and working relations. Effective communication in community development process constitutes a dynamic process that involves constant change

of ideas and information among the community developers for the solution of their felt needs and spread of understanding.

Information, communication and networking form key factors in community development process. As Fasheh (1991) has pointedly assertes that:

> control of information within community both reflects and determines, to a large extent, the position of that community in the world and its ability to develop effectively. The glaring fact is that the realities of the contemporary world require collective efforts of citizens to understand and address the problems they face (pg. 85).

This can be achieved through different means, which may be through popular theatre, playlets, radio, television, film strip, verbal communication, and so on. Posters, illustrated pamphlet or brochures, comic strips, write-ups and others can be employed to promote development information for provision of sustainable community development. Both modern electronic and print media, as well as all forms of traditional media should be used to the fullest to sensitize and mobilise traditional institutions, the grass-roots, rural and urban populace, as well as all the organizations of the people.

Teamwork according to Akanji (2002) in community development is the responsibility of all the community developers. Every one will work together as a team and everybody will have his own role to play in community development process. Teamwork as one of the aspects of effective participation in partnership for sustainable community development is an anchor of any successful projects in any community. In any teamwork process, objectives or goals must be clearly understood by the team members. The team members participate in setting team goals and are committed to them.

Also, the roles and responsibilities of the team members must be clarified. Each member must know his or her roles in order to avoid conflicts on roles and responsibilities. Change agent approaches also play a significant role in partnership for sustainable self-help projects. Since the change agents are catalysts, models and encouragers, they have to enlighten, and train those that need training in order to see the needs why they must partners with other development partners to develop their communities (Oduaran, A. 1994).

The relevance of this aspect of their functions is to diagnose the community needs, provide skill for research, information about other communities, offer advice on methods, and technical information, and facilitate evaluation (Anyanwu, 1992:88). Change agent approaches give room for open method where community developers were been enlightened and educated

to see why they must partner with other community developers. Through rural forum, ideas are made known freely to the community people and they are being re-modeled to partner and develop their communities. Other methods, like instructional group, non-formal learning, the participatory group and the direct information methods are necessary in encouraging and educating community developers to partner and see why they should sustain self-help projects in their communities (Osuji, 1995).

2.1.9 How project partnership can foster sustainable self-help projects

Sustainable self-help projects are projects that are available for the present community peoples and for the generation that comes after them. In essence, it is the project that will benefit the present community people and the young ones in the future. This shows that there must be transparency in the community development process and legacies must be left for generations after generations. This means that they need to put the present and incoming generations into consideration whenever they want to take any decision. As earlier said, since community developers like tangible projects that they can be boasting of as their projects, it is necessary to encourage partnership for sustenance of these projects (Osuji, 1995).

He states that when community developers partner effectively, the outcome is always encouraging and community people see themselves as co-partners with the government and other community development partners to develop their community. Mobilisation strategies would have opened their eyes to see the need to arise and cooperate with other community developers. According to him, the following results are always derived from such partnership:

i)   The community developers are ready for action;

ii) Established goals are realized;

iii) The production of goods, services and even security increases;

iv) People become more aware and alert; and

v)   People abandon old negative habits and value the adopted positive ones (Osuji, 1995:83)

With a strong partnership among the community developers, he states that there is a high level of responsibility, which encourages them to contribute to the development of their community. The community people are always ready for action. This is so because everybody is well informed about the community development process. They were educated and enlightened to see why they need to partner with other community developer. Whenever any idea or progress is suggested, they are ready to comply and do as they are directed because they have

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one mind and the same goal. The established goals among them are realized since they have the same aim and focus. This also speeds the pace of community development because there are no need to spend much time on explanation of development process since they are all aware of what is next in action and they work together as a team. Community development process is transparent enough to carry everybody along. Although, there may be some with a contrary view, such people will be silenced since such are always in the minority. They can be easily overcome by the majority who are ready to partner with other community developers.

Akintayo (1995) opines that:

> the production of goods and services increases when the community developers partner to develop their communities. The reason is that it is going to be the joint effort of all community developers. In terms of security, the people will protect those projects and they will be ready to reveal the secret of anybody that wants to betray them (pg 56).

They will not want anything to discourage them because they are already aware and get alert for the next action in developing their communities. They would have realized that such projects will benefit them and generations to come. So, they are ready to go extra mile to make sure such projects are sustained. In essence, the community developers abandon old negative habits and ideas and adopted positive and new ones that they learn from other community developers when they partner together.

2.1.10 Organising for mobilisation

Mobilisation, as defined by UNICEF (1995), is a broad scale movement to engage people's participation in achieving a specific development goal through self-reliant efforts. It involves all relevant segments of society: decision and policy makers, opinion leaders, bureaucrats and technocrats, professional groups, religious associations, commerce and industry, communities and individuals. It is a planned decentralized process that seeks to facilitate change for development through a range of players engaged in interrelated and complementary efforts. It takes into account the felt needs of the people, embraces the critical principle of community involvement, and seeks to empower individuals and groups for action.

Mobilising the necessary resources, disseminating information tailored to targeted audiences, generating intersectoral support and fostering cross-professional alliances are also part of the process. While the components of the process may be everyday practice in many

development programmes, they tend to be taken up in isolation of each other. Mobilisation aims at a continuum of activities in a broad strategic framework. The process encompasses dialogue and partnership with a wide spectrum of societal elements. At the policy level, the outcomes should be a supportive framework for decision-making and resource allocation to empower communities to act at the grassroots level. The outcomes should be people's active involvement, ranging from identifying a need to implementation in achieving the development objective and evaluation effort. The solidarity of bureaucrats and technocrats and a broad alliance of partners among various non-governmental groups are equally critical for the attainment of any change-oriented development goal. Simply stated, mobilisation calls for a journey among partners and results in the successful transformation of development goals into societal action (Charles, 2000).

Although circumstances differ from country to country and often from one part of a country to another, development programmes depend upon the collaboration of other sectors. WHO has stressed the need to recognise the intersectoral nature of community development, but little concrete action has been taken to effectuate such an approach. For a community development program to succeed, community development sector needs not just a helping hand from others, but also a genuine partnership whereby ownership of the programmes is shared and the stakes of other sectors are clearly recognized. The societal mobilisation strategy calls for partnership with all stakeholders. These are examined below:

i. **Political policymakers**

The extreme left column names some types of policy makers. Advocacy with and among leaders in this group helps foster the commitment that will clear the way for action. The goal here is to build consensus with sound data, to create a knowledgeable and supportive environment for decision-making, including the allocation of adequate resources.

ii. **Bureaucratic/Technocratic – government workers and technical experts**

Policymakers depend on the technocrats, bureaucrats, and service professionals to provide the rationale for decisions as well as to plan and implement programmes. This sector includes disparate groups, each with its own agenda, conflicting interests and concerns. Harmonizing the disparate units in this sector is probably one of the greatest challenges in development, because development specialists have hitherto failed to recognise how difficult it is to foster unity among government units and technical groups.

iii. Non-governmental sector

This covers a multitude of interests. Non-governmental organisations for special purposes, social institutions and associations that represent organised support, religious groups with their ideological bends, commerce and industry that operate on a non-profit basis, and professional groups that exist to advance their interests are here. Although difficult to mobilise, they do not hide their positions. If their stakes are given recognition, they are important partners and allies to mobilise the civil society for various health objectives.

iv. Community Groups

Community leaders, schools, churches, mosques and grass-roots groups are critical to getting communities involved. They help transform development goals into action. Unfortunately, they are often not given a voice in identifying problems and designing solutions. Popular participation takes place here.

v. Households and Individuals

Individual actions are the ultimate pay-off of the community development programme. In the household, where such behavioural actions take place, key individuals in traditional society often hold sway. There need to be deliberate action to inform and educate individuals in the household so that they can make informed choices (World Bank, 2006).

Mobilisation conceptual model consists of four key successive reinforcing developmental stages, namely research and verification, field worker training, community-based sensitization, and village-based initiatives. These are supported by stakeholder involvement, role model initiatives, and mass communication interventions with ongoing monitoring and assessment at every stage, all of which lead to the desired outreach and impact of the campaign. (Christensan and Robinson 1989) averted that this mobilisation process is interative with each action contributing to further actions which collectively and in synergy contribute to ever-increasing improvements and changes to the issue at hand. While illustrated as distinct component parts, the various initiatives among components are often overlapping in occurrence. The implementation of mobilisation conceptual model is done with adherence to five guiding principles: participation, collaboration, partnership, equity, and quality.

Participation: Both as a means and an end, participation ensures that the beneficiaries of any intervention are, as a means, consulted and contributing to a particular development activity and at the end, reach the point where they (communities and individuals) define and control their own development.

Collaboration: Through multi-sectoral collaboration among ministries, donors, and local organisations at the national, district, and community levels, leaders must be involved consistently through all phases of the campaign.

Partnership: Whether it is partnerships with ministries, communities, or other NGOs, it is important that there is shared recognition for implementation and success, transparency, and joint decision-making.

Equity: Equity, 'the quality of being just or impartial,' is at the core of every mobilisation campaign. Success will rest on equity being applied to all dichotomous areas of society-gender, race, class, literacy, and even health status.

* Quality: Often used interchangeably with "exceptional," quality must be achieved in all components of a successful campaign (Christensan, and Robinson, 1989).

Implementing this type of mobilisation campaign leads to new lessons being learned nearly every day. Some are obvious lessons while others are surprising, enlightening, and extremely essential to the success of the activities. The following are seen as "universal" in stimulating dialoque about how the development issues should be tackled:

- ➢ Be flexible and adjust when needed.
- ➢ The research component, as action-oriented and participatory, cannot be eliminated or ownership is not accepted.
- ➢ Mobility and communication are essential to any major field-based project.
- ➢ People are receptive to dialogue and involvement. They are not receptive to "being told."
- ➢ Be non-judgmental when discovering and discussing issues.
- ➢ Give praise freely and show an interest and pride in even the smallest of impacts.
- ➢ Train field workers from different sectors, and within sectors, together as equals.
- ➢ Where possible, work within existing structures.
- ➢ Continuous monitoring is essential, at all times, at all levels, by all concerned.

Transparency and accountability must be established from the very beginning and among all partners. The most valuable lesson of all has been that the conceptual model works. It has been effective for more than one issue within the education sector and has proven effective when transferred to issues in both health and management natural resources. It is an effective strategy for involving communities and creating powerful partnerships for change.

Anyanwu (2002) stresses that mobilisation is a process of calling up, pooling and organising all necessary human and material resources to meet urgent needs and solve crucial problems in the society. It commences with serious home intellectual work which must involve the grass-roots people. The following arrangements must be made:

i. Adequate study of the society, community, local government areas whose people are to be mobilised.

ii. Accurate identification of the existing problems which are to be tackled and for which the people are to be mobilised.

iii. Proper understanding of the meaning and importance of mobilisation.

iv. Adequate understanding of the purpose of which the people are to be mobilised, for example, to construct new roads, build houses, eradicate illiteracy and so on.

v. Establishment of a functional philosophy to propel the movement of the people.

vi. Establishment of funds for the mobilisation and provision of needed equipment, such as vehicles and loudspeakers.

vii. Establishments of the body or agency that will coordinate the mobilisation drive.

viii. Establishment of the bases of operation, for example local government, and wards. (Anyanwu, 2002).

The work of community development becomes easy. It will also help the community people to know the adequate purpose of mobilising themselves for proper partnership in their communities. This will help them to establish a functional philosophy to propel the movement of community people for mobilisation. In addition, there must be establishment of funds for the mobilisation of community people and provision needed equipment, such as vehicles, loudspeakers and other materials that will enhance effective mobilisation process. When materials and equipment are available, effective mobilisation is enhanced. Also, there must be establishment of the body or agency that will coordinate the mobilisation drive. Some people bodies must be available to coordinate and organise the mobilisation process in order to have effective mobilisation exercise. This is where the real action of community people and other community developers demonstrate their talents. This must go in line with the establishment of the bases of operation. This may be wards, local governments or zones. Proper bases of operation must be made known to the community development partners in order to avoid confusion on where to meet or gather for any action. Everybody will be carried along as a

team to partner and develop their communities and to sustain self-help projects that they have in their communities.

2.1.11 Organs, agencies and instruments for mobilisation

Different organs, agencies and instruments are necessary for mobilisation before any community development can be available. It is when all the agencies, organs and instruments combined together that people will be mobilised. These organs, agencies and instruments for mobilisation include:

a) The mass media-radios, televisions, newspapers, magazines and so on.

b) Religious institutions-churches, mosques; shrines and so forth

c) Educational institutions-Schools

d) Families-Parents, children

e) Youth Organisations - Students Union, Boys Scouts, Girls Guide, and so on

f) Social Clubs

g) Opinion leaders

h) National Youth Service Corps

i) Professional Organizations-Nigeria Medical Association, National Union of Teachers, and so on

j) Cooperative Societies

k) Village Councils

l) Village Assemblies

m) Sports Societies, and so on (Osuji,1995:10)

The agencies and instruments listed above and many more are essential for mobilisation in any community. When any programme, especially those for radio and television, are on ground, there is need to inculcate the input of the community people to be mobilised. This is to ensure consultation and coordination of both ends. Community people must be involved in the programme. They need to be informed, educated, enlightened on the project and there must be a room for them to exercise their initiatives. There must be adequate preparation of suitable messages for mobilisation. The local language that community people understand must be employed and the words must be properly selected in order to win the hearts of the community people so as to mobilise them effectively. The message at a given time will depend on the audience being addressed and the problem at hand. The channel of communication must be

properly chosen as well. This should enable the community people to make a feedback (Ezekoli, 2009).

2.1.12 Approaches to Mobilisation

There are various approaches to mobilisation and these approaches can be affected through various means. These approaches can be seen either from the levels of the society being mobilised at the same time, the number of bodies carrying out the mobilisation itself or the method being used in the mobilisation. Thus, we can have uni-agency, uni-level, multi-agency or multi-level mobilisation approaches. When we have a central body coordinating the mobilisation of a nation, at national, state and local levels, it is uni-agency mobilisation. When we have a particular level of society being focused upon, like the youth, the aged and so on, it is a uni-level or mono-level mobilisation (Osuji, 2005).

On the other hand, there can be situations where many organisations are carrying out mobilisation in the society. In Nigeria, for example, there are National Orientation Agency (NOA), and Directorate for Social Mobilisation (MAMSER), which is the main body known for mobilisation. This approach is multi-agency mobilisation. But when all the levels or several levels of the society are being mobilised, for example youth, children, unemployed people, students, doctors and so forth, it is a multi-level approach. In the multi-level approach, social mobilisation seeks to focus attention on resources of the entire society and enlist the people's active support at all levels in order to achieve the established goals. Therefore, multi-level mobilisation is appropriate for this study. This will enable the whole community developers to have access to the available resources in their communities. The entire resources in the community will be made available and this will encourage the active support of the whole community developers. It will also give the community developers the opportunity to see why they must partner with other community development agencies and the government to develop their communities. Each community developer will put their efforts together from their different areas of specialization and partner to develop their communities. One of the major advantages of the multi-level approach is that it covers more grounds and the goals of mobilisation are achieved faster (Onyeozu, 2007) .

2.1.13 Mobilisation and citizen participation for sustainable self-help projects

It is assumed that citizen participation is a desired and necessary part of community development activities. As Pacions, (1988) notes, "Citizen participation is the process that can be meaningfully tie programs to people. Citizen participation in community decision-making can be traced to as far back as Plato's *Republic*. Plato's concepts of freedom of speech, assembly, voting, and equal representation have evolved through the years to form basic pillars upon which the United States was established. Citizen participation is the essence of democracy. Volunteer citizen participation continues to be one of the key concepts in American society. Some historians support the notion that Americans have always wanted to be part of decisions affecting their lives. Conroy (2004) and Henrietta (1997) contend that freedom and the right to make decisions on the early American frontier was the shaping force in grass-roots democracy, which is people's right to participate. The town assembly, an American tradition, was also an early contributor to citizen participation. The town assembly was unique because all of the citizens in the community got together to decide on issues. Citizen participation was first used in Plymouth and Jamestown, but soon spread west as new settlements were established.

In time, many of these frontier villages began to grow and expand, both numerically and economically. This made it increasingly difficult for every citizen to actively participate in all community decisions. To fill this void in the decision-making process, people began to delegate their involvement to a representative, either directly or through a community group. Examples of this delegation were seen in the establishment of our system of selecting officials by public elections, and the increase of volunteer associations and organizations. Ogili, (2004), ask the following questions: How does one explain groups concerned with the interests of the public good? What could lead such individuals to sacrifice their self-interests to the public good and consciously link their destinies to those of their ancestors, contemporaries, and descendants? In spite of the fact that direct citizen participation has declined, ample opportunities exist in most communities for citizens to get involved in their community's destiny.

Citizen participation can be approached or defined in many ways. A citizen participates in community affairs when he pays taxes or obeys the law. This discussion is concerned with voluntary participation in betterment issues that involve community decision-making. Since involvement varies, a five point scale, pictorially shown as an inverted pyramid, visualizes the different participation levels. People become involved in community affairs only when certain conditions are present or deficiencies are noted (Christensen and Robinson 1989).

Mercy (2003) and Ogili (2004) notes that public involvement results in better decisions. He argues that community decisions that involve citizens are more likely to be acceptable to the community people. Better community decisions, by definition, should be beneficial to the average citizen. Citizen participation in community affairs serves to check and balance political activities. Participation allows fuller access to benefits of a democratic society. Partisan political favours, pork barrelling, and nepotism are negative examples of unchecked political behaviour. Citizen participation in the decision-making process reduces the likelihood of community leaders making self-serving decisions. Cahn and Camper (1968) cited in Christensen and Robinson (1989) claim that there are three reasons for citizen participation. First, merely knowing that one can participate promotes dignity and self-sufficiency within the individual. Second, citizen's participation taps the energies and resources of individual citizens within the community. Third, citizen participation provides a source of special insight, information, knowledge, and experience, which contributes to the soundness of community solutions. The result is an emphasis on problem-solving to eliminate deficiencies in the community (Christensen and Robinson, 1989).

Charles, (2000) notes that:

> citizen participation can legitimize a programme, its plans, actions, and leadership. To legitimize can often mean the difference between success and failure of community efforts. Unsupported leaders often become discouraged and drop activities that are potentially beneficial to community residents. Voluntary participation can also reduce the cost for the personnel needed to carry out many of the duties associated with community action (pg 211).

Without this support, scores of worthwhile projects would never be achieved in many communities. In summary, decision making that is delegated by others will not always be in the best interest of an individual and his or her neighbours. Community betterment is a product of citizen involvement. Citizen participation can be facilitated with an appropriate organizational structure. Sills (1966) in Charles (2000) notes that voluntary health associations are faced with the dilemma of excluding volunteer groups in the past. Health-related activities were often carried out by professionals with employment status, rather than by volunteers. This example stresses the need for organizational structures appropriate for citizen participation. Most citizens are only partially involved in a particular community interest area. They often feel incompetent to organize a community citizens' response unless the reasons are in line with their community's

interest. Thus, citizens will voluntarily participate in a community activity when they have an appropriate organisational structure available to them for expressing their interests. If they view the organization as cumbersome, time-consuming, dictatorial, or grossly inefficient, they will not join, will withdraw after joining, or their dissatisfaction may be evidenced by high absenteeism, or a general unwillingness to be supportive or cooperative.

It should be noted that all community organisations will not get similar responses from citizens. Groups or organisations that exist over time develop behaviour patterns that may or may not be conducive to open participation. Written or verbal expressions may speak of their willingness for participation. But, their behaviour may be interpreted to the contrary. By the same token, persons with stained reputations (dishonesty, questionable dealings, and so forth may have equal difficulty organisng a community-wide development group. Creditability is necessary for successful citizen participation.

The concept of participation is so vague and problematic that it has defied a single definition. Paul (1987) and Oakley (1980) argue that to define participation implies that it is a "single phenomenon". To them, the term participation is a generic term that needs to be described fully to convey all its ramifications. However, all the various working definitions put forward by development experts, researchers and practitioners has helped us to broaden our scope and understanding of the concept of participation. Fesise and Stiefel (1997) quoted in Osuji (1999) view participation as the organized efforts to increase control over resources and regulative institutions in given social situations or the part of group and involvement of those hitherto excluded from such control over resources. It is a process whereby project beneficiaries are seen to be directing and executing development projects for their own good.

Lele (1973), cited in Otite (2003) observes participation within the context of community development as a process of sensitizing people to increase the receptivity and ability to respond to development programmes. The understanding is that participation is a way of promoting the interest and enhancing the ability of beneficiaries to partake in the development process. World Bank (2006) views participation as an active process in which people take initiative and action that are stimulated by their own thinking and deliberation on actions which they can effectively influence. This definition sees participation as being more than an instrument of implementing government projects. It is a development approach which recognizes the need to involve disadvantaged segments of the rural community on project management. No matter the perspectives from which the concept is examined, one can see a

common strand that seems to run through them. In essence, they are talking about involving a significant number of rural people (project beneficiaries) in one way or the other in situations or actions, which enhance their well-being. Participation concerns issues of power, decision-making and access to resources.

Some analyses such as Cohen and Uphoff (1980) assert that participation is a broad umbrella term covering several types of activities including partnership and involvement. Arnstein (1969) presents what she calls a ladder of citizen participation, as shown in Figure 2.1.

Figure 2.1: Ladders of Citizen Participation

8	Citizen Control
7	Delegated Power
6	Partnership
5	Placation
4	Consultation
3	Information
2	Therapy
1	Manipulation

Degree of Citizen Power (rungs 6-8)

Degree of tokenism (rungs 3-5)

Non-participation (rungs 1-2)
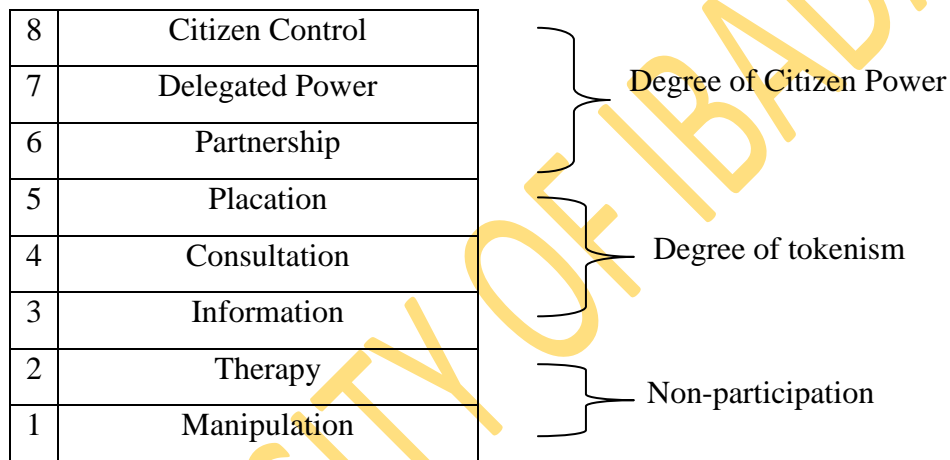
Source: Arnstein (1969)

The eight rungs of the ladder are divided into three groups. At the bottom level, manipulation and therapy are really considered to be non-participation and involvement of the citizens. The next three rungs, information, consultation and placation, are considered degrees of tokenism. Partnership is the label on the sixth rung, which is placed in the group of citizen power. However, it is not considered as delegated power or citizen controls, which are taken to be wholehearted involvement and participation of the citizen.

This model is very useful because it distinguishes partnership and involvement from weaker forms of participation. Also, it is useful because it shows the upper limits as well as the lower limits of citizen participations, involvement and partnership in the affairs that concern them. Shaeffer (1994) in World Bank (2005) presents a slightly different ladder for analysis of

citizen involvement and participation in community development. His ladders have seven rungs, as follows:

- ➢ Participation in real decision-making at every stage-problem identification, feasibility study, planning, implementation, and evaluation;
- ➢ Participation as implementation of delegated powers;
- ➢ Participation in the delivery of a service, often as a partner with other actors;
- ➢ Involvement through consultation (or feedback) on particular issues;
- ➢ Involvement through the contribution (or extracting) of resources, materials and labour;
- ➢ Involvement through attendance and the receipt of information (for example, at community development association meetings) implying passive acceptance; and
- ➢ The mere use of service such as community (p 136).

A review of the literature reveals a wide ranging key expression, which essentially characterise the nature of participation (Cohen and Uphoff, 1980). These are:

i)   It is an ongoing process, which Paul (1987) claims are not a product in the sense of sharing project benefits.

ii) Participation for development is not the same thing as participation in politics, although it is inevitably political. For example, broader participation is likely to have political fall-out, like changing the use and allocation of power and resources in the society.

iii) It is not a panacea; it is necessary in the development process but not a sufficient.

iv) It is a conscious and voluntary process involving conditions for achieving development objectives.

v)   Choice and decision on the part of those participating. It should not be imposed from above. It can be generated from three possible sources, from government, when it is induced from above; from below, when it is from the people themselves. But when it is from a change agent, it intends to empower the hitherto powerless people.

vi) It is a process in which people organise themselves in groups to solve the problems that they have in common, gaining access to the information and resources they need, and learning to manage them effectively.

vii) Participation must involve women as well as men, youth as well as old people so that they become essential and equal agents of change.

viii) Participation is both an end and a means. It is a means when it is used to achieve pre-determined goal or objectives (Oakley and Marshen, 1994). This means that participation is used here as a way of mobilising the resources of the rural people to achieve the objectives of a project or programme. It is widely believed that most government projects adopt participation as a norm. In other words, participation as an end is all about empowerment. It is an active and dynamic form of participation that enables rural people to play an increasing role in the development process (Oakley and Marshen, 1984). In the same vein Osuji, (1993) argues that participation has an intrinsic merit; it increases self-confidence and an individua'sl sense of power; it is an end.

ix) Equity among all those involved is the basis of participation development.

x) Participatory development is the same thing as participating in development. Although some authors, like Oakley (1980) have tried to draw a distinction between them, they generally convey the same meaning.

Team building is the responsibility of community people with their leader. Leaders alone cannot do the work of development; they need others to follow and work together to build unity among them in the development process. As working groups have their own sense of identity, successful leaders also understand that working groups have their own personality, power, attitudes, standards and needs in development process. Both groups have to work together as a team in order to have sustainable community development. To function effectively as a team, group members must also be aware of the functioning of the structure. They should have the opportunity to agree on the particular factors they need to work on in their team. There are some characteristics of effective teamwork in ideal conditions: group goals/objectives; role and responsibilities; group procedures or work process; interpersonal relationships; group leader needs; using member resources; and organisational environment (Elliot, 1999).

In any teamwork process, objects or goals must be clearly understood by the team members. The team members must participate in setting team goals and be committed to them. Also, the roles and responsibilities of the team members must be clarified. Each member must know his or her roles in order to avoid conflicts on roles and responsibilities. Many problems arise simply because people are not clear about what they expect of each other. Overlapping roles and responsibilities create tensions, especially when two or more members see themselves

as responsible for the same task. Role overlaps, although not inherently bad, have the potential for conflict as long as they exist (Akintayo and Oghenekohwo, 2004).

The group procedures or work processes focus on 'how' the group works together. Any effective teamwork requires clear and agreed–upon procedures in areas of decision making, communication and meetings. There will be clear understanding on how to make decision. Questions will be raised, like: How do all team members participate in the decision? And who is responsible for the decision? In addition, communication channels must be open to all members. This has to do with what should be communicated within the team, to whom, how frequently and by what method. There should be agreement among the team members on how often they should have meetings, so that it will not look boring to them. There should be interpersonal relationship among the team members in development process. When people have to work closely together to achieve a common task, they naturally develop feelings toward each other. There will be mutual trust, mutual support, communication and conflict resolution among the team members. There should be group leadership needs and member resources should be adequately utilized. Teamwork requires maximum use of the different resources of individuals in the group, such as abilities, knowledge and experience. The organisational environment must be flexible and free. When groups have flexibility sensitivity to one another's needs and encourage differences, without members feeling to conform to rigid rules, they have achieved teamwork.

Citizens will voluntarily participate in a community activity when they see the positive benefits to be gained. The benefits can be of infinite varieties. They can range from personal wants to desired ends sought by a group. They can be economic in nature or might include an activity to improve the morals of community residents. The key point is that people must view an activity, a proposed change, or an issue as beneficial (Aleshire (1972) and Manor (2006). Notably, benefits seldom come without costs, and a citizen usually participates when he sees that benefits will outweigh the costs. Costs can be personal or may be geared to a group to which one belongs. They involve such things as time, money, skills, hostility, and loss of friends, shunning, and prestige. Using their own scale of values, citizens determine whether or not they will participate. Many times, there are costs for not participating, as well as for being active. This, too, is a part of the trade-off each citizen must consider in deciding when and how to participate in community's decisions.

In fact, it is generally difficult to persuade people to take any specific course of action, including joining a voluntary association, unless they view this action as a necessary component of the proper fulfillment of some role obligation. Citizen participation can be viewed from the perspective of benefits to be gained and costs to be borne. Implicit in this "penchant for getting involved" is the notion of the relationship between self and society (Bellah et al. 1985). Involvement in volunteer groups is an important science for individual definition of self-esteem and self-identity in American society Ogili (2004), Heylighen and Joslyn (2007). Volunteer groups function as links between individuals and larger societal structures (Kornhauser 1959, Bellah et al, 1985). Bridges (1974) cites five advantages to be gained from active participation in community affairs:

- The citizen can bring about desired change by expressing his desire, either individually or through a community group.
- The individual learns how to make desired changes.
- The citizen learns to understand and appreciate the individual needs and interests of all community groups.
- The citizen learns how to resolve conflicting interests for the general welfare of the group.
- The individual begins to understand group dynamics as it applies to mixed groups.

2.1.14 Objectives of participation in self-help projects

Some of the classic concerns of community development found expression in the early 1990s in the notion of "capacity building". There was an interest in developing the ability of local groups and networks to function and to contribute to social and economic development. On the whole, although, the idea of capacity building often remained associated with an ethicists and economist's viewpoint- a concern with competencies, 'investing' and so on, there were those that looked to the 'bottom-up' and more convivial aspects of traditional community development. A few contributions also emerged that had a more thorough theoretical basis.

Capacity building is an approach to development rather than a set of discrete or pre-packaged interventions. The problem was that many of those interested in capacity building located it within a particular paradigm. It was capacity-building within a particular set of policy parameters. Models of community empowerment help us to understand the process of gaining influence over conditions that matter to people who share neighbourhoods, workplaces,

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experiences, or concerns. Such frameworks can help improve collaborative partnerships for community health and development. First, we outline an interactive model of community empowerment that describes reciprocal influences between personal or group factors and environmental factors in an empowerment process. Second, we describe an iterative framework for the process of empowerment in community partnerships that includes collaborative planning, community action, community change, capacity building, outcomes, adaptation, renewal, and institutionalization. Third, we outline activities that are used by community leadership and support organisations to facilitate the process of community empowerment. Fourth, we present case stories of collaborative partnerships for prevention of substance abuse among adolescents to illustrate selected enabling activities. We conclude with a discussion of the challenges and opportunities of facilitating empowerment with collaborative partnerships for community health and development (Anyanwu, 2002 and Osuji 1995).

Several reasons have been advanced in the literature why agencies adopted a participatory approach. Oakley (1980) identifies the following:

Project efficiency: Participation is seen as a means of promoting efficient use of resources available to develop projects. Through timely inputs of beneficiaries to project planning and implementation, participation can be used to promote cooperation and friendly interaction among beneficiaries and between them and the implementing agency of the project.

Sharing of project costs: It provides an opportunity to share project cost with beneficiaries. Participation may be used to facilitate a collective understanding on cost sharing and its enforcement.

Project effectiveness (output/ input ratio): This is also seen as a means to enhance the achievement of project objectives. According to Paul (1987), the involvement of beneficiaries contributes to better project design and implementation and leads to a better match of project services with beneficiary needs and constrains.

Project coverage: It helps to ensure a wider coverage of the benefits of a project among potential beneficiaries.

Project sustainability: Participation is seen as a mechanism for developing self-sustaining projects. When beneficiaries share in the management tasks by taking operational responsibility, they enhance their interest and management competence and can contribute to the sustainability of a project beyond its stipulated duration (Paul, 1987).

Empowerment: It is a veritable mechanism for empowering the "excluded", as it seeks to increase their skills and ability, their control over the resources and decisions affecting their lives.

Self-reliance: It helps to break the dependence syndrome through promotion of self-awareness and confidence. According to Paul (1987), the objectives may overlap in real life situations and a project may pursue several of the objectives at the same time.

The participation framework proposed by Cohen and Uphoff (1980) delineates four kinds of participation:

* Participation in decision-making: This type of participation centres on the generation of ideas, formulation and assessment of option and making choices about them, as well as the formulation of plans for putting selected options into effect. Elaborating further on this type of participation, they differentiate among three types of decisions;

- Initiation decision, which constitutes, mainly, needs assessment,

- Ongoing decisions, which are taken after initial decisions, have been made,

- Operational decisions, which are related to the working of local associations through which a participatory project can be implemented. These concern association membership, meetings, procedure, and leadership selection.

* Participation in implementation: The authors also identify three principal ways in which people can participate in implementation aspects of a project:

- resources contribution, such as labour, cash, materials, goods and information;

- project administration and coordination, that is, participating as members of voluntary associations who assist in coordinating a project; and

- enlistment in programmes / project activities in respective of the project areas.

* Participation in benefits: Three kinds of benefits are identified and described in this context, namely:

- materials benefits which are "basically private" and relate to 'increased in food' consumption, income and assets;

- social benefits, which are "basically public goods" and include "services and amenities such as health clinics, water systems, schools, housing and better roads" (p. 16).

- Personal benefits, which include self-esteem, political power, self-confidence and sense of efficacy; these are usually often attained on an individual basis.

*   Participation in evaluation: Elaborating on this aspect of participation, the authors note that "there is little written or actually accomplished-on participation in evaluation", hence, it is difficult to conceptualise how it might best be analyzed and measured. However, participatory evaluation, as it is referred to recently in most of the literature, is a rough and ready method of getting insights into project performance (Taiwo, 1992). However, participatory evaluations "are project evaluations in which communities and/or beneficiaries take the lead'. They assist in planning, executing and reporting the results of evaluations. The outcome of participatory evaluation complemented and enriched external evaluation, especially if outsiders are interested in sustainability.

2.1.15   Who participates in self-help projectst?

Cohen and Uphoff (1980) in Osuji (1995) identify four general types of participants in self-help projects. They argue that the rural population is a heterogeneous group and that there are significant differences in their occupations, local and tenure status, sex, castle, religious or tribes, which relate in different ways to poverty status. In this connection, four groups of participants are recognized:

➢ Local residents, which include men and women of various occupational/social backgrounds, both old and young. These groups of people are usually are the target of a rural development project.

➢ Local leaders such as elite farmers, merchants and professionals.

➢ Government personnel who are assigned to an area for a certain period of time, for example, agricultural extension agents and social workers.

➢ Foreign personnel, such as foreign employees, heads of NGOs, missionary personnel, expatriate who live and work at the local level.

The question of who is a 'participant' is important in the analysis of participations. It ensures that certain groups, such as women and rural poor people who have been bypassed by previous development efforts are fully involved in activities/situations that affect their lives. As Elliot, (1999) puts it, the involvement of community groups is essential for the achievement of particular objectives.

The community development partners which constitute the community development association members, NGOs, the community development officials, and other community development agencies are to partner and participate in community development projects and

sustain them. This is in line with Idachaba, (1980) view that mobilisation involved community people in taking part actively and freely in discussions and decisions affecting their welfare; and that the process entails pooling together, harnessing, actualising and utilising potential human resources for the purpose of development. It is the process whereby human beings are made aware of the resources at their disposal, and are also motivated and energized to collectively utilize such resources for the improvement of their spiritual and mental conditions of living. This process allows citizens to know their rights and responsibilities. In mobilisation process, different groups and levels of the society need to be involved. Those groups that need to be engaged in mobilisation include decision and policy makers; service providers; education systems; non-governmental agencies; the community; and individuals (Osuji, 1995).

2.1.16 NEEDS and Infrastructural Development

National Economic Empowerment Development Strategies (NEEDS) aim at raising Nigeria's standard of living through a variety of reforms, including macroeconomic stability, deregulation, liberalization, privatization, transparency, and accountability. NEEDS addresses basic deficiencies, such as lack of freshwater for household use and irrigation, unreliable power supplies, decaying infrastructure, impediments to private enterprises and corruption.

A long-term economic development programme is the United Nations (UN)-sponsored National Millennium Goals for Nigeria, under the programme which covers 2000 to 2015. Nigeria is committed to achieving a wide range of ambitious objectives involving poverty reduction, education, gender equality, health, the environment and international development cooperation. In an update released in 2004, the UN found that Nigeria was making progress toward achieving several goals but was falling short on others (Taiwo1992).

Specifically, Nigeria has advanced efforts in providing universal education, protecting the environment, and developing a global development partnership. However, the country lagged behind on the goals of eliminating extreme poverty and hunger, reducing child and maternal mortality. The private sector, the world-over, has been noted for its efficient management of resources for rapid growth and development. In order to appreciate the role of private sector in enhancing the success of NEEDS, it is pertinent to examine briefly the economic scenario in Nigeria before the introduction of NEEDS.

The period preceding the introduction of NEEDS

The Nigerian developmental effort dates back to 1962, when the first development plan (1962-1968) was launched with focus on guiding the economy through the path of sustainable growth. Three other developments were plans subsequently launched in quick succession under the military with the sole aim of revamping the economy. By 1986, the development plans were put aside in favour of Structural Adjustment Programme (SAP). It had as its objectives is to radically restructure and diversify the productive base of the economy, the pursuit of non-inflationary growth privatization of public enterprises, deregulation of the economy and achievement of external balance.

However, none of these development programmes could salvage the economy. The economy continued to be characterized by undesirable micro-economic distortions, among which are increasing rate of unemployment, falling standard of living and increase in poverty level, deterioration of public infrastructure, and poor health care facilities. Although, Nigeria is a country blessed with abundant human and natural resources, the country was made to assume a sustained worrisome state of socio-economic and political quagmire with declining capacity utilization in the real sector, poor performance of major infrastructural facilities, large budget deficits, rising level of unemployment, high external debt overhand and high inflation rate. Corruption also became a conspicuous national identity (Taiwo, 1992).

Civil society can be defined as the arena where people come together to advance common interests, not for profit or political power, but because they care enough about something to take action on (Edwards and Gaventa, 2001). Nigeria has long been noted for rich associational life manifested through community organisations, such as community development associations (CDAs), age-grade groups, town unions and social clubs. These, together with NGOs, which are usually formally constituted and non-profit making, all make up civil society organizations (CSOs).

CSOs have helped in ensuring people-centred and equitable development in the recent years. They have also been described as a basic foundation for society itself, and they form the roots of a healthy society. Generally, CSOs deliver services to people and act as a bridge between the concerns of citizens and the actions of their governments. They operate in several sectors that include social welfare, education, health, housing, human rights, enterprise development and micro-finance. These activities are pursued through various programmes, like

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service delivery, advocacy and lobbying, research, education and training, community development and public enlightenment.

2.1.17   Global partnership for self-help projects

Globalisation brings nations closer and deepens the sense of shared understanding, mutuality and complementarily, while fostering partnership in a comprehensive development framework. Partnership strengthens the process of development and goes a long way in promoting sustainable growth. Investing in a country's physical infrastructure can contribute to economic growth, improve human directly, and thus reduce poverty. Any current investment internally and externally sourced is insufficient to fund infrastructural needs, leaving hundreds of millions without access to decent basic services. Although the public sector will remain the major provider of infrastructural services an increasing number of those countries are now considering ways of attracting increased private sector investment (Charles, 2000).

If the Millennium Development Goals are to be achieved, the attraction of increased private sector investment in infrastructural service provision in the poorer developing countries will be essential. Discussion with potential private investors and operators in the infrastructure of the poorer developing countries reveals that major constraints to investment include:

- An inappropriate enabling environment
- The high upfront cost of project development
- A shortage of long-term debt, both in hard and local currencies.
- High and uninsurable country risks,
- The need for subsidies if many projects targeted on the poor are to be financially viable at the outset
- The need to strengthen public capacity to negotiate and implement private infrastructure projects.

United Nations Economic Commission for Europe (UNECE, 2002)) observed that some projects were failing not because of a lack of funding, but because of weak legal and regulatory structures, absence of a social strategy accompanying the project and lack of public involvement in the project themselves. These projects tended to be carried out by the private sector and the international financial institutions and lacked significant public sector involvement. The Partnership for the Urban Environment was initiated in 1994 by the United Nations Development Programme (UNDP). The facility provides technical assistance and

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advisory support for the establishment of partnerships between government, business and civil society organizations at the municipal level for the delivery of basic infrastructural services to the urban poor.

Private actors may include private businesses, as well as non-governmental organisation (NGOs) and community-based organisations (CBOs). Through partnership, the advantages of the private sector-innovation, access to finance, knowledge of the public sector in an effort to solve problems. In cities throughout the world, private firms have demonstrated their ability to improve the operation of infrastructural services. However, it is important to bear in mind that private involvement does not provide an automatic solution to urban infrastructure problems. There is a definite process to be followed for private sector participation in infrastructure development. This involves many systematic steps. But generally, it is four phases. They are project preparation, selecting an appropriate partnership option, soliciting private sector participation and establishment of a durable partnership.

Project Preparation

The process conceives the idea to identify the potentiality of the project. Finding out the financial and economic feasibility of the same would come under this phase. They are conceiving the idea or problem definition, demand assessment, financial feasibility, economic feasibility and project feasibility are also parts of this phase.

Selecting an appropriate partnership option

This phase would depend on the project problem in hand which is to be addressed, that is importance of the project, economics of the project, social and environmental backdrop, political and public interest, private sectors interest in terms of investment attractiveness.

Soliciting private sector participation

This involves the process of inviting the private sector to participate in the project/venture and the subsequent steps of identifying the most appropriate partner in terms of technical and financial parameters. Although, it clear that private sector participation is necessary and it could bring definite advantages into the system, it would be worthwhile to look into those critical factors which do or undo the partnership or the successful running of it. The key factors that could be highlighted are clear government commitment, legal and regulatory

capacity, stakeholders' involvement, intelligent transaction design, cost recovery tariffs, the right option and a systematic approach.

Establishing a durable partnership

The success of the project would depend finally on getting the different stakeholders rallying for it, which requires a high level of awareness and a genuine effort for a consensus. It is possible that governments can change and market dynamics may change too but long-term policies should remain and the commitment given to private and public sectors should be honoured (Clinard (2000).

In 2002, the UNECE PPP Alliance was established in cooperation with the regional development banks. Their aims were to improve the public sector's capacity to deliver successful partnership projects. The UNECE Partnership Alliance capacity-building programme consists of three major activities:

- Preparation of Guidelines on best practices
- Technical Assistance
- Annual PPP alliance meetings

Guideline

Given the inadequate information about partnership among civil servants, the UNECE has prepared a number of guidelines on best practices and on topics where governments need specific support. One specific weakness is in the area of negotiating contacts on partnership with the private sector. They prepared a negotiating plan form to help government and their negotiation to protect the public interest. Another problem area is organising open and competitive tenders for partnership, with many governments accused of lacking transparency. The general public supports open and competitive tendering because it appreciates that the legitimate winners from competitive tenders are more likely to provide it with a better service (World Bank, 2006).

Technical Assistance

In order to build a government capacity in partnership, the Partnership Alliance provides governments with assistance to create their own partnership units and to improve the necessary legal and regulatory framework. With regard to the legal and regulatory framework, the failure

of many projects has been due to sponsors relying exclusively on contracts between public and private agencies and ignoring the deficiencies existing in the surrounding legal framework.

Annual Partnership Alliance Meetings

An annual meeting was based on promoting partnership in urban regeneration and sustainability. The conference examined three main questions:

- What is the meaning of sustainable development and urban regeneration in the context of partnership?

- What should the stakeholders, that is, city and local authorities, national governments, local and foreign business sectors, NGOs and other facilitators, do to implement partnership and enhance their contributions to sustainable development and urban regeneration?

- What are the practical follow-ups to the conference that can encourage municipal authorities to give more attention to developing partnership for urban sustainability and regeneration?

2.2 Empirical Studies/ Review

Mobilisation strategies in self-help projects are an essential instrument to acquire sustainable self-help projects in any community. Community partnership cannot be left out when we are expecting a speed and favourable teamwork among the community developers in any community. Therefore, some of the past empirical studies that are related to the present study are examined with a view to pointing out the gap left by the previous studies and the extent to which the present study has been able to fill the gaps.

Otite (2003) opines that partnership may be viewed as a fixed state of affairs involving individuals, institutions or social groups within or across countries who have agreed to work together with mutual trust, respect and transparency, under certain development circumstances. She claims that partnership involves two main levels of cooperation. The first concerns the community as one unit in which component parts, such as community leaders, opinion leaders, market men and market women among others, pool their efforts and resources as one team with the common goal of community development. The second level involves the system with the component parts, such as NGOs, change-agent officers, and community development officers, among others. In her opinion, partnership refers to a large measure of functional unity, each part

or section contributing its specialised skills and expectation to promote the interest and welfare of the whole.

Otite (2003) argues that organization of the communities is an asset to local development. She agreed that community partnering helps to increase the awareness of the shortcomings and needs of the rural communities and the urge to improve their infrastructural conditions and their standards of living. The idea of combining resources by different categories of people is important in community development. Partnering, according to her has helped to accomplish many projects and programmes of community development, the nature of the internal and external development factors facilitates the partnering process .The social networks of community members encourage popular participation in community development and accelerated community development.

Based on the findings, Otite (2003) recommends that it is inappropriate for the leading role in rural community development to be handled by foreign NGOs and that government should device a programme of stimulating self-help development, if necessary, through the use of matching grants. She also recommends that the oil companies should endeavour to plough back a high proportion of their income from oil in community development and that community should identify their own felt-needs and development priorities. Thereafter, they should partner with outside agents for their own development. Town associations at home and outside the communities should play leading roles in educating their communities and identifying and promoting the most significant and essential development projects and programmes. Lastly, the government should endeavour to make the rural communities the main beneficiaries of its development plans and investment, in order to remove the label of the rural dwellers being Nigeria's neglected majority. Otite (2003) is relevant to the present study because it focuses on the community partnering for community development, which is equally the pre-occupation of the present study. Also in line with the observation of the present study, Otite's study stresses that partnering in community development is still deeply rooted in Nigerian communities despite the operation of internal and external agents for community development.

However, unlike the present study that investigated mobilisation strategies and project partnership for sustainable self-help projects in South-western Nigeria, Otite used partnering process and examined three rural communities. Similarly, she did not identify how community people were mobilised and the various mobilisation strategies that could be adapted to enhance community partnership. However, the present study was able to fill the gap by recommending

mobilisation strategies, such as popular theatre, age grade, community education, and development information network which can enhance projects partnership for sustainable self-help projects in any community in South-western Nigeria.

Oyebamiji (2000) reveals that there is the need for community awareness on Primary Health Care programmes at the grass-roots level and that participation by citizens was constrained by the rigid hierarchical structure of health delivery system. Health education at the community level promotes effective community participation in Primary Health Care programmes. Health training for target communities at the grass-roots levels promotes peoples perception and adoption of modern preventive health practices.

Based on the above findings, Oyebamiji (2000) recommends that there is the urgent need on the part of government and non-governmental organizations to make a careful selection of the communication medial that will produce effective result at the local level. Continuous participatory training of health officials must be mounted so as to promote their human relation. He adds that vigorous programme of enlightenment and training on community based health-need to be put in place for community consumption. Oyebamiji's work is relevant to this study research because it focused on community participation for health-care delivery services, which are also a form of community development process. The present study has established that community participation is a way of mobilising the capacities and energies of the community people for community development. The presupposition is that the experience, skills, and knowledge of the people concerned are indispensable for the optimal functioning of community development.

The main weakness of Oyebamiji (2000) study is that it limited to health care services deliveries. He also failed to examine the various ways to mobilise community developers in order to enhance effective community partnership at the grass-roots. This is a gap that this present study has been able to fill, in that it did not limit development projects to health.

The influence of citizen participation in self-help projects on the welfare of people in Imo State, Nigeria, is the focus of Engenti (2001). She found a significant relationship between the level of citizen's education and effective participation in self-help project for improved welfare of the people in Imo State, Nigeria. There was no significant difference between efforts of the literate and illiterate citizens towards effective participation in self-help projects for improved welfare of the people in Imo State. Similarly, there was a significant relationship

between the flow of information to the citizens and effective participation in self-help projects for improved welfare of the people in Imo State, Nigeria.

Based on the above findings, Egenti recommends that literacy education that could enhance skill development required for participatory development in rural areas, on the part of the citizens should be encouraged in order to make citizens' participation in developmental programmes more meaningful. Information dissemination should be taken as a necessary condition for effective mobilisation of citizens towards participation in self-help project. The involvement of the citizens in planning, implementation and evaluation of developmental programmes should be highly encouraged. The relationship between the governmental, non-governmental agencies and the community members also needs to be strengthened in order to facilitate co-operative efforts towards effective planning and implementation of participatory development programmes in Nigeria.

The study of Egenti (2001) is relevant to this study because it focused on the influence of citizens participation in community development which is the pathway to community partnership in community development. The study claims that community people need to be mobilised for self-help projects. A gap in Egenti's study did not identify various mobilisation strategies that can enhance community partnership for sustainable community development projects in any community. She limited her study to self-help projects. The current study has been able to fill this gap by identifying certain mobilisation strategies that can enhance project y partnership for sustainable self-help projects.

In another perspective, Oyelami (2008) establishes a significant relationship between community participation in the planning, monitoring, funding, and decision-making process of the school programmes and school system performance. He recommends that government and communities must find ways to work together harmoniously and productively. Through this, the objectives of education will be achieved. The inference can, therefore, be made from Oyelami's study that community participation is essential in school performance. This study holds a similar view that community participation cannot be left out in community development.

Oyelami's study, however fail to identify specific mobilisation strategies and how community partnership can be enhanced among the community developers in order to have sustainable community development. The current study has been able to fill this gap by identifying certain mobilisation strategies, such as popular theatre, agegrade, community education and development information network which are capable of enhancing project

partnership for sustainable self-help projects. This is, therefore the need to re-orientate community people to be mobilised through some strategies in order to have project partnership for sustainable self-help projects in the study area.

2.3 Theoretical framework

2.3.1 Mobilisation Theory

Mobilisation theory seeks to explain "how individuals are transformed into collective actors willing and able to create and sustain collective organization and to engage in collective action against their employers". The theory has a general framework with five concepts: interests, mobilisation, organization, opportunity, and the forms of collective action. The idea of community people thinking that the provision of infrastructures in their community is the work of the government is not appropriate. But community people need to see themselves as the agents of change in their communities.

Mobilisation holds that "control over actual and potential resources" is the primary element in a successful movement, with grievances barely relevant at most. This assumes that grievances are always present and that a movement appears only with control of resources. Mobilisation theory focuses on how groups organise to pursue their ends by mobilising and managing resources. A 'resource management' perspective views resources as being permanently created, consumed, transferred and lost (Oberschall, 1973). But when resources are not managed, social conflict ensues. Social conflict is, therefore, conceived as the struggle for the appropriation of existing resources and the creation of new ones. Resources can be of a material or non-material nature: the former include money, organizational facilities, manpower, means of communication and so on; the latter include legitimacy, loyalty, authority, moral commitment, solidarity and so forth. Mobilisation is the process by which a group assembles resources (material and/or non-material) and places them under collective control for the explicit purpose of pursuing the group's interests through collective action. But mobilisation is more than resource accumulation.

For mobilisation to take place, these resources must be placed under collective control and must be employed for the purpose of pursuing group goals. As Onyeozu (2007) explains, without mobilisation, a group may prosper, but it cannot contend for power, since contending for power means employing mobilised resources to influence other groups'. According to

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mobilisation theory, four central factors condition the process of mobilisation: organization, leadership, political opportunity and the nature of political institutions. Kiely,(1998) argues that

> social networks providing group coherence and strong horizontal links are key facilitators of collective action. These links promote the development of group identity and group solidarity. They also foster communication and encourage the development of organizational skills and leadership experience. In other words, they facilitate mobilisation by providing precarious organisational bases from which more complex forms of organisation can develop (pg 78).

It has been argued that these semi-informal networks, or 'micro-mobilisation contexts,' provide the linkages between the micro- and macro-levels of group formation, and constitute the basic 'cell structure' of collective action (Ogili, 2004). Mobilisation theory stresses the importance of leadership in the emergence of social movements. Leaders identify and define grievances, develop a group sense, devise strategies and facilitate mobilisation by reducing its costs and taking advantages of opportunities for collective action. While resources mobilisation theorists agree that outside leaders will tend to play a central role in mobilising groups with low organisation, power and resources, they disagree in their assessment of the relative role of leaders and masses in initiating mobilisation and sustaining social movement activity. For instance, McCarthy and Zald (1973) argue for the centrality of leaders and suggest that, in many cases, leadership availability takes precedence over grievances in facilitating social movement mobilisation. They even argue that issues and grievances may be manufactured by issue entrepreneurs. Omolewa (1981) and Ogili (2004) claim that the masses play a more fundamental role than leadership availability in the emergence of social movements. Manor (2006) argues that the relative weight of leaders and masses will vary from case to case.

Mobilisation theorists point out that opportunities for collective action come and go. The challenge for social movements is to identify and seize opportunities for action. This implies a cost-benefit assessment of the likelihood of success, given their evaluation of the possible outcomes of their actions and the responses of their adversaries as well as those of their allies. In their day-to-day activities, collective actors develop strategies, make tactical decisions, form new alliances and dismantle old ones. But the environment in which social movements operate is not passive; it is composed of social forces which are actively trying to influence, control or destroy the social movement Onyeozu (2007). This means that the outcomes of their interventions in the social and political fields face considerable uncertainty.

The structure of political opportunities refers to the conditions in the political system which either facilitates or inhibits collective action. Political and cultural traditions, for example, will determine the range of legitimate forms of struggle in a given society. The degree to which civil liberties and individual rights are respected in a given society will also facilitate or inhibit collective action. But repression and facilitation are not determined unilaterally by sympathizers or enemies of social movements. They are the result of conflicting interaction and political struggle. According to Tilly (1978), many of the changes in the patterns of collective action result from drastic changes in the structure of repression facilitation. The scale of the action and the power of the aggrieved group will determine the degree to which these actions will face repression or facilitation. In general terms, the broader the scale of the action and the less powerful the group, the more likely it will suffer repression.

Tilly's (1978) work has focused primarily on the political sphere and the mobilisation of political resources. He views collective actions as efforts by new group 'challengers' to enter the political system. He explains that the relative openness of the political system to incorporate the interests of new groups will affect the emergence of social movements. Tilly's (1978) model has proved useful for historical studies and could be applied to contemporary exclusionary political systems. It is, however, less germane to the study of modern social movements. Participants in these movements are not challengers in Tilly's terms, because they come from well-integrated social groups that are already members of the polity. What they seek is not entry into the polity but access to decision-making spheres to influence policy-making.

By drawing attention to the nature of political structures at the national and local levels, mobilisation theorists have assessed the differential potential for social movement activity among industrial societies, in contrast with new social movement writers who seem to assume a certain similarity of conditions and social movements across industrial (or post-industrial) societies. Mercy (2003) and Ezeokoli (2009) suggest that the emergence and nature of social movements are conditioned by the size of the public sector, the degree of centralisation of the state and governmental structures, and the nature of existing political parties.

The relative size of the public sector will influence social movement activity in at least two fundamental ways. First, a large public sector places resources (employment or grants and social action programmes) in the hands of the state; these resources can then be used to co-opt, neutralize or destroy social movements, or to promote social movement activity by channelling resources to grassroots organisations. Second, the size of the public sector determines the

potential politicization of issues and the legitimacy of various courses of action available to social movements. Societies with less interventionist states with smaller public sectors are more likely to have more autonomous and less politicised social movements (Ash-Garner and Zald, 1987). The greater the spatial and functional decentralisation of a given political system, the more likely it is that social movements can be effective and autonomous. For instance, social movements can more effectively press for their demands at the local or regional level in countries with powerful local or regional governments. Similarly, the effectiveness of social movements will be increased in those political systems which provide some degree of autonomy to various branches of government. In these cases, the target of mobilisation can be more clearly identified, as social movements make demands to specific branches of government (Ash-Garner and Zald (1987).

Political systems that most encourage social movement activity are those with multi-class parties, with diffuse ideological views and weak party discipline, representing large combinations of interest groups (Tilly, 1978). This type of political structure is found, primarily, in societies with a low degree of political polarisation along class lines. In highly polarized societies, by contrast, political parties take a central role in mediation, thus reducing the space for social movement activities. These features also influence the degree of social movement autonomy. In societies where political parties do not tightly control the elaboration and transmission of demands, social movements tend to enjoy a high degree of autonomy in their membership, strategies, and policy decisions, and in the selection of channels to place their demands in. Conversely, in societies which are highly politicized and mobilised by parties and corporatist groups, mobilisation tend to be aligned along party lines and enjoy limited autonomy from the political system.

Other important shortcomings of mobilisation theory include its failure to explain the dispersion of female activists throughout non-gender-based social groups, as well as their ideological and identity-based diversity. One problem with Buechler's essay, as he himself notes, is that it offers few concrete solutions to these shortcomings of mobilisation theory. In addition, Buechler (1984) seems to accept that these shortcomings are not necessarily fatal for mobilisation theory, but instead require adjustments and modifications. The women's movement, or at least that sector which seems to lie outside the explanations of mobilisation theory, seems to be a special exception to the rules of mobilisation theory, rather than an example which requires an entire overhaul of that theory and its basic principles. A convergence

of extraordinary events results in the rapid emergence and extensive mobilisation. Therefore, mobilisation and project partnership are the joint work of the males and females. Both must be mobilised and both must see the need to partner with other community developers to develop thier communities.

2.3.2 Partnership Theory

Globalisation has created a revolution of teamwork in the process of development. This "partnership movement" has led to cooperation and alliances involving people and cultures from different parts of the world. Partnership may be regarded as an approach to the challenges of development. Partnership specifies conditions, as in a contract, on the basis of which two or more people may come together to undertake a series of activities from which they plan to benefit economically, also on agreed terms Otite (2003) and Mercy (2003). Partnership may be viewed as a fixed state of affairs involving individuals, institutions or social groups within or across countries who have agreed to work together with mutual trust, respect and transparency, under certain development circumstances, in the production of economic commodities and commercial social services, as influenced by the unstoppable process of globalisation.

The major thrust of the theory is an action-laden cooperative phenomenon. It involves outsiders and insiders with their external and internal inputs in community development. Partnership involves two main levels of cooperation. The first concerns the community as one unit in which component parts, such as community leaders, opinion leaders, market men and women among others, pool their efforts and resources as one team with the common goal of community development. The second level involves the system with the component parts, such as NGOs, change-agent officers, community development officers.

Partnership, according to Otite (2003), refers to a large measure of functional unity, each part or section contributes its specialised duties and expectation to promote the interest and welfare of the whole. This level of partnership involves mutual gain. For example, there is governmental investment in electricity, roads, water and so on, in the communities in return for political support and peace. Community-based organisations and NGOs similarly develop their communities in order to promote peace and mutual understanding and support. In both types and spheres of partnership, there is an element of inequality. For example, the community societies are internally differentiated in such a way that status, privilege, power and prestige are related to one's position, such as chief and town crier in the society. Similarly, local

communities and outside agents are naturally unequal in many ways, including financial resources and new technology (Otite, 2003). Partnership is a new thrust in contemporary community development. It is especially important in the task of accelerating sustainable community development. Partnership involves the continuous interaction of both internal and external factors engaged in the common task of developing a community.

In south western Nigeria, project partnership is a strong instrument of community development. Without it, communities will hardly have access to many external factors-inputs required for modern community development. It reduces cultural resistance to change and, thus, promote the acceptance of new ideas, new technology and general social change. A well-organised comprehensive and integrated development of communities is possible when the external development factors generated by government and community people combine with the internal community factors as one team.

Partnership entails a participatory approach to comprehensive community development. That is, partnership enables community members in their different positions to take part at one time or the other in activities associated with their community development. They collaborate with officials and organs of external development agencies in accomplishing their needs in various aspects, such as the provision of schools, health facilities, good roads, and pipe-borne water. This goal can be accelerated when all internal and external factors work together peacefully with mutual respect and understanding towards the same goal. Oakley (1980) asserts that partnership indicates the combined commitment of external and internal resources to local community development. This suggests that any analysis on community development as a state of affairs and as a process must take account of the interaction of both internal and external resources in development process.

Partnership theory is, thus, relevant to this study because it relates to the relationship existing among the community people and government. It also relates to how each community member interacts with other development agents. The major argument against partnership is that it has the potential of eroding local culture. Although the desired external inputs to community are usually oriented towards the so-called western values without due consultation and consideration for local values and tradition. This has the tendency of disorganising the system of authority and weakening the community. This condition may create problems for sustainable community system (Oakley, 1980). Despite this criticism, partnership entails a collaborative approach to comprehensive community development. That is, partnership enables

community members in their different positions to take part in the development of their communities.

In addition to the above, within every partnership, the various actors may have different reasons for collaboration. For example, when the government and the community people work together, each side has a different reason for doing so. In most settings, however, one may identify a cluster of important reasons for engaging in partnership include;

- Shared experienced and expertise: Each partner can bring knowledge and skills to the task at hand;
- Mutual support: When circumstances are difficult, partnership provides mutual support to persist in the effort to achieve goals;
- Division of labour: Collaboration can allow partnership to concentrate on the tasks that they do best;
- Increased resources: When each partner brings resources to the common forum, the total available resources in increases;
- Increased sense of ownership: When people work together on a task, they are more likely to feel a sense of ownership than if someone else performs the task for them;
- Extended reach: Different partners may have voices in different places. This can extend the reach of initiatives;
- Increased effectiveness: When partners come together, they each bring their own perspectives. This may help them to identity obstacles to effective implementation of programmes and ways around those obstacles; and
- Evaluation and monitoring: When partners have links to different sectors of society, they can complement each other's effort in assessing the impact of the programme. (WCEFA, 1990: 63 and Osuji, 1995).

While these reasons are quite generally appreciable, some commentators have made some specific observations on the value of partnership within the context of education. For example, the World Conference in Education for All Framework for Action (WCEFA, 1990) presents two main reasons for an emphasis on partnership. One focuses on resources and the other focuses more specifically on learning.

The rationale focusing on resources states that partnership at the community, intermediate, and national levels should be encouraged because it can help harmonise activities, utilize resources more effectively and mobilise additional financial and human resources where

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necessary in development (Otite, 2003). Potential beneficiaries, such as members of the community and the government, need to see that the benefits of sustainable community development programmes exceed the cost that participants must bear. Also, it is necessary to ensure that community members in partnership benefit more in instructional process rather than being treated simply as "inputs" or "beneficiaries".

In conclusion, level of project's partnership can be summarised as partnership in initiation, implementation, funding, project monitoring, decision-making and evaluation of project.

2.3.3 Adopting a conceptual model for the Study

2.3.3.1 Community-driven Development Model

The concept of development calls for the integration of some fundamental ingredients in all development models. A development model must satisfy the people's native character, promote self-reliance among the target population, preserve the people's natural resources, and bring about structural change in the social, economic and political pattern of the people. Community development is a process in which the people of a community organize themselves for planning and action; define their common and individual needs and problems; make group and individual plans to meet their needs and solve their problems; execute these plans with a maximum reliance upon community resources; and supplement these resources when necessary with services and materials from governmental and non-governmental agencies outside the community (World Bank, 2006 and 2010).

Community-driven development (CDD) is an approach that empowers local community groups, including local governments, by giving direct control to the community over planning, decisions and investment resources through a process that emphasises participatory planning and accountability. CDD is increasingly used to help building the bridges between the state and its citizens and is also used to strengthen social cohesion where social groups are divided (Aiyar, 2001). CDD mobilises and empowers local community groups that are Community Based Organizations (CBOs), Community Development Associations (CDAs) and so on. In so doing, it contributes to social and governance outcome with building infrastructural assets. Although focused on community action, CDD programmes are best understood as frameworks that embed local empowerment initiatives in broader processes of institutional change by

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integrating local investment programmes with policy and institutional reform, including decentralisation and poverty alleviation. The focus on local management of resources and decision making in CDD programmes signifies a shift in existing power arrangements, creating opportunities for poor and marginalized groups to gain voice and control over their development. Development comes through self-help. It is not a package of benefits given to people, but rather a process by which the people of a country progressively acquire a greater mastery over its destiny. CDD helps to build demand for effective decentralisation by strengthening local capacities and building accountability mechanisms among local stakeholders and institutions. By linking CDD with local government, CDD operations are less likely to turn into a parallel system of service delivery (World Bank, 2006)

It is obvious that decentralisation supports CDD when it brings actual institutional and fiscal devolution of authority and resources to local communities. Without this devolution, CDD linkages with local governments are not sustainable. Likewise, clear pathways are needed for community-level programming to feed directly into municipal planning. Although similar in goals related to participation, CDD differs from other donors, such as USAID, called "community-based development", which are more donor-driven than community driven. The community–based approach often limits the community's choices, or more directly influences their identification of problems, priorities, and solutions as the result of the donor's funding priorities or mandates. Fund may not come directly or it can be diversified to other areas. This will jeopardize the sustainability of any community development projects in such community (Anyanwu, 1992). CDD can support poverty reduction by mobilising communities, strengthening human capability, and improving physical assets at the community level. It can also improve service relevance, responsiveness, and delivery by matching provision to articulate demand. If development efforts are to be meaningful in terms of the well-being of project communities, the beneficiary populations have to be empowered and their talents and energies have to be mobilised to enable them direct and carry out life improvement (Akintayo, 1995:87). CDD promotes a more inclusive voice for the poor, builds linkages with local governments, and increases access of the poor to governance processes. This also improves the alignment of services and investments with community priorities and better targets the poor and other vulnerable groups.

The concept of community in CDD programmes often refers both to geographical entities and to associations of people with shared interests or common predicaments. CDD

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programmes assume that communities are in the best position to voice their own interests. Committee representatives may be selected through an election process, or nominated and chosen from pre-existing associations. A key variant in CDD programmes is the type of activity funded and the degree to which communities have control over the choice of investment. Open-menu agendas offer a full range of options that allow communities to prioritise activities. They are usually accompanied by a short negative list of certain ineligible or potentially harmful activities. Restricted-menu programmes are typically associated with sector-based programmes, which target areas such as livelihoods, health care, water and education. This will allow them to fully contribute to the development of their communities even from the identification of the problems to the final stage of evaluation (Osuji, 1998). The programmes may use positive lists that specify various types of projects from which the community may make a selection. This can simplify project management by streamlining procurement and speeding up implementation.

Funds are managed by an intermediary group in other areas. In some programmes, communities exercise control over financial resources. This will allow the community people to be transparent and be straightforward in dealing with development funds. They will not have bias to the donors or the government. This will encourage them to put all their efforts to ensuring that any community development projects in their community are sustained. CDD programmes employ various implementation partners that facilitate community planning and project implementation. Partners may include local non-governmental organisation (NGOs), international NGOs, specialized programmes implementation units, government (central and local) or a combination of entities. This is in line with goals Seven and Eight of the Millennium Development Goals (MDGs), designed to ensure environmental sustainability; and development of a global partnership for development. The choice depends on many variables – among them are the existing capacity of local organisations and institutions, bureaucratic mandates, and emphasis on capacity building as an end goal Ogili (2004) and Onyeozu (2007).

In CDD projects, enhancing the linkages between sub-regional development planning and community development becomes an integral part of the programme. Some of the reasons why CDD initiatives are selected as a development intervention include the need to quickly develop in the region a sense of community; to improve infrastructure; to enable livelihoods; to improve capability and to empower a community; and to begin building more transparent governance. CDD has been used to address each of these needs (Mercy, 2003). CDD

programmes often must attempt to reform the very institutions through which they are being implemented, a delicate balancing act. The implementation of CDD initiatives involves partnerships with many types of institutions, local governments, central governments, and community-based organisations (CBOs). At the same time, CDD projects are designed to reform those very same institutions. CDD programmes must be coordinated with the government's sector planning to the extent that they both are involved in local service provision. CDD programmes should be drafted to provide the infrastructure for basic services without any provision for financing of recurrent costs. Supplies, such as drugs and textbooks, or assignments of health workers and teachers, may not be well organized under such circumstances that are affecting the sustainability of the project. To solve the problem in the short term, implementing partners often contact other agencies to supply the necessary resources. But, ideally, sustainability will be achieved by linking the community infrastructure with the planning and allocation processes of the relevant sector ministry (Oyebamiji and Adekola 2008). To achieve this, government ministries needed to have clear information on the location and sustainability requirements of the basic service infrastructure being provided by CDD programmes. The same ministries must be able to assess the fiscal impact of the financing behind those programmes. Such assessments are not possible without a system for collecting and disseminating relevant information. This will give room for sustainability of any community development projects that will be embarked upon in the community when community people are mobilised to partner with the government and other community development agencies to develop their communities.

Relevance of Community-driven development model to the Study

Community-driven development model is relevant to this study in many ways. CDD interventions raise expectations in communities and questions about how internal support agents, notably the community people can partner with the government and other community development agencies to have a sustainable projects established in their communities. Some of the areas of relevance of CDD to this study include:

1. **CDD links governments and communities:** where community–driven approaches take root, they can target bonds between community people and their re-emerging state.

2. **CDD promotes stability:** community-driven approaches support stability in other ways. This will help especially where good communication made it possible to develop trust and a sense of commodity.

3. **CDD establish opportunities for synchronised donor funding:** pooling donor resources through a community-driven instrument can help harmonize donor approaches in situations where needs are extensive and donors are willing.

4. **CDD can lower unit costs:** when communities manage their own funds, they have an incentive to economise on resources. Moreover, community contributions of material resources, labour, and cash aid external funds. Evidences show that CDD projects have lower per unit cost, encouraging creative solutions, such as co-production, which further aid available financial support.

5. **CDD operations require monitoring and evaluation on various levels:** simple and effective monitoring and evaluation systems are needed to generate information on the status of physical outputs in order to monitor the disbursement and expenditure of community grants.

6. **CDD builds skills and institutions for the future:** capacity building within a community driven programme aims to develop skills among community members. Communities with the ability to exchange information, mobilise internal resources, and design and implement plans may be better able to solve future problems.

7. **CDD increases self relevance:** renewed confidence increases community members' sense of ownership over their recovery process. This is a powerful force in any community where community people are mobilized and participate in the development of their communities (Manor, 2006:43-44).

Partnership and system theories were adopted and guided this study. This is as a result of the relationships that exist between them, such as democratic principles, cooperation, teamwork, interaction, harmonic relationship, and so on, to achieve the desired goals.

The Integrated System Model is widely used in analysis and planning of projects. It is used to break a programme or any other system into four parameters: Context, Input, Process and Product. Each of the four parameters is, in turn, analysed and broken down to very specific issues, ideas and objectives which can be inspected and assessed. In any evaluation strategy, the system model has two main attributes:

1. It provides a convenient sub-division of the programme into four areas, each of which can form an evaluation task.

2. When a programme is broken down to specific ingredients, it is easier to see the relationship between the various constituent components.

The adopted system model reveals that community is made up of different parts and this part interact with one another to produce a total goal. For example, in community develop programmes, the community people interact within the community, see their felt needs and mobilise themselves through popular theatre, age grade, community education, and development information network to partner with the government and other community development agencies to provide solutions to the identified needs in order to develop their community. This is captured in Fig. 2.2.

INTEGRATED SYSTEM MODEL OF MOBILISATION STRATEGIES AND COMMUNITY PARTNERSHIP FOR SELF-HELP COMMUNITY DEVELOPMENT PROJECTS

FEEDBACK

Context	Input	Development Intervention Agents	Process	Product (Outcome)

Context

- Infrastructural development
- Underdevelopment
- Health
- Education
- Agriculture
- Water
- Sanitation
- Information

MOBILISATION STRATEGIES:

* Popular Theatre

* Age grades

* Community Education

* Development Information Network

Development Intervention Agents

- Presence of CBOs
- Religious org. leaders
- Youth org. leaders
- Community Development Association leaders
- * Comm. Driven Devpts

Government (Federal, State & Local)

- Change agent officers
- C.D Officials.
- Government Agencies
- Civil Society
- NGOs officers

Project Partnership

* initiation of project

* implementation of project

* funding of project

* monitoring of project

* evaluation of project

* decision-making

Sustainable Self-help Projects

* Good water,
*Electricity
*Good health service
* Good road networking
* Development of locally based technology
* Sound education
* Effective communication
* Employment generation

FEEDBACK

Source: Olawuni A.O (2012). Adopted and Modified from Bertalanffy, (1987), (2002).

Explanation of Fig 2.2

Effective mobilisation of community people is very essential in order to have a sustainable development in any community. When community people are effectively mobilise, they are empowered, and see the need to develop their community. The model is based on integrated system, which involves context, input, process and product (outcome). The context stands for the felt needs in the communities, which include infrastructural development, underdevelopment, health, education, agriculture, water, sanitation, information need and so on. In order to provide these things, various mobilisation strategies are needed to be adopted by the community people and these include popular theatre, age grade, community education and development information network. The fact still remains that community people cannot provide all these infrastructural facilities and likewise, government cannot provide them alone. The community people have to partner with the government and other community development agencies to develop their communities. The Development Intervention Agents (DIAs) is the community-based organizations (CBOs) such as religious, youth, community development association leaders', NGOs and community-driven development officers. Likewise, the government is there, at federal, state and local levels, to mobilise the community development partners, change-agent officers, government agencies, civil societies and community development workers for effective partnership for sustainable self-help projects.

The process involves level of partnership, which are project initiation, implementation, monitoring, funding of projects and decision-making. CBOs have some of the variables in partnership, like human resources, which are community people, who are ready to develop their communities after they have been effectively mobilised; and the material resources, which are local materials, land, forest, and so on. They can easily partner with the government, especially at the local level, which has funding, technical assistants and so on. When this takes place, the end result will be establishment of sustainable self-help projects, like provision of laudable resources, effective communication network, development of locally based technology, employment generation, education and infrastructural facilities, good roads, good water, health services, and so on (Osuji, 1991).

2.3.4   Appraisal of Literature Review

The review of the relevant literature reveals that community people in Southwestern Nigeria have not been mobilised enough to partner with the government and other community development agencies to have sustainable self-help projects in their communities. Developing strong partnership and participation in community development through various strategies, such as popular theatre; age-grade; community education; and development information network make the community people to have sustainable self-help projects in their communities.

Different people have worked on community participation in community development. Otite (2003) worked on partnering in community development, comparing three LGAs in Anambra State, and how they partner to develop their communities. Oyebamiji (2000) worked on community participation for improved delivery of Primary Health Care (PHC) services in Osun State. He mentioned some factors that militate against health delivery and those factors that need to be put in place in order to have adequate health delivery services in the state and in Nigeria, as a whole. Onabanjo (1989) also worked on community development as a factor in planned social change in rural areas of Ogun State, Nigeria. Okechukwu, (1999) focused on community participation in rural development, using case study of selected communities in Nigeria, with Anambra state as case study.

It is evident that much work has not been done on mobilisation strategies and project partnership for sustainable self-help projects. In essence, when mobilisation strategies are well adopted and embraced by community people, the outcome will be positive. Both the community people and other community developers will benefit starting from such venture, the initiation and implementation as well as the evaluation stage of the project. Funding of the project and decision-making will be collectively done by the community developers. The literature reviewed for this study was based on community, mobilisation strategies, project partnership and participation in sustainable self-help projects. The pieces of literature were examined so as to give adequate and in-depth understanding of the study. The literature was sectionalised to give concise and precise meaning of each of the concepts therein and their applications.

In conclusion, the theoretical framework and the review of relevant literature on mobilisation strategies and project partnership for sustainable self-help projects in southwestern Nigeria support the need for the testing of research hypothesis raised for the study.

2.3.5 Research hypothesis

H$_{01}$: There is no significant relationship between each of mobilisation strategies and sustainability of self-help projects.

H$_{02}$: There is no significant relationship between each of project partnership indix and sustainability of self-help projects.

CHAPTER THREE
METHODOLOGY

3.1   Research design

The design for the study is descriptive survey of the ex-post facto type. The choice of the descriptive research is its falling within the empirical research which is for fact finding. The focus of the study is on the influence of mobilisation strategies for project partnership in the provision of infrastructure. These had already occurred and, thus, required no manipulation or control of variables.

3.2   Population of the study

The target population for this study comprised community people; members and leaders of community-based organisations (CBOs), Non-governmental organisations' (NGOs) members and their leaders; change-agent officers and community development officers in selected areas of study. These people are key participants in any self-help projects in communities covered. The total population is 12,442.

3.3   Sample and sampling techniques

In order to have representative sample elements for the study, a multi-stage sampling technique was adopted comprising the stratified and purposive approaches for the study. This was done in the following stages.

Stage 1: The purposive sampling technique was adopted in selecting Oyo, Ogun and Ondo states from the six states constituting the southwestern Nigeria.

Stage11: Each of the three selected states was stratified along with the existing senatorial districts. Then the purposive sampling technique was also used in selecting one LGA in each of the three senatorial districts in each state. The choice of these LGAs was based on the presence of large numbers of developmental projects executed in recent time.

Stage 111:   This stage involved the adoption of stratified sampling technique also in dividing the nine selected local government areas into strata along with the existing wards.

Stage 1V: The fourth stage involved the use of proportionate sampling technique to select from each of the wards, the leaders of the various groups and citizens who were used as respondents for the study. Altogether, a total of 1,242 respondents were selected:

Table 3.1: Population/ Sample size selected for the study

STATE	LGAs	PROJECTS EXECUTED THROUGH PARTNERSHIP	POLITICAL LEADERS Pop/ sample size chosen	RELIGION LEADER Pop/ sample size chosen	YOUTH LEADERS Pop/ sample size chosen	NGOS Pop/ sample size chosen	CHANGE AGENT OFFICERS Pop/ sample size chosen	C.D OFFICERS Pop/ sample size chosen
OYO	KAJOLA	3.5 KM ROAD CONSTRUCTION B/W ISEMIILE & APAPA	314/31	217/22	197/20	66/7	94/9	87/9
	IBADAN S.E	BRIDGE CONSTRUCTION ON ODOOBA RIVER	348/35	246/25	284/28	57/6	74/7	79/8
	OGBOMOSO SOUTH	CONSTRUCTION OF TOWN HALL	374/37	334/33	394/39	96/10	114/11	96/10
OGUN	SAGAMU	ELECTRIFICATION OF ARAROMI VILLAGE	371/37	193/19	192/19	174/17	107/11	86/9
	IFO	1.5 KM ROAD CONSTRUCTION B/W IFO & AJEBANDELE	401/40	244/24	253/25	125/13	164/16	132/13
	IPOKIA	CONSTRUCTION OF TOWN HALL& MKT. AT TUBE	391/39	374/37	314/31	122/12	176/17	126/13
ONDO	AKOKO N.W	2.7 KM ROAD B/W IGASI AND ERITI	256/26	246/25	294/29	113/11	215/22	186/19
	ONDO WEST	ELECTRIFICATION OF ADIO VILLAGE	465/47	324/32	383/38	142/14	276/28	275/28
	OKEIGBO	BRIDGE CONSTRUCTION ON OTAN RIVER	386/39	274/27	432/43	174/17	344/34	2a42/24
POP			**3304/331**	**2452/244**	**2744/272**	**1069/107**	**1564/155**	**1309/133**
	TOTAL	**12,442/1,242**						

Source: Fieldwork (2009)

According to Table 3.1, three states chosen for this study were Oyo, Ogun and Ondo, where three local government areas (LGAs) were selected based on the existing three senatorial districts in each state. The senatorial districts were Oyo North, Oyo Central and Oyo South; Ogun East, Ogun Central and Ogun West; and Ondo North, Ondo Central and Ondo South in Oyo, Ogun and Ondo states respectively. Altogether, LGAs were selected, comprising Kajola

Local Government, Ibadan South East Local Government and Ogbomoso South Local Government in Oyo State. In Ogun State, Sagamu Local Government, Ifo Local Government and Ipokia Local Government were selected. Akoko North-West Local Government, Ondo West and Ileoluji/ Oke-Igbo Local Government were selected in Ondo State.

In the selected areas of study, there were lots of community development projects executed through partnership. At Kajola LGA of Oyo State, there is 3.5km road construction between Isemi-Ile and Apapa, which serves the community people in transporting their farm products to the market at Isemi-Ile. In Ibadan South East Local Government in Oyo State, projects executed through partnership include the construction of bridge on Odooba River and building of town hall at Adesola area. In Ogbomoso LG, town hall was built at Masifa and 1.5 km road was renovated to improve the economic status of the community. In Sagamu LGA, the electrification project of Araromi village was executed through partnership. A bridge construction was also constructed on River Ijoku in Ogijo. In Ifo LGA in Ogun State, a 1.5km road was constructed between Ifo and Ajebandele. A town hall was under construction at Araromi to improve the economic status of the community people. Town hall was built at Tube in Ipokia LGA and market was also built at Maun village to encourage the selling of their farm produces at five days interval and other villagers regularly come to buy from them at cheaper rate.

In Akoko North West LGA, 2.7km road was constructed between Igasi and Eriti to improve the economic status of the community. The poeple can transport their farm produce easily and cheaply to the city where there is a ready market. Also, town hall was built at Oyin and Youth Centre at Okeagbe, all in Akoko North West LGA. In Ondo West LG, electrification project was embarked upon at Adio village through project partnership. A bridge was constructed on Oke-Igbo River at Ileoluji/Oke-Igbo LGAs in Ondo State.

In each LGA selected, the population and sample size chosen are displayed in Table 3.1. The main respondents were the political, religious, and youth leaders, who were fully involved in the community development projects in their different communities. The NGOs, change agent officers and community development officers in selected LGAs were also involved. Since the population is much, ten per cent of the population was chosen as sample size for the study. The total population was 12,442, while the sample size was ten per cent making a total of 1,242.

3.4 Instrumentation

The major instrument used for this study was one structured questionnaire, using the modified Likert four-point rating scale. Three sets of questionnaires were tagged Mobilisation Strategies Scale, Project's Partnership Scale, and Self-help Project's Sustainability Scale. These were complemented by Focus Group Discussion (FGD) and Key Informant Interview (KII).

(1) Mobilisation Strategies Scale: It is self-developed scale with 48 items. A typical item on the scale reads thus: Community people are empowered through acquisition of skills from popular theatre. The scale is formatted on four-point rating scale of Strong Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1). This scale was pilot-tested and yielded a Cronchbach alpha coefficient of 0.84.

(11) Project's Partnership Scale: It is a self-developed scale with ten items. A typical item on the scale reads "Project initiation is the joint duty of community people, the government and other community developers" The scale is formatted on four-point rating scale of Strong Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1). The instrument has the alpha reliability coefficient of 0.78.

(111) Self-help Project's Sustainability Scale: It is a self-developed scale with 17 items. A typical item on the scale reads "Community development promotes unity and cooperation among the community developers" The scale is formatted on four-point rating scale of Strong Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1). The instrument has the alpha reliability co-efficient of 0.82.

(1V) FGD was also used to elicit information from community development officials, executives of community development agencies and other stakeholders, the discussion focused on 10 items. This was done to elicit information on sensitive issues affecting community developers.

(V) Key Informant Interview was also employed to elicit vital information from the executives of CBOs and other community developers. Eight items were used for KII.

3.4.1 Focus Group Discussions (FGDs)

Focus Group Discussions (FGDs) were necessary for this study in order to have access to other in-depth information not captured by the questionnaires. The locations for the FGDs were based on the six selected LGAs used for the research. The lottery method of the simple random sampling technique was used to select two LGs each from the senatorial districts. Altogether, six FGDs sessions were organised for the study.

A total of 48 respondents participated in the six FGD sessions. This comprised 31 males and 17 females. Eighteen participants in the FGDs were between ages 20 and 40 years, while 30 participants were between the ages of 41 and 60 years. They were members of CBOs and community development associations, engaged in various partnership programmes with other community developers and other agencies in developing their communities with development projects. The FGDs took place in LG conference halls, town halls and community development offices in selected LGAs with time interval of about two weeks. Each session took about one hour. The FGD guide is Appendix IV.

3.4.2 Key Informant Interviews (KIIs)

Key Informant Interview (KIIs) was necessary for this study because it shed more light into the findings and provided opportunity to have personal contact with the data source. Six KIIs were organised and used for the study. Nine respondents were selected for KIIs, who are beneficiaries of one self-help project at one time or the other in their communities. This was done in order to have direct information about their activities on project partnership because of their involvement in the development of their communities. The KII guide is Appendix V.

3.5 Administration of Research Instrument

The instrument was administered to the respondents by the researcher with the help of six experienced research assistants. This was done to create rapport between the respondents and the researcher. Efforts were made to explain (where necessary) some aspects of the questionnaire to the respondents to avoid ambiguity. From the total number of 1,242 questionnaires distributed to the respondents, 1,235 were retrieved and 1,217 questionnaires were found valid for analysis. The remaining (18) questionnaires were not returned and some were wrongly filled. The interview guides were personally administered by the researcher and

his trained assistants. Efforts were also made to explain parts of the interview guides to respondents to get objective responses to the interview.

3.6   Validity of the Instrument

The copies of the instrument were given to experts in measurement and evaluation in the Department of Adult Education, Department of Sociology, Department of Teachers Education and Department of Guidance and Counselling to establish the face and content validity of the instrument. Therefore, the final copy of the corrected instrument was submitted to the supervisor for final approval.

3.7   Reliability of the Instrument

Reliability has to do with the extent and level of consistency, dependency, accuracy and stability of the instrument in measuring what it has been designed to measure. The instruments were pilot tested using t-retest method with two week's interval. The reliability coefficients of 0.78 and 0.82 were obtained for the first and second instruments respectively. The implication of this is that the instruments have a high level of reliability.

3.8   Method of Data Analysis

The data collected were collated and analysed with the use of descriptive statistical tools, such as, frequency counts and simple percentage for the demographic characteristics of the respondents. Multiple Regression Analysis was used to test the null hypotheses at 0.05 alpha level of significance. The FGDs and KIIs were analysed using content analysis.

CHAPTER FOUR
RESULTS AND DISCUSSION OF FINDINGS

This chapter deals with data analysis and the discussion of major findings. The presentation is based on data gathered from the questionnaires administered to the community people, community development officials, NGOs' members and other stakeholders. The findings premised the research questions are presented with relevant tables, figures and simple descriptive statistics charts.

4.1 Analysis of Demographic Characteristics of the Respondents

This section presents summaries of the characteristics of the respondents by state, sex, marital status, age, religion, occupation and their relation to project partnership for sustainable self-help projects.

Table 4.1: Distribution of Respondents' by State of Origin

n= 1,217

State of Origin	Frequency	Percentage (%)
Oyo	340	27.9
Ogun	405	33.3
Ondo	472	38.8
Total	**1,217**	**100**

Table 4.1 shows that 340 (27.9%) of the respondents came from Oyo State, 405 (33.3%) came from Ogun State, while the remaining 472 (38.8%) came from Ondo State. This implies that the participants sampled for the study with respect to the questionnaire distributed were more in Ondo State, followed by Ogun State, and least in Oyo State. This is explained later in the work.

Table 4.2: Distribution of Respondents' Sex

n= 1,217

Sex	Frequency	Percentage (%)
Male	714	58.7
Female	503	41.3
Total	**1,217**	**100**

Table 4.2 shows the gender composition of respondents, 714 (58.7%) were males while 503 (41.3%) were females. The implication is that there were more male development planners than female in the area. This may be because of domestic responsibilities of women which may not allow them to participate effectively like their fellow male developers.
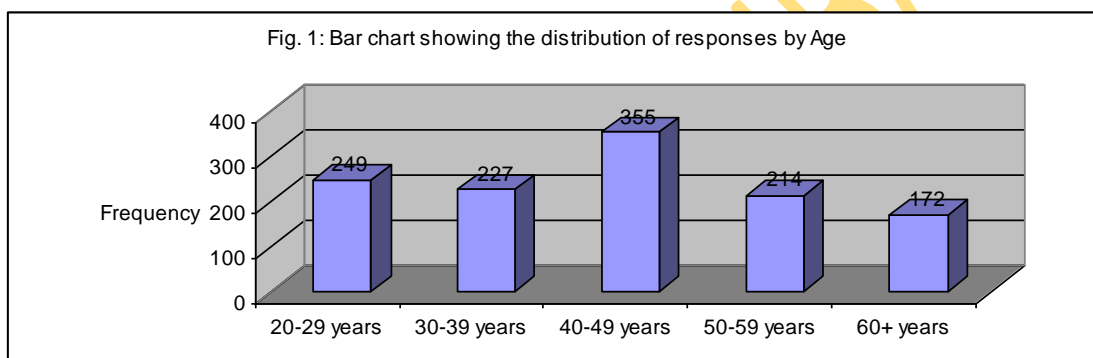
Fig. 4.1: Respondent's Age Distribution

n=1,217

Fig.4.1 shows that 249 (20.5%) respondents fell within 20 to 29 years; 227 (18.7%) were within 30 to 39 years, 355 (29.2%) were within 40 to 49 years, and 214 (17.6%) were within 50 to 59 years, while the remaining 172 or 14.1% were 60 years and above. The implication is that the majority of the respondents were adults who had interest in developing their communities. This finding confirms that adults have more knowledge about community development than youths. This may be because of the tight schedule of the youths who have more to attend to than being involved in self-help projects in their areas.

Fig. 2: Distribution of the respondents by Marital Status
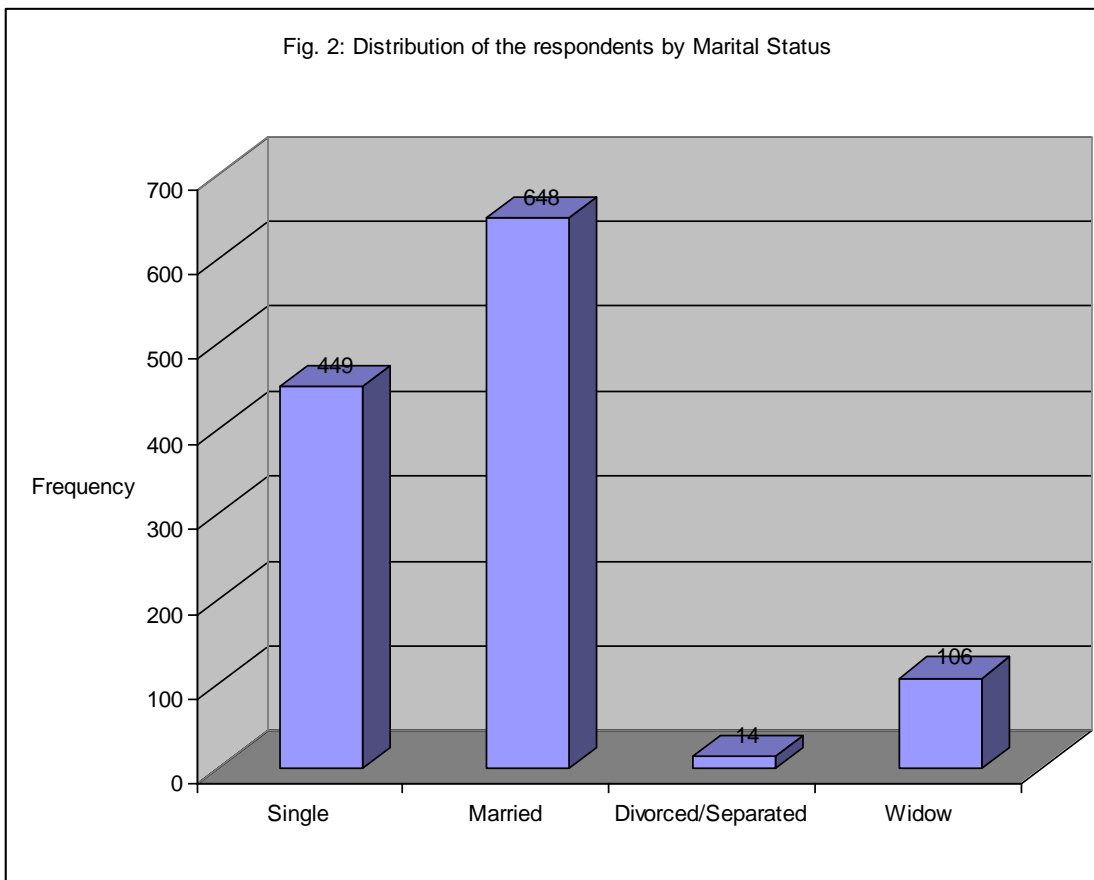
Fig. 4.2: Respondent's Marital Status Distribution
n=1,217

According to Fig. 4.2 above, most respondents were married. From the findings, 648 (953.2%) were married, 449(36.9%) were single, 106(8.7%) were widow/widowers, while the remaining 14 (1.2%) were divorced or separated from their spouses. The implication of this is that, despite domestic responsibilities and social commitment of the respondents who were married, they still had to develop their communities by partnering with the government and other community developers. The singles who are youths are not left out when it comes to the development of their communities, since everybody loves to live in an ideal community. This is in line with Anyanwu (1992) and Ezeokoli (2009), who opined that community work, involves getting the citizens to actually engage in activities designed for ensuring better living for the whole community. The idea is rooted in the context of getting people to work themselves out of the limiting circumstances of life, such as impoverished physical and spiritual environment, poor health, bad road network, and low standard of living. The findings also show that every

community components, including widows and the divorced/separated were not left out of developing their communities.

Fig. 3: Pie chart showing the distribution of the respondents by Religion

ATR
6%

Islam
42%

Christianity
52%

☐ Christianity ■ Islam ☐ African Traditional Religion
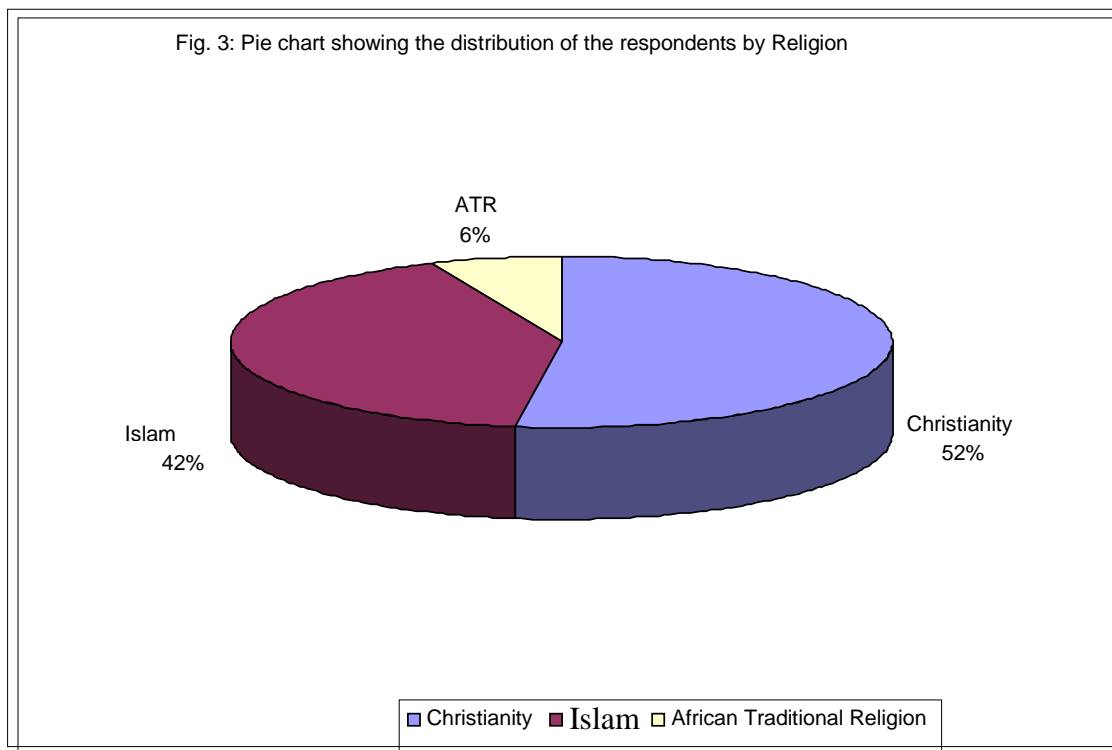
Fig. 4.3: Distribution of Respondents' Religion
n=1,217

Fig.4.3 shows that the majority of the respondents were christians. Some 634 (52.1%) were christians, 506 (41.6%) were muslims, while the remaining 77 (6.3%) claimed African traditional religion. This shows that self-help projects are for all. All the adherents of the religions were involved in community development. This is in line with Akinpelu (1988) and Anyanwu (1999) who assert that mobilisation is going to be effective because it involves all categories of community developers either at churches, mosques and different traditional shrines. The youths and adults were involved to partner with other community developers to sustain the available projects in their communities. The mobilisation of the community people was not limited to the church or mosque alone but continued at home.

Table 4.3: Distribution of Respondent's Occupation

n=1,217

Occupation	Frequency	Percentage (%)
Government Employed	281	23.1
Farming	173	14.2
Private Sector	193	15.9
Business	437	35.9
Self-Employed	133	10.9
Total	**1,217**	**100**

Table 4.3 shows that most respondents were businessmen and businesswomen, as 437 (35.9%) were traders, followed by 281 (23.1%) that were government employed. Some 193 (15.9%) were employed in private sector, 173 (14.2%) were farmer while the remaining 133 (10.9%) were self-employed. This shows that community development cuts across all occupations. In the area studied, government and private sector workers, including traders and the self-employed people were partnering together to develop their communities.

This is in line with Aiyar, (2001) and Onyeozu, (2007) who claimed that community-driven development (CDD) is used to build the bridge between the state and its citizens and is also used to strengthen social cohesion where social groups are divided. This also shows the partnership path between the community people and the government, since the community is an open system that welcomes all parts to develop it. The community people are not isolated from their environment in line with system thinking. The community people, the government and other community developers relate and partner together after effective mobilisation of the community people within the setting to develop their communities in order to have sustainable self-help projects (Anyanwu, 1999). When community is well developed and the available projects sustained, they will be of benefit to all.

Table 4.4: Distribution of Respondent's Educational Attainment

n=1,217

Education Qualification	Frequency	Percentage (%)
Higher Degrees	161	13.2
Degree	122	10.0
HND	148	12.2
NCE/ OND	224	18.4
Secondary School	346	28.4
Non-formal Education	216	17.7
Total	**1,217**	**100.0**

From Table 4.4, it could be seen that most respondents were literate, with at least secondary school certificate. One hundred and sixty one (13.2%) had higher degree; 122 (10%) had degree; and 148 (12.2 %) were HND holders. Those with NCE/ OND were 224 (18.4%), while 346 (28.4 %) had at least secondary school certificate and the remaining 216 (17.7%) underwent one non-informal education centre or the other. The implication of this is that most of the development partners were literate people, who knew that their communities needed to be developed by partnering with the government and other community developers. This is in line with Friedenberg, (2003) and Ogili, (2004), who asserts that community development is the process the community people plan and act together for the satisfaction of their needs. Its primary purpose is to bring about change for better living, through the willing cooperation of the people. It aims at educating and motivating people for self-help; developing responsible local leadership; inculcating a sense of citizenship and a spirit of civic consciousness; introducing and strengthening democracy at grassroots level; initiating self-generative, self-sustaining, and enduring process of growth; enabling people to establish and maintain cooperative relationships; and bringing about gradual and self-chosen changes in the life of a community, The implication of this is that those who were non-literate have little knowledge of ideal communities, and this encourages all to partner and be well involved in community development Friedenberg, (2003) and Ogili, (2004).

4.2 Results and Discussion of Major Findings

RQ: What is the predicting power of mobilisation strategies and project partnership on sustainability of self-help projects?

Tab. 4.5a: Joint effects of Mobilisation Strategies and Project Partnership for Sustainable self-help projects.

Model	Sum of Squares	DF	Mean Square	F	Sig.
Regression	1091.025	5	218.205	46.680	.000
Residual	5660.853	1211	4.675		
Total	6751.878	1216			

R = .402

R^2 = .162

Adj R^2 = .158

Source: Computed from field data @2009

Table 4.5b: Relative contributions of Mobilisation Strategies to Dependent Variable.

Model	Unstandardised Coefficient		Standardised Coefficient	T	Sig.
	B	Std. Error			
(Constant)	7.833	.646		12.120	.000
Popular Theatre	-5.699E-02	.018	-.108	-3.192	.001
Age Grade	4.502E-02	.017	.090	2.707	.007
Community Education	7.918E-02	.014	.157	5.553	.000
Development Information Network	.150	.018	.244	8.228	.000

Source: Computed from field data @ 2009

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Table 4.5c: Relative contributions of Project Partnership to Dependent Variable.

Model	Unstandardised Coefficient		Standardised Coefficient	T	Sig.
	B	Std. Error			
(Constant)	11.601	.496		23.393	.000
Project Initiation	.407	.029	.449	13.804	.000
Planning & Designing	.143	.029	.212	4.998	.000
Project Execution	-5.593E-02	.021	-.093	-2.616	.009
Project Monitoring/Evaluation	.108	.019	.191	5.807	.000
Project Funding	-.290	.032	-.426	-9.018	.000

Source: Computed from field data @ 2009

As it shown in Table 4.5a, the joint effect of mobilisation strategies (popular theatre, age grade, community education and development information network) and project partnership (project initiation, project planning and design, project execution, project monitoring and evaluation and project funding) on sustainable self-help projects was significant ($F_{(5,1211)}$ = 46.680; R = .402, R^2 = .162, Adj. R^2 = 0.158; P < .05). About 16% of the variation was accounted for by the independent variables, while the remaining 84% was not due to chance. The implication of this is that when all the mobilisation strategies were considered together (popular theatre, age grades, community education and development information network), they have positive effect on the sustainability of the projects in the study area.

The linear coefficient (R) between mobilisation strategies and project partnership for sustainable self-help project is 0.402. Typically, a correlation coefficient of 0.5 is taken to indicate a strong positive relationship between the two variables or strong influence of the independent variable on the dependent variable. R value of 0.402 indicates that there is a strong influence of mobilisation strategies on project partnership for sustainable self-help projects. The coefficient is significant at P < 0.05; this means that the influence of mobilisation strategies and project partnership for sustainable self-help projects is certain. Since R is significant at the specified probability, the above stated null hypothesis is rejected and the alternative hypothesis adopted at 1.10303 (Table 4.5a).

The R square value of regression analysis of mobilisation strategies and project partnership for sustainable self-help projects is 0.162. Its coefficient determination derived from it is 16% and the F-ratio is 46.680. The coefficient determination 16% indicates that 16% of

variation in sustainable self-help projects is explained by mobilisation strategies and project partnership. This means that 16% of the observed sustainable self-help projects in the selected communities is explained and contributed by partnership of community developers. There are other variables and factors that explain the remaining 84%. However, the sum of squares due to regression (218.205) is less than the sum of squares due to residual (5660.853). This implies that the linear regress model does not give good account of sustainable self-help projects.

The result from Table 4.5b shows the relative contribution of each of mobilisation strategies to dependent variables: popular theatre (β = -.108, P<.05), age grade (β = -.090, P <.05), community education (β = .157, P < .05) and development information network (β =.244, P <.05). It is shown that all the independent variables (popular theatre, age grade, community education and development information network) are significant.

The result in (Table 4.5c) shows the relative contribution of each of the independent variables on the dependent: Project initiation (β = .449, P <.05), project planning and designing (β = .212, P <.05), project execution (β = -.093, P < .05), project funding (β = -.426, P< .05) project monitoring and evaluation (β = .191, P <.05) respectively. All the independent variables were significant predictors of self-help projects.

Project initiation (β = .449, P <.05) had the strongest effect, follow by project funding (β = -.426, P< .05). Project planning and designing (β = .212, P <.05) had the next effect, while project monitoring and evaluation (β = .191, P <.05) had the next effect and project execution (β = -.093, P < .05), had the least effect on self-help projects. The implication is that project initiation, planning and designing, execution, funding, monitoring and evaluation enhances self-help projects among the community developers. Community people were encouraged and enlightened through project initiation since it creates more awareness and this allows them to see such project as their own because they were involved from the beginning of such a project. Project monitoring and evaluation had the least contribution because when community people were not involved at the initial stage of any project, such project may not see the light of the day. Such project will not be monitored and there will be no thorough evaluation and it will not be sustained.

H$_{01}$: There is no significant relationship between each of mobilisation strategies and sustainability of self-help projects.

Table 4.6: Responses to Mobilisation Strategies on Sustainable Self-help Projects

	Statements	Mobilisation Strategies				Total	X^2 Crit	X^2 Cal	DF	P
		SD	D	A	SA					
1	Community people are empowered through acquisition of skills.	34 (13.1%)	93 (13.7%)	644 (15.0%)	446 (13.6%)	1217 (14.3%)				
2	Mass campaign is another way of educating community people to develop their communities.	17 (6.6%)	72 (10.6%)	636 (14.8%)	492 (15.0%)	1217 (14.3%)				
3	There are community enlightenment programmes through community education.	74 (28.6%)	104 (15.3%)	540 (12.6%)	499 (15.2%)	1217 (14.3%)				
4	Community people are motivated to develop their communities through provision of resources.	28 (10.8%)	97 (14.3%)	577 (13.4%)	515 (15.7%)	1217 (14.3%)	28.9	3628.564	18	.000
5	There is the urgent need for community people to develop their thought and styles in order to develop their communities.	37 (14.3%)	61 (9.0%)	570 (13.3%)	549 (16.7%)	1217 (14.3%)				
6	Values and spirit of civic responsibility are planted in citizen's mind through age grade	32 (12.4%)	105 (15.5%)	671 (15.6%)	409 (12.5%)	1217 (14.3%)				
7	Community people are fully participating in developing their communities through popular theatre	37 (14.3%)	146 (21.5%)	660 (15.4%)	374 (11.4%)	1217 (14.3%)				
Total		259 (100.0%)	678 (100.0%)	4298 (100.0%)	3284 (100.0%)	8519 (100.0%)				

Table 4.6 above shows that there is significant relationship between mobilisation strategies and sustainable self-help projects (X^2 crit = 28.9, X^2 Cal. = 3628.564, df = 18, P < .05). The X^2 cal is greater than the X^2 Cri. Therefore, the null hypothesis is rejected, which means that there is significant relationship between mobilisation strategies and sustainable self-help projects.

Premised on the findings, all the mobilisation strategies were effectively handled to have sustainable self-help projects. A total of 1090 (89.56%) of the respondents agreed that community people are empowered through acquisition of skills. This enables the community people to see the need why they should partner with the government and other community developers to develop their community. This is in line with the claim of World Bank (2006) that

> CDD helps to build demand for effective decentralisation by strengthening local capacities and building accountability mechanisms among local stakeholders and institutions. By linking CDD with local government, CDD operations are less likely to turn into a parallel system of service delivery (pg 55).

Mass campaign is another way of educating community people to develop their communities. This exposes the community people to the felt needs of their community and how they can develop their community. This can be acquired through community education. Also, most respondents agreed that there is an urgent need for community people to develop their thought and styles in order to develop their communities. This will help them to understand the basic needs of their communities and they will see that they are in the best position to partner with other community developers to develop their communities. Value and spirit of civic responsibilities are planted in citizen's mind. This will help them to have the idea that community development is their responsibility and they also see the need to partner with other community developers to do that (Mercy, 2003). Altogether, 1034 (84.96%) respondents agree that community people must fully participate in the development of their communities. This is in line with the view that CDD can support poverty reduction by mobilising communities, strengthening human capability, and improving physical assets at the community level. It can also improve service relevance, responsiveness, and delivery by matching provision with articulated demand. This is in line with Akintayo's (1995) and Ogili, (2004) submission that:

> If development efforts are to be meaningful in terms of the well-being of project communities, the beneficiary population has to be empowered and their talents and energies have to be mobilised to enable them direct and carry out life improvement (pg 112).

CDD promotes a more inclusive voice for the poor, build linkages with local governments, and increases access of the poor to governance processes. It also improves the alignment of services and investments with community priorities and better targets the poor and other vulnerable groups. One of the participants used for FGD in Ondo responded that:

> We used to have enlightening programme on radio, television and printing papers. The change agents used to show film for us to watch in order to sensitise us to develop our communities when we partner with the government and other community developers and we used to enjoy it
>
> **Female FGD Participant in Ondo State/46years old (July 16, 2009)**

Another respondent in Oyo responded that:

> We were gaining a lot from various seminars and campaigns that we used to attend at local and state levels. We were always motivated to develop our communities through provision of our resources. We used to task ourselves a times to make sure that our felt needs were met since we shall all benefit from the projects after their execution

Nearly all the participants agree that they always have access to film shows and seminars through their change–agent officers to enlighten them on ways they can partner with other community developers to develop their communities. And, they also agree that they always listen to radio programmes that educate them on community development projects. One participant from Ondo State, said there was a community development programme "Agbajowo lafi Soya" on Thursdays 7:30pm-8:00pm at Ondo Radio Station. Such programmes on radio and television were enlightened programmes that educate community people on how they can partner to have sustainable community projects in their communities since they are the beneficiaries of such projects. Also, there is another community development programme on Broadcasting Corporation of Oyo State (BCOS) television in Ibadan named "Ifesowapo" on Tuesdays at 5:30pm, where community developers were being empowered to see the need why they need to develop their communities. This is in line with Ekong and Sokoya (1978) cited in Akinyemi(1990), where they gave crucial factors that can aid effective project's partnership. According to them, they expressed that there are needs to ascertain the basic needs of the people. The issue of basic need is very crucial in determining the focus of self-help projects as it directly relates to the level of commitments that the community people will feel. Second, it is necessary to consider the calibre of the leaders in the community. The integrity of project initiators and community leaders is crucial in attracting to the community credible partner and those with commitment to community development activities. Third, it is suggested that the nature of the project should be examined. Effective partnership can be influenced by the nature of the project. A self-help project may be visible and tangible; it may easily be accessible to all or exclusively for certain persons. There is one thing about community people, they tend to support self-help projects that they can readily point, claim and make use of. Hence, the

community people tend to support, participate and partner in self-help projects that benefit them (Elliot (1999) and Adekola and Abanum, (2011).

Influence of each components of Mobilisation Strategies on sustainable self-help projects.

Table 4.7: Responses to Popular Theatre and Sustainable Self-help Projects

	Statements	Population Theatre				Total	X^2 Crit	X^2 Cal	DF	P
		SD	D	A	SA					
1	Popular theatre is an important weapon among the community development partners.	36 (26.7%)	59 10.4(%)	633 (11.3%)	489 (10.6%)	1217 (11.1%)				
2	Leaders cannot do the work of development alone; they need to mobilise others.	21 (15.6%)	(%)	663 (11.8%)	533 (11.5%)	1217 (11.1%)				
3	It involves the combination of power, attitudes and standard of community people and the government.	13 (9.6%)	68 (12.0%)	570 (10.2%)	566 (12.3%)	1217 (11.1%)				
4	Popular theatre makes community people to be mobilised to cooperate and partner with the government to develop their communities.	18 (13.3%)	59 (10.4%)	651 (11.6%)	489 (10.6%)	1217 (11.1%)				
5	There must be awareness of the functioning among the community developers through popular theatre.	6 (4.4%)	46 (8.1%)	674 (12.1%)	491 (10.6%)	1217 (11.1%)				
6	Group goals, group procedures, interpersonal relationship, group leader needs and using member resources are some characteristics of effective popular theatre.	11 (8.1%)	118 (20.9%)	642 (11.5%)	446 (9.7%)	1217 (11.1%)	36.4	243.324	24	.000
7	Popular theatre allow the use of clearly and simple language to communicate to community members.	29 (6.7%)	75 (13.3%)	646 (11.5%)	467 (10.1%)	1217 (11.1%)				
8	Popular theatre allows members to participate in setting team goals and be committed to them.	17 (12.6%)	89 (15.8%)	557 (10.0%)	554 (12.0%)	1217 (11.1%)				
9	The roles and responsibilities of the community developers must be clarified in popular theatre.	24 (3.0%)	51 (9.0%)	559 (10.0%)	583 (12.6%)	1217 (11.1%)				
Total		175 (100.0%)	565 (100.0%)	5595 (100.0%)	4618 (100.0%)	10953 (100.0%)				

Table 4.7 above shows that there is significant relationship between popular theatre and sustainable self-help projects (X^2 crit = 36.4, cal. = 243.324, df = 24, P < .05). The X^2 cal is greater than the X^2 cri. As such, the null hypothesis is rejected.

A total 1122 (92.19%) of the respondents agree that popular theatre is an important tool among the community developers. Most of the participants in the three states also agree that a sustainable self-help project is joint effort by community development partners through popular theatre. This is in line with (Akintayo and Oghenekohwo, 2004) assertion that team building is

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sthe responsibility of community people with their leaders. Leaders alone cannot do the work of development; they need others to follow and work together to build unity among stakeholders in the development process.

In FGD, one of the respondents in Ondo State said:

> You cannot do the work of community development alone, but work together as a team. We do the planning, execution and implementation of the programme together with the change agents and community development officers through popular theatre
> **Male FGD Participant in Ondo state/ 54years old (May 5, 2009)**

Another KII participant in Ogun State responded that:

> Self-help projects are being executed and are successfully based on the solid teamwork among the developers through popular theatre. We see ourselves as one big family and we work as a team. Different groups and community development associations work together and see the need to partner to have sustainable self-help projects. For example, the provision of electricity at "Ajebandele" community at Sagamu Local Government Area in Ogun State was as a result of strong teamwork among the community developers in the area
> **Female KII Participant in Ogun State/ 49years old (May 15, 2009)**

Moreover, 1140 (93.67%) of the respondents agree that through popular theatre, community people were mobilised to cooperate and partner with the government and other community developers to develop their communities. With popular theatre process, goals are stated clearly and understood by the team members. When everything is stated plainly and in a straightforward manner, every member will be carried along and there will be no misrepresentation among the community developers. Some 44 or 92% of the people used for the FGDs agree that popular theatre is one of the ways that community people can be mobilised to partner with other community development partners. Some popular theatres were organised to sensitise the community people in some communities. For example, corps members encouraged community people in Ipokia Local Area in Ogun State to partner with other community developers and their people to develop their community. Also, a community troupe named " Afenifere Social Troupe" dramatised at Ondo Town hall during one of her outings where

community people were educated on how to cooperate and partner to develop their communities. One respondent in FGD in Ondo State said:

> Our leaders are transparent in community development process. Through popular theater, they make things open and make goals of any project that we want to embark upon to be clear to us and every community developers understand the goals. Though, at times, some of them because of their personal interest want to hide but at last when the issue was exposed, they were corrected and things were been normal again.
> **Female FGD Participant in Ondo State/ 56years old (July 16, 2009)**

The findings from the three states show that popular theatre cannot be overlooked in mobilising community developers to partner and develop their communities. It has become one of the ways to mobilize community people as it has been in existence for long and people are used to it. This is line with Adelugba (2009) view, when he opines that the theatre, especially the participatory theatre for development, could be a credible methodology in the sensitisation of community people of developing nations. With its provision for communal participation in play-creation, performance, after-performance discussions and decisions, the model is capable of ensuring considerations for local cultural sensitivities, and engendering communal ownership of the communication medium. Development, according to him, should not be undertaken on behalf of people; rather, it should be their organic concern and endeavour. Therefore, to achieve and sustain community projects, community people must participate fully and effectively involved in the development process. Theatre has been used as a tool in this search for people-oriented development for over three decades.

This was demonstrated in some LGAs where community people were enlightened and taught how they could partner with other community developers to sustain their community projects. Drama and playlets were employed at Ipokia LGA, where community people were empowered to make their environment neat. Also in Ondo West LGA, the same thing was done to encourage the community developers to work together as a team in order to sustain their communities. In Kajola LGA, the community developers were encouraged through drama at the market square of Okeho to develop their communities by partnering with other community developers.

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Table 4.8: Responses to Age Grade and Sustainable Self-help Projects

	Statements	Age grade				Total	X^2 Crit	X^2 Cal	DF	P
		SD	D	A	SA					
1	Different groups that need to be involved in mobilisation strategies include social clubs, age grades, and religious institutions.	36 (9.0%)	86 (8.8%)	636 (10.5%)	459 (9.7%)	1217 10.0(%)				
2	Community people are engaged in activities designed for their better living through integration of different groups.	14 (3.5%)	120 (12.3%)	660 (10.9%)	423 (8.9%)	1217 10.0(%)				
3	Age grade encourages unity and cooperation among the community people.	18 (4.5%)	97 (10.0%)	603 (10.0%)	499 (10.5%)	1217 10.0(%)				
4	Age grade is done to improve the welfare of community people.	104 (25.9%)	136 (14.0%)	525 (8.7%)	452 (9.5%)	1217 10.0(%)				
5	Social networking must be within community people, community development officials, NGOs and other stakeholders.	49 (12.2%)	113 (11.6%)	623 (10.3%)	432 (9.1%)	1217 10.0(%)	40.1	4768.401	27	.000
6	Social networking helps the community people to understand and address the problems that are facing them in their communities.	106 (26.4%)	92 (9.4%)	559 (9.2%)	460 (9.7%)	1217 10.0(%)				
7	It is done to have enough human and materials resources.	5 (1.2%)	63 (6.5%)	631 (10.4%)	518 (10.9%)	1217 10.0(%)				
	Age grade expands the development strength of the communities.	9 (2.2%)	69 (7.1%)	565 (9.3%)	574 (12.1%)	1217 10.0(%)				
9	It results to quick and speedy development of projects in the communities.	43 (10.7%)	55 (5.6%)	633 (10.5%)	486 (10.2%)	1217 10.0(%)				
10	Different groups that are involved in development process have the same aim of protecting the welfare of community people.	17 (4.2%)	143 (14.7%)	615 (10.2%)	442 (9.3%)	1217 10.0(%)				
Total		401 (100.0%)	974 (100.0%)	6050 (100.0%)	4745 (100.0%)	12170 (100.0%)				

Table 4.8 above shows that there is significant relationship between age grade and sustainable self-help projects (X^2 crit = 40.1, cal. = 4768.401, df = 27, P < .05). The X^2 cal is greater than the X^2 cri. Therefore, the null hypothesis is rejected.

Further, 1055 (86.68%) of the respondents agree that age grade activities must be within the community development partners. This allows solid foundation to be laid in areas of community development. It also helps the community development partners to understand and address problems they are intending with in their communities. Age grade also expands the development strength of communities under study as it results to quick and speedy development of projects in the communities (Table 4.8).

This is in line with Anyanwu (1999), who aasserts that sustainable self-help projects cannot take place in isolation, without the social networking among age grade. Different groups that need to be involved in mobilisation strategies include social clubs, age grades and religious institutions in the communities. This will improve the welfare of community people because they have the same aim of protecting the welfare of community development partners. The basic needs of the community people are met and there are ways out of all the pressing challenges, since they are together. It also encourages unity among the community development partners.

Also, 41 (85%) of the people in the FGD agree that integration of different groups and social networking among age grade encourages unity and corporation among the development partners. One of them in Ogun State said:

> We see ourselves as one and we are united to partner and develop our communities together, since we are going to benefit from it all together
> **Male FGD Participant in Ogun State/ 56 years old (June 11, 2009).**

Another participant in Oyo State responded this way:
> l belong to two clubs- social and age groups. I am the youth leader of my social club named Iwajowa Social Club, in Okeho and a member of "Ifedawapo" Community Development Association. I use to carry my people along in whatever project we want to embark upon. If not, there will be problem and the project will either die prematurely or be abandoned and such project will not see the light of the day.
> **Male FGD Participants in Oyo State/38years old (May 28, 2009)**

In Ondo State, one respondent in KII said that:
> Age grade is one of the key factors in project partnership, since it allows free flow of information and community developers see themselves as co-developers. Also, age grades allow and build in us the spirit of teamwork which promotes partnership among the community developers

The is in line with UN's (1981), description of age grade as age class or a form of social organisation based on age, within a series of such categories, through which individuals pass over the course of their lives. This is in contrast to an age set, to which individuals remain permanently attached, as the set itself becomes progressively advanced. The number of age classes, the determining ages and the terminologies vary significantly among traditions. Even

within a single society, a person may belong to several overlapping grades at stages. For example, a different school class and yet for several years on end a child, then an adolescent, finally an adult.

In tribal societies, entry into an age grade, generally gender-separated, is often marked by an initiation rite, which may be the crowning of a long and complex preparation, sometimes in retreat. After a period of some years, during which they often perform certain common activities, alone or under senior guidance, members may be initiated either collectively or individually into a more advanced age grade. This progression is often accompanied by the revelation of secret knowledge. In most cultures, age grade systems, as with age sets, are the preserve of men, and it is the older men who control a society's secret knowledge, collectively or restricted to a council of elders and/or specific positions, such as Shaman entrusted with the preparation of initiates (Cole, 1987 and Clinard 2000).

Table 4.9: Responses to Community Education and Sustainable Self-help Projects

Statements		Community Education				Total	X² Crit	X² Cal	DF	P
		SD	D	A	SA					
1	Community education is a stimulant among the community developers.	5 (.8%)	125 (7.3%)	667 (7.4%)	420 (7.4%)	1217 (7.1%)				
2	It fosters the community people ability to combine self-help and equip them for community development.	25 (3.9%)	122 (7.2%)	707 (7.8%)	363 (6.4%)	1217 (7.1%)				
3	It is one of the ways to educate community developers.	54 (8.5%)	143 (8.4%)	594 (6.6%)	426 (7.5%)	1217 (7.1%)				
4	It entails a lot of methods that can be adopted to have sustainable community development.	41 (6.4%)	92 (5.4%)	692 (7.7%)	392 (6.9%)	1217 (7.1%)				
5	Community education includes campaigns, workshops and training of community developers.	15 (2.4%)	102 (6.0%)	669 (7.4%)	362 (6.9%)	1217 (7.1%)				
6	Community education aimed at meeting the basic needs of the community people.	25 (3.9%)	112 (6.6%)	639 (7.1%)	441 (7.8%)	1217 (7.1%)				
7	It involves directing mobilisation effort at an unorganized audience to pass across messages to community people.	97 (15.3%)	95 (5.6%)	477 (5.3%)	548 (9.7%)	1217 (7.1%)				
8	It involves the use of different methods and the message will be passed across to all people.	79 (12.4%)	135 (7.9%)	599 (6.6%)	404 (7.1%)	1217 (7.1%)		498.276	39	.000
9	Community education involves acting between the mobilisers and the rural people.	30 (4.7%)	93 (5.5%)	720 (8.0%)	374 (6.6%)	1217 (7.1%)	43.7			
10	At the non-formal learning group level, the methods involve using the radio for educating and enlightening community people.	29 (4.6%)	172 (10.1%)	721 (8.0%)	295 (5.2%)	1217 (7.1%)				
11	Community education involves illiterate rural dwellers that assemble in marked buildings or points for listening and learning.	37 (5.8%)	122 (7.2%)	739 (8.2%)	319 (5.6%)	1217 (7.1%)				
12	The participatory group method involves training of local leaders and decision makers who are development partners.	59 (9.3%)	150 (8.8%)	596 (6.6%)	412 (7.3%)	1217 (7.1%)				
13	The trained local leaders are peer educators who have knowledge more than the community people.	54 (8.5%)	138 (8.1%)	639 (7.1%)	386 (6.8%)	1217 (7.1%)				
14	The task of mobilisation is placed in the hands of mobilisers to pass information in direct information-giving method.	86 (13.5%)	102 (6.0%)	581 (6.4%)	448 (7.9%)	1217 (7.1%)				
Total		636 (100.0%)	1703 (100.0%)	9040 (100.0%)	5659 (100.0%)	17038 (100.0%)				

Table 4.9 shows that there is significant relationship between community education and sustainable self-help projects (X^2 crit = 43.7, cal. = 498.276, df = 39, P < .05). The X^2 cal. is greater than the X^2 cri. Thus, the null hypothesis is rejected.

Community education is one of the mobilisation strategies that enhance project partnership on sustainable community development. A total of 1087 (89.31%) of the respondents agree that community education is a stimulant in developing community projects. They foster the community people ability to combine self-help and equip them for community development. Community education has a number of methods that can be adopted to have sustainable self-help projects. These methods include open method, rural forum, non-formal learning method, instructional group and direct information-giving. The aim of these methods is to meet the basic needs of the community people Castle (1972) and Ogili (2004).

Thirty-nine (81%) of respondents in the FGDs agree that the community education have strong relationship with sustainable self-help projects. It is aimed at meeting the basic needs of the community people. And this was achieved through different means and methods. At the non-formal learning group level, the methods involve using the radio for educating and enlightening community developers on how they can partner with other community development agencies to have sustainable self-help projects in their communities. The trained community leaders are peer educators who are more knowledgeable than the community people for educating and enlightening rural community developers on how they can partner with other community development agencies to have sustainable community development in their communities. The trained local leaders are peer educators who are more knowledgeable than the community people (Pacions, 1988) and Ezeokoli, (2009).

One of the respondents used in FGD in Oyo State said:

> Workshops and training of community developers used to encourage us to develop our communities. Indeed, they are stimulants of community development to us as community developers
> **Male FGD Participant in Oyo State/ 64years old (July 30, 2009)**

Another respondent used in KII in Ondo State said:

> Our quarterly zonal meetings are always serving as a way of educating ourselves to partner and develop our community. It's always involving discussion and coordination among the community developers.

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This is in line with Akinpelu, (1999) view that community education is logically tied to the idea of enabling people to exploit their resources, which would have otherwise lay dormant and to use such resources to increase their competence and confidence in their own affairs. Within the framework of this concept, community education is used as a device to help people become more active participants in the development of their local communities and encourage them to organise themselves for planning and action. Governments and non-governmental organisations may help community people at the grassroots level to use their local initiatives and resources to achieve increased production and higher standards of living. Community people themselves are motivated to define, solve, and work out the problems they are facing, relying as much as possible on local resources. Government and voluntary bodies committed to this philosophy may also find it necessary to help community members to learn the techniques for cooperative action and to organise self-help projects. According to him, community education is a venture of great magnitude which involves the evolution of rather new techniques to provide education and training for the whole community in order to improve their life (Onyeozu, 2007).

Table 4.10: **Responses to Development Information Network and Sustainable Self-help Projects**

	Statements	Development Information Network				Total	X² Crit	X² Cal	DF	P
		SD	D	A	SA					
1	Communication, information and networking are major factors in contemporary societies in community development.	45 (30.4%)	90 (13.8%)	651 (13.6%)	431 (10.4%)	1217 (12.5%)				
2	Flow of information within the communities reflect and determine the level of their development.	27 (18.2%)	61 (9.3%)	421 (8.8%)	708 (17.1%)	1217 (12.5%)				
3	Channels of communication media that mobilise community people include radio, television, newspapers and film show.	5 (3.4%)	53 (8.1%)	522	637 (15.4%)	1217 (12.5%)				
4	Free communication environment promotes smooth interaction and sharing of ideas among the community developers.	9 (6.1%)	86 (13.1%)	604 (12.6%)	518 (12.5%)	1217 (12.5%)	32.7	4521.908	21	.000
5	This helps the community people to build trust and plan strategies for the accomplishment of goals.	17 (11.5%)	69 (10.6%)	682 (14.2%)	449 (10.8%)	1217 (12.5%)				
6	Effective communication enables community people to exercise control over their community.	21 (14.2%)	95 (14.5%)	708 (14.8%)	393 (9.5%)	1217 (12.5%)				
7	It helps the community people to improve their personal sense of duty and honour which fosters integrity in decision taking.	12 (8.1%)	90 (13.8%)	642 (13.4%)	473 (11.4%)	1217 (12.5%)				
8	Communication channels must be open to all community members and partners.	12 (8.1%)	110 (16.8%)	565 (11.8%)	530 (12.8%)	1217 (12.5%)				
Total		148 (100.0%)	654 (100.0%)	4795 (100.0%)	4139 (100.0%)	9736 (100.0%)				

Table 4.10 shows that X^2 cal (4521.40) is greater than X^2 crit. (32.7) at 0.05 level of significance. Therefore, the null hypothesis is rejected, which implies that there is significant relationship between development information network and sustainable self-help projects. The table also shows that 1082 (89%) of the respondents agree that effective provision of development information help in sustainable self-help projects. This is in line with Anyanwu (2002) and Ogili (2004), who claimed that developing provision information is essential because it will help smooth interaction and sharing of ideas among the community people. It is through communication that communities members can have understand of one another. Through teamwork, they can build trust, coordinate their actions and plan strategies for the accomplishment of goals.

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Forty-two (87.5%) of the respondents in FGD agree that the provision of development information networks aid good relationship among the community developers. One of the participants in FGD from Oyo State said:

> We received information about community development through radio and television. Issues about community development were used to be discuss also during our monthly meeting
> **Female FGD Participant in OyoState /46 years old (July30, 2009).**

Another participant in FGD also responded from Oyo State that:
> Communication channels are effective in our community. The days of our monthly meeting are often circulated. Whatever that is going on in the community, they use to forward to our change agent to help us take them to the appropriate end. Even, the executives of our association used to have quarterly meeting with the government representatives at the state secretariat
> **Female FGD Participant in Oyo State/54years old (July 30, 2009).**

One participant of KII expresses his mind that:
> Through the effective communication channels in our midst, we always carry ourselves along. This is easy through church and mosques announcements and there are also notice boards, one at the market square, and another one at the town hall. Information at times are shared through printing newsletters and whenever we have community development meetings, information is given to members of the communities and other community development agencies.
> **Male KII Participant in Ogun State/57years old (July 11, 2009)**

One of the participants of KII in Ogun State also contributed by responding that:

> The implication of this is that development information network is essential because it will help smooth interaction and sharing of ideas among the community developers. It is through communication that community members can have understanding of one another. Through it, they can build trust in themselves, coordinate their actions and plan strategies for the accomplishment of their set goals.

This is in line with Anyanwu's (2002) who claims that effective communication enables people to exercise control over their communities. It constitutes a dynamic process that involves

constant change of ideas and information among community people for proffering solutions to problems and spreading understanding. For any problem-solving group to be effective, community members have to obtain information they need to solve their common problems. They have to put such information together in such a way that accurate and creative solutions are achieved. Each member is responsible for communicating what he knows to other members of the group. Through development information network, community people were effectively mobilised on how they can partner with the government and other stakeholders in order to develop their community. All the age grades, social clubs, religious organisations and others are fed with the information necessary for effective project partnership among community developers (Thompson, 1980).

H$_{02}$: There is no significant relationship between each of project partnership index and sustainability of self-help projects.

Table 4.11: Responses to Projects Partnership and Sustainable Self-help Projects

	Statements	Partnership				Total	X^2 Crit	X^2 Cal	DF	P
		SD	D	A	SA					
1	Project initiation is the joint duty of community people and the government.	14 (1.6%)	73 (6.0%)	394 (7.8%)	736 (14.5%)	1217 10.0(%)				
2	Funding is the joint responsibility of community development partners.	43 (5.0%)	151 (12.5%)	674 (13.4%)	349 (6.9%)	1217 10.0(%)				
3	Provision of infrastructural facilities is the joint effort of the partners.	200 (23.3%)	187 (15.5%)	440 (8.7%)	390 (7.7%)	1217 10.0(%)				
4	Mass campaign is a way of educating the community people.	40 (4.7%)	94 (7.8%)	560 (11.1%)	523 (10.3%)	1217 10.0(%)				
5	Technical assistance is the duty of change agents.	70 (8.2%)	154 (12.7%)	664 (13.2%)	329 (6.5%)	1217 10.0(%)				
6	Provision of resources (human and material) is the joint effort of partners.	85 (9.9%)	146 (12.1%)	514 (10.2%)	472 (9.3%)	1217 10.0(%)	40.1	6112.773	27	.000
7	Development of information networking is essential for community development projects.	46 (5.4%)	64 (5.3%)	581 (11.5%)	526 (10.4%)	1217 10.0(%)				
8	There is establishment of appropriate framework for positive mobilisation and educating community people to partner with other developers.	259 (30.2%)	122 (10.1%)	421 (8.4%)	415 (8.2%)	1217 10.0(%)				
9	Community people's behaviour is modified for the adoption of appropriate practices for partnership.	66 (7.7%)	73 (6.0%)	405 (8.0%)	673 (13.3%)	1217 10.0(%)				
10	Community people are empowered to demand satisfaction of their needs	35 (4.1%)	146 (12.1%)	385 (7.6%)	651 (12.9%)	1217 10.0(%)				
Total		858 (100.0%)	1210 (100.0%)	5038 (100.0%)	5064 (100.0%)	12170 (100.0%)				

Table 4.11 shows that there is significant relationship between project partnership and sustainable self-help projects (X^2 crit = 40.1, cal. = 6112.773, df = 27, P < .05). The X^2 cal. is greater than the X^2 crit. Therefore, the null hypothesis is rejected.

The table shows that 1130 (92.85%) of the respondents agreed that project initiation is the joint duty of community people, the government and other community developers. These enable the community people, the beneficiaries to enjoy the projects and sustain projects. Premised in on the findings, 1023 or 84.05% of the respondents agree that funding of the projects is the joint responsibility of community partners, the community people, government and other stakeholders. The change agents and the NGOs who are co-development partners

cannot single handedly fund community projects without the contribution of the community people. The provision of infrastructural facilities as well is the joint effort of the community people, the government and other community developers. Resources were provided together with the community partners, these were ideas, money, and physical materials like land and equipment. This is in line with Osuji (1995) who claims that, there is the need for community people to realise that government alone cannot develop their community for them. They need to partner with the government and other community developers in order to have sustainable of such self-help projects.

Also, 38 (79%) of the respondents that were used for FGDs agreed that there is a strong relationship between project partnership and sustainable self-help projects. One of the respondents in Oyo State responded that:

> Nobody imposed any project on us. We were involved in the project initiation and we do it together. I am one of the planning committee members, and we used to meet monthly with community development officials from local government and state level at secretariat. Before we embark on any project, we will agree and see how we will go about it. All decisions on project execution were taken care of by all community developers
> **Male FGD Participant in Oyo State/ 65years old (March 4, 2009)**

Another participant in Ogun State also said that:

> We work together as development partners with the government and other community developers. Initially whenever we started a project, we used our resources and communal efforts to start it. And whenever we get tired in the area of funds, local government use to aid us and intervene and such projects will be successfully executed
> **Female FGD Participant in Ogun State/52years old (April 15, 2009)**

In Ondo State, most respondents agree that they were initiators of their self-help projects. And, they agree all were involved in the funding of self-help projects embarked upon, with the intervention of the government and outsiders like UNICEF, USAID at times. They agree that community people's behaviour is modified for the adoption of appropriate partnership.

The implication is that project initiation is the joint duty of the community developers. Nobody or any agent imposed projects on the community people. They were all involved in the funding of the projects executed in their communities. This is in agreement with Oakley (1994)

and Otite (2003) who opine that the major thrust of the theory of partnership is an action-laden cooperative phenomenon that encourages outsiders and insiders with their internal and external inputs in community development. The findings also reveal that the provisions of resources, human and materials are the joint effort of community partners. The effective development information network is essential for self-help projects as it gives room for transparency and free flow of information and adequate networking among the community developers.

Community people are enlightened through popular theatre, age grade, community education and development information network, when they partner with other community developers. This is in line with Anyanwu (2002) and Abiona (2009), claim that planning with community people at the grassroot enable beneficiaries to develop a psychological feelings, emotion and sense of belonging to the programme initiated, planned and implemented by them and other community developers. Such projects will be sustained.

The findings emphasise the view that partnership of community developers must be inclusive and not exclusive. This brings about total commitment of all the people concerned and it helps towards the realisation of the goals and objectives of such projects. The finding also shows that community developers tend to mobilise one another and partner together in project initiation, implementation, monitoring, funding and monitoring and evaluation of projects for sustainable self-help projects. They work together as a team and are one in decision-making whenever there is a need to do so. And this can be done through community education where community people are enlightened and empowered on how they can partner with other community developers to develop their communities.

From FGD, most respondents, 45 (94%) of them agree that there are joint effects of mobilisation strategies on project partnership for sustainable self-help projects. All mobilisation strategies bring positive impact when community developers partner together for sustainable self-help projects. One of them in Ogun State opines that:

> Through community education, we were enlightened, empowered and mobilised to develop our communities when we partner with other community developers. This is realised through seminars, workshops and talks from the agents of change and government officials from community development department.
> **Male FGD Participant in Ogun state/ 52years old (May 15, 2009)**

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The responses show that there are joint effects of mobilisation strategies and project partnership for sustainability of self-help projects. This is in line with Anyanwu (1992) and Abiona (2009), who assert that partnership of community developers   help the community members to come together for self-help, and equip them to make use of improved methods and instrument for the improvement of their welfare. Abiona (2009) explains further that:

> Community education is directly committed to the development of a stable, cohesive, self–reliant citizenry, capable of mobilising its own local resources (both human and material) in order to satisfy its own needs, and in order to attain a decent and wholesome life. Integration of different groups has significant effect on project partnership for sustainable self-help projects.

This is possible because when different people come together under the same umbrella of community developers, sustainable self-help projects are certain despite some misunderstandings may occur which majority that have the same mind will overcome.

One of the respondents in KII in Ondo State commented on the joint impact of mobilisation strategies on project partnership for sustainable self-help projects as she said:

> Mobilisation strategies assist to create a sense of urgency in the action to be taken and help in pooling the resources together for community development. Integration of different groups helps to gather specialists and have good ideals when we want to take decision
> **Male KII Participant in Ondo state/ 41years old (May 5, 2009)**

This is in line with Akinpelu's (1985) assertion that mobilisation involves the pooling of resources for an effective operation. This entails the mustering and coordination of all the resources that can ensure the success of the operation, with a view of getting them ready. Mobilisation, therefore, creates a sense of urgency in the action to be taken. It prepares and conditions the minds of people towards the achievement of success. In any community development programme, community people need to be mobilised to be fully involved and set actions that could rapidly change the community people and make them aware of what is expected and happening around them. Akintayo (1995) averts that if development efforts are to be meaningful in terms of the well-being of project communities, the beneficiaries have to be

empowered and their talents and energies have to be mobilised to enable them direct and carry out pertinent life improvement.

According to Akanji (2005), mobilisation and empowerment in community development is enhanced when the following components are present: training, organisation, appropriate technology, credit assistance, disciplined body, political group meetings, communication, integration and capacity building. With all the components put together for partnership among community developers, sustainable self-help projects are certain. When there is adequate development of information network among the community developers, information and ideals will flow freely among themselves. This is in line with Anyanwu's (1992), who claims communication involves the process by which information and understanding are transferred from one person to another within communities. It is the basis for all human interactions and for all group functioning. Developing of information is essential because it helps to smooth interaction and sharing of ideas among community developers. It is through communication that community members have understanding among them. Through it, they can build up trust coordinating their actions and plan strategies for accomplishment of goals.

Anyanwu (1992) and Ezeokoli (2009) add that effective communication enables people to exercise control over their environment. It constitutes a dynamic process that involves constant change of ideas and information among people for proffering solutions to problems and spreading understanding. For any problem-solving group to be effective, members have to obtain information they need to solve common problems. They have to put such information together in a way that accurate and creative solutions are achieved. Each member is responsible for communicating what he/she knows to other members of the group. Through development information network, community people are effectively mobilised on how they can partner with the government and other community developers to develop their community. All the age grades, social clubs, religious organisations and others will be fed with the information necessary for effective partnership among the community developers (Anyanwu 2002).

Information, communication and networking are the major factors in contemporary societies, especially in community development. Fasheh (1991) and Ogili (2004) asserted that the control of the flow of information within a society reflects and determines, to a large extent, the position of that society in the world and its ability to develop. There is an urgent need for community people to develop their thought styles and to reconstruct their realities if they must develop their communities. They need to develop everything that has to accompany real

development. These include the people's mental, social and language development. They have to improve their communication and networking systems, and develop a good capacity for dialogue within and outside their community. Social networking in community development is essential and should form an integral part of development, within the same community and across communities. Social networking on community educational issues becomes necessary in order to engage people in the process of thinking, discussing and acting on issues related to knowledge and learning. The community people, the community development officials at all levels, the NGOs, and other stakeholders, should form effective social networking and partner to develop their communities (Oyebamiji and Adekola 2008).

Age grade has the strongest relative contribution on project partnership for sustainable self-help projects. It also has strong contribution since they give opportunities to various ways of educating and empowering the community developers to partner and develop their communities. When different groups are integrated for project partnership, community people are mobilised and sustainable self-help projects is assured. Although the finding shows that community education and provision of development information were not significant to the study, that did not mean that they were not relevant. Community people cannot be effectively mobilised without having strong community education programmes on ground and without development information network. Without these, the efforts of community developers for sustainable self-help projects will be in vain (Onyeozu.2007).

One of the KII respondents in Ondo State commented on the influence of teamwork that:

> The self-help projects were executed in our midst as we team together with different groups and associations. We share responsibilities according to different age grades and it has helped us a lot to achieve our aims
> **Male KII Participant in Ondo state/ 41years old (May 5, 2009)**

Teamwork is essential, since it gives room for community people to partner with the government and other community developers to develop their communities. This corroborates Anyanwu (2002) who averts that teamwork requires maximum use of the different resources of individuals in the group, such as abilities, knowledge and experience, and that organisational environment must be flexible and free. When groups have flexibility and sensitive to each other's needs and encourage themselves without members feeling, the need to conform to rigid rules, they have achieved teamwork.

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Community education gives room for several ways to educate and empower community people on how they can partner with the government and other community development agencies to develop their communities and to have sustainable self-help projects in their communities. All these methods are to enlighten the community people and other community developers on how to develop their communities. The activities of mobilisation agencies are significant to project partnership for sustainable self-help projects in beneficiary communities. Mobilisation agencies are catalysts and they encourage, and they are available to mobilise community people to partner with the government in order to have sustainable self-help projects. Forty-three or 90% of the people in FGDs agree that change agents cannot be left out if they want sustainable self-help projects. One respondent in FGD in Oyo State said:

> Change agent fosters our ability as community developers to combine self–help, and equips us for the readiness to make use of improved methods and instruments for the improvement of our welfare. They are our model and we see them as our leader. Wherever they direct us, we follow after thorough consideration
>
> **Female FGD Participant in Oyo state/ 57years old (July 30, 2009)**

In the process of mobilising community members to partner with the government and other community developers, community education provides several ways to adopt and those strategies must be effectively adopted in order for self-help projects to be sustainable. Growing out of the racial changes in development concepts and practices, this new international consensus calls for a massive, and multi-faceted rural development strategy aimed at meeting the basic needs of rural people. These include increasing rural employment, increasing the productivity of small scale farmers and other rural workers, full participation of rural people in the development process, and the equitable distribution of the benefits of development (Osuji (1999).

All these strategies are necessary to educate the community developer, who opines that in the mobilisation of community members to partner with the government, change-agents have a lot of strategies to adopt. These strategies must be effectively adopted in order to have sustainable self-help projects in their communities.

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Mobilisation Strategies and Project Partnership often adopted most.

From the findings, out of all mobilisation strategies highlighted in the study, development information network is adopted most, follow by community development, popular theatre and age grade was adopted least. The reason is because of the development of information network nowawadays, which is everywhere. Community people are carry along and been inform through different means like printed pamphlets, radio, television and so on. This is in line with Onyeosu (2007) who opined that when community people relate to each other, they understand one another and they work together to develop their communities. Community education also involved skill acquisition and different way of empowering community people to develop their community through organising workshops, seminals and trainings of all kinds for community developers at grassroot level (Akanji, 2005). Popular theatre also contributed since community people were been educated through playlets, drama and other ways of encouraging community people to partner and develop their communities. Age grade had the least contribution and least adopted among the community people.

Project initiation was adopted most; follow by project planning and designing, funding and execution. Project monitoring and evaluation is the least adopted. When community people were involved in the project initiation, they will be carrying along and the sense of belonging will be there for them. Such project will be sustained since they will see it as their self-help project. Any project that community developers were not initiated will not be monitored and such projects can not be evaluated as well. When community people aware of the project that they will benefit and serve them in their community, they will be initiated and put all their effort to sustain such projects. This is in line with Oyebamiji and Adekola (2008) when they opined that community development is concerned with the achievement of physical targets and building of the individual members of the community to make them the builders of their own community and architect of their own wellbeing which can be possible when community people are well initiated.

Therefore, community development people and other community developers should work together to initiate each other and to develop their communities to avoid top-down approach in all stages of self-help projects. They should mobilise one another and see themselves as co-developers of their community to make it more better for their habitation.

CHAPTER FIVE

SUMMARY, CONCLUSION, POLICY IMPLICATION AND RECOMMENDATIONS

This chapter presents the summary, conclusion, policy implications of the study and suggested areas for further research.

5.1 Summary

The purpose of this study is the examination of the mobilisation strategies and project partnership on sustainable self-help projects in southwestern Nigeria. This was necessary in order to provide information about the mobilisation strategies that can enhance project partnership in order to have sustainable self-help projects in the area of study in particular and in southwestern Nigeria, in general.

The study was grouped into five chapters, with the first focusing on the background, statement of the problem, objectives, significance and scope. The chapter ended with the operational definitions of relevant terms.

The second chapter dealt with the theoretical framework, which provided the necessary basis upon which this study was anchored. This was closely followed by review of related literature on issues and concepts such as community, partnership, mobilisation, mobilisation strategies, and sustainable self-help projects. Also, literature was reviewed on influences of existing mobilisation strategies on project partnership, mobilisation strategies and project partnership for sustainable self-help projects, effects of partnership on sustainable self-help project, how partnership can foster sustainable self-help projects. Other areas reviewed include approaches to mobilisation, mobilisation and citizen participation for sustainable self-help projects, who participates in community development and global partnership for community development.

Chapter three focused on the methodology. The ex-post-facto research design was adopted, a multi-stage sampling procedure was used to draw the 1,217 respondents covered in

the study. Three questionnaires, constructed on modified 4-point Likert scale reliability coefficient of 0.78 and open ended answer supply was used to obtain data for the study. This

was complemented with focus group discussions (FGDs) and key informant interviews (KIIs) to generate more data for the study.

Chapter four presented data analysis and discussion of findings. In summary, the demographic study revealed that there are more respondents in Ondo State followed by Ogun State and least in Oyo State. Also, the study revealed that there were more male respondents to female respondents within the age 20 and 49. The study equally revealed that most of the respondents were married. Also, according to the findings, there are more christian respondents, followed by muslim and African traditional religion respondents. Most respondents were businessmen who were Secondary School Certificate holders and government employed workers.

The study revealed further that mobilisation strategies and project partnership significantly correlated (R=.402) with sustainability of self- help projects (F $_{(5, 1211)}$ = 29.957; p< 0.05) and with mobilisation strategies having the highest contribution. They jointly accounted for 16% of the variance with respect to the dependent measure. Relatively, mobilisation strategies contributed as follows: Development information network (β = .244); community education (β = .157); popular theatre (β = -.108); and age grade (β = .090). While project partnership factors ranked in the following order: project initiation (β =0.407; t=13.804 P<0.05), planning and designing (β=0.143; t=4.998; P<0.05), funding (β=.290; t=-9.018; P<0.05), execution (β=5.593E-02; t=-2.616; P<0.05), monitoring and evaluation (β=0.108; t=5.807; P<0.05). Further, the results revealed that the mobilisation strategies were adopted for use as ranked: Development information network (β=25.13); Community education (β=23.29); Popular theatre (β =33.13); and Age grade (β=29.84). The qualitative findings further showed that participants believed that the usage of appropriate mobilisation strategies and maximum cooperation with development partners were essential ingredients for self- help project's sustainability. Mobilisation strategies have relative effect on sustainable self-help projects. Community people were empowered through acquisition of skills and effective provision of development information network help in sharing of ideas.

Mobilisation strategies, which are popular theatre, age grades, community education, and development information network having joint effect on project partnership with respect to

sustainable self-help projects. Although, some are not significant, like community education and development information, their roles cannot be overlooked in any community development process. Also, there was a relative contribution of project partnership on sustainable self-help projects. Project initiation had the highest contribution, followed by community education. Popular theatre had the next contribution, while age grade has the least contribution.

The findings revealed that community people were involved in project initiation, starting from the planning level to the final stage, when they partner with other community developers to sustain their self-help projects. Community people were empowered through acquisition of skills. Project funding should be well-handled in order to have sustainable self-help projects. All community developers must be involved in funding any available projects in order to sustain them. Project execution with the least contribution was caused by the neglection of community people in project initiation. When community people were not involved in project initiation, such project will not be easily executed and if they strife to take off, they will be abandoned and may not be able to see the light of the day.

5.2   Policy Implications

This study has some far-reaching implications for communities, government, community development agencies, NGOs and policymakers to improve and enhance project partnership and participation in community development programmes. Community people are involved in project initiation, execution, monitoring and evaluation which promote a sense of belonging to the community people who see the community projects as their own and this allows for sustainability. Government as well will examine the need why community people must be considered in the initiation of any community development project. NGOs also must see why they should not impose projects on people without considering their basic needs. Beside, policymakers will see the need to involve community people in any project that they want to execute so that they can be maintained and sustained by the community people.

This outcome study should lead to development of policies that will ensure sustainability of self-help projects. The researcher has been able to show the influence of mobilisation strategies and project partnership for sustainable self-help projects in southwestern Nigeria. It is therefore important that community leaders and other development agencies should be receptive enough to encourage community participation and project partnership in community development. Since the communities and other development agencies are benefiting from one

another in developing their communities, it is crucial, especially to partner together to achieve maximally.

In summary, when community people, government and other development agencies partner to develop their communities, it will encourage sustainable self-help projects.

5.3 Conclusion

In a number of studies conducted in developing countries, most especially in Guinea, Kenya, Indonesia and Cambodia, it is shown that government and communities have realised that since the relationship between partners and sustainable community development is a symbiotic one, there is a need for greater partnership, involvement of all stakeholders to salvage community development programmes. Partnership and participation at this time of depressed economy and economic uncertainty in Nigeria will strengthen the capacities and maximise the investment needed to ensure that self-help projects are sustainable.

From the perspectives of project partners and the government, partnership with the community people will bring about public recognition and strengthen legitimacy which will in turn facilitate capacity building and community development programmes. Communities will also gain access to technical expertise from change agents, NGOs officials and advice on sustainable community development.

There is no doubt that there are adequate experiences in this community-based support for national programmes. While many governments advocate project partnership to gain accesses to the resources of communities, many communities do likewise so that they can gain access to the resources of the government. Only the most prosperous and well-organized communities can by themselves run an entire community. Partnerships with larger entities provide ways to secure not only financial, but also human and other resources of the community.

But the fact remains that community people, the government and other community development agencies consider project partnership and participation as a way to access the resources of each other. Experience and research show that community development reform must be demand-driven and its success depends on the support and involvement of the stakeholders in the process. The partnership format must be available and the partnership should be the joint effort of all stakeholders, and they should be involved starting from the project initiation to the execution level. All mobilisation strategies needed to be examined and taken

into consideration in order to have sustainable self-help projects in southwestern Nigeria. Popular theatre, age grade, community education and development information network are all essential for project partnership for sustainable self-help projects. Also, the teamwork spirit must be strong among the community developers, as it will fastback speed sustainable community development.

5.4 Recommendations

Based on the results obtained from the data analysis, the researcher wishes to made the following recommendations, which will hopefully help in facilitating and enhancing future policy decision, regarding mobilisation strategies and project partnership on sustainable self-help projects in Nigeria.

(i)   The emphasis on community people's participation is recommended given its success in accomplishing development projects in communities. Community developers and other development stakeholders must find ways to work together harmoniously. Through this, the objectives of community development will be attained.

(ii)   Community development is a social responsibility of all, involving the community people, government and other development agencies. It thus, requires the commitment of all project partners in a grand alliance that transcends diverse opinions of the communities.

(iii)   Community leaders and development officers should form advisory committees to assist in the monitoring and evaluation of the community operations and in planning future development programmes. The chief function of such a committee will be to provide a technique for developing grassroots relationship to offer the community leaders opportunity to get the opinions of the community people in a small and informal group which will help in sustainable self-help projects.

(iv)   Investment in community development is a key element of the development process. Its importance is reflected in the growing concern and recognition of community development since the early 1960s. Training should always be made available. This will enhance the skills, knowledge, attitudes and motivation of community people. Enlightment programmes must be taken care of by the government through community education, in order to create more awareness for citizens in the area of partnership with the government to develop their communities.

(v) In community development projects, the organs and strategies indigenous to the groups must be involved. When it comes to the economic, socio-cultural and political emancipation of community people, no better organs can be recommended than village and community political structures, that is, community development and self–help associations, village cooperatives, age grade associations, farmers unions and so on. These associations would have to use their labour or trade unions, social clubs and civil associations, cooperative movements, and such other organs that command their loyalty, such as churches and mosques to partner and their communities.

(vi) The challenges for policymakers are to decide what types of controls and measures are necessary in what situations. Suggestions as to how to go about this offer and something must be done to achieve a better state of development. Mobilisation strategies should be approached rightly to encourage and educate community developers to partner for sustainable self-help projects.

5.5 Limitations of the Study

There is no study conducted without some inherent problems and challenges. In this connection, the following limitations are noted.

First, there are problems such as poor record keeping on the part of the community leaders and community members, hoarding of relevant data and information and those that logistic-related. These constituted problems of actualisation the study's objectives.

Second, poor record keeping is another challenge to the researcher and the idea of hiding information to protect their communities is a big problem. Another major problem was the failure of some respondents not only to fill the questionnaire for a long time and some also failed to return them.

Lastly, though the study area was comprehensive enough (Oyo, Ogun and Ondo States), it would have been enlarged if not for financial constraints.

5.6   Contribution to Knowledge

The main contribution of this study to the advancement of knowledge is the highlighting of various mobilisation strategies and project partnership on sustainable self-help projects in southwestern Nigeria. These mobilisation strategies include popular theatre, age grade,

community education, and development information network. Though the study is limited to Oyo, Ogun and Ondo States in the southwestern part of Nigeria, the result can be used to guide the development of project partnership for sustainable self-help projects in Nigeria as a whole. Policymakers, urban and regional planners, non-governmental organisations, Community development Associations and many more will benefit from the study's framework.

Generally, the study serves as a reference point for data collection for researchers in adult education and community development. The findings can also serve as a data bank for international organisations like UNICEF, UNESCO, WHO on matters affecting community development in Nigeria.

5.7 Suggestions for further research

Partnership, participation, involvement, and cooperation have gained acceptability as modalities of mutual recognition and development of community projects. Thus, partnership is maintained through common experience, permanent communication and proximity, which facilitate mutual understanding in the community. Hence, there is need for further studies to be carried out on partnership and sustainable self-help projects relations with wider scope and sampled elements. It is also suggested that studies should be carried out on community leadership style, to determine its effects on self-help projects and sustainability.

Future studies can as well investigate how NGOs can enhance the quality of community development programmes in Nigeria. This will strengthen the influence of partnership and sustainable community development ptojects in Nigeria.

Lastly, the results of this study indicate that project partnership among community developers is essential for sustainable self-help projects. Given that this study covers only Oyo, Ogun and Ondo states, it is imperative to expand the study area to cover not only the south-western part of the country but also other states in the country. This effort will help to maintain and sustain information about project partnership for community development in Nigeria in the interest of organisations like UNESCO, UNICEF, and United Nations Development Programmes (UNDP).

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DEPARTMENT OF ADULT EDUCATION
UNIVERSITY OF IBADAN

MOBILISATION STRATEGIES SCALE (MSS)

Dear Respondents,

The information required in this questionnaire is for academic research purposes. It is for Community developers, Community Development Associations officials and NGOs, and Community Development officers on mobilisation strategies and project partnership on sustainable self-help projects. Please, fill in appropriately to facilitate the research outcome. Thanks for your cooperation.

Olawuni A.O

SECTION A: PERSONAL DATA

Instruction: Please, underline, tick (√) or supply answer where appropriate to each of the question items below:

1. **Sex:** Male ( ) Female ( )
2. **Age:** 20 – 29 years ( )
    30 – 39 '' ( )
    40 – 49 '' ( )
    50 – 59 '' ( )
    60 years & above ( )
3. **Marital Status:** Single ( ) Married ( )
    Divorced/Separated ( ) Widow ( )
4. **Occupation:** Government employed ( ) Farming ( )
    Trading ( ) Self-employed ( )
    Others (Specify) -----------
5. **Religion:** Christian ( ) Muslim ( )
    African Traditional Religion ( )
6. **Highest Educational Qualification:**
    Post-graduate/ Higher degree ( ), First Degree ( ), OND/ HND ( ),
    NCE ( ), WASC ( ), Modern School / Primary certificate ( ).
7. **Town/Village**……………………………………………………..
8. **Local Government Area**………………………………………….
9   **State:** Oyo ( ), Ogun ( ), Ondo ( )

SECTION B

Please, read each of the following statements carefully and tick (√) the alternative that best describes your response on the items, using the following rating scale

SA	-	Strongly Agree	(4 points)
A	-	Agree	(3 points)
D	-	Disagree	(2 points)
SD	-	Strongly Disagree	(1 point)

MOBILISATION STRATEGIES SCALE

(COMMUNITY PEOPLE)

	MOBILISATION STRATEGIES SCALE	SA	A	D	SD
	Popular Theatre				
10	Community people are empowered through acquisition of skills from popular theatre.				
11	Mass campaign is another way of educating community people to develop their communities.				
12	There is community enlightment programme through popular theatre.				
13	Community people are motivated to develop their communities through popular theatre.				
14	There is the urgent need for community people to develop their thoughts and styles in order to develop their communities.				
15	Value and spirit of civic responsibility are planted in citizen's mind.				
16	Community people are fully participating in developing their communities through popular theatre.				
	Age Grade				
17	Different groups that need to be involved in mobilisation strategies include social clubs, age groups, and religious institutions.				
18	Community people are engaged in activities designed for their better living through integration of different groups				
19	Integration of different groups encourages unity and cooperation among the community people				
20	Integration of different groups is done to improve the welfare of community people				
21	Social networking must be within community people, community development officials, NGOs and other stakeholders				
22	Social networking helps the community people to understand and address the problems that are facing them in their communities				
23	It is done to have enough human and materials resources				
24	It expands the development strength of the communities				
25	It results to quick and speedy development of projects in the communities				
26	Different groups that are involved in development process have the same aim of protecting the welfare of community people.				
	Development Information Network				
27	Communication, information and networking are the major factors in contemporary societies in community development				

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28	Flow of information within the communities both reflects and determines the level of their development				
29	Channels of communication that mobilise community people include radio, television, newspapers, film show etc				
30	Free communication environment promotes smooth interaction and sharing of ideas among the community developers				
31	This helps the community people to build up trust on them and plan strategies for the accomplishment of their goals.				
32	Effective communication enable community people to exercise control over their community				
33	It helps the community people to improve their personal sense of duty and honour which fosters their integrity to take their decisions				
34	Communication channels must be open to all community members and community development partners				
35	Team building is the responsibility of community people with their leaders				
36	Leaders cannot do the work of development alone but they need others to follow them				
37	It involves the combination of power, attitudes and standard of community people and the government				
38	Teamwork will make community people to be mobilised to cooperate and partner with other stakeholders to develop their communities				
39	There must be awareness of the functioning among the community people and their leaders				
40	Group goals, group procedures, interpersonal relationship, group leader needs and using member resources are some characteristics of effective teamwork				
41	In any teamwork process, goals are stated clearly and understood by the team members				
42	Team members are to participate in setting team goals and be committed to them				
43	The roles and responsibilities of the team members must be clarified effectively				
	Community Education				
44	Change agents are stimulants in developing community projects.				
45	Community education fosters the community people's ability to combine self-help and equip them for community development.				
46	Change agents are technical experts and agents of change.				
47	Community education has a lot of methods to adopt to have sustainable community development projects.				
48	They include open method, rural forum, non-formal learning method, instructional group method and direct information giving method.				

49	Community education aim at meeting the basic needs of community people.				
50	Open method involves directing mobilisation effort at an unorganized audience to pass across messages to community people.				
51	Open method involves mainly the use of the media and the message will be passed across once to all the people at a time.				
52	Rural forum involves consultation, discussion and coordination between the mobilisers and the rural people.				
53	At the non-formal learning group level, the method involves using radio for educating and enlightening rural communities.				
54	The non-formal learning method is mainly for illiterate rural dwellers whose assemble in marked buildings or points for listening and learning.				
55	The participatory group method involves training of local leaders and decision makers who are development partners.				
56	The trained local leaders are peer educators who have knowledge more than community people.				
57	The task of mobilisation is placed in the hands of ministries and departments of information in direct information- giving method.				

APPENDIX 11

PROJECT'S PARTNERSHIP SCALE

(COMMUNITY DEVELOPMENT OFFICIERS & NGOs)

S/N	PROJECT'S PARTNERSHIP SCALE	SA	A	D	SD
10.	Project initiation is the joint duty of community people, the government and other community developers				
11.	Funding is the joint responsibility of community development partners				
12.	Provision of infrastructural facilities is the joint effort of community partners				
13.	Mass campaign is the way of educating the community people				
14.	Technical assistance is the duty of change agents				
15.	Provision of resources (Human and Material) is the joint effort of community partners				
16.	Development of information networking is essential for self-help projects				
17.	There is establishment of appropriate framework for the positive mobilisation and educating community people to partner with the government and other partners				
18.	Community people behaviour is modified for the adoption of appropriate practices for project partnership.				
19.	Community people are empowered to demand satisfaction of their felt-needs.				

SELF-HELP PROJECT'S SUSTAINABILITY SCALE

(COMMUNITY DEVELOPMENT OFFICIERS/ STAKEHOLDERS)

Instruction: Tick (√) the appropriate option to answer the following questions:

10. You were motivated to participate in community development projects through:
a. persuasion by my community leaders Yes(   ) No (   )
b. enlightenment campaigns   Yes(   ) No(   )
c. mass media Yes (   )   No (   )
d. community education Yes (   ) No (   )

11. Government mobilises community people in the planning and execution of the projects in my community in the following ways:
a. invitation to community meetings Yes (   ) No (   )
b. asking their immediate needs Yes(   ) No (   )
c. involvement in decision making Yes (   ) No (   )
d. personal involvement in the execution of the projects Yes (   ) No (   )

12. Suggest 4 ways that you think project's partnership in self-help projects can be improved between community people and the government
a.--
b.--
c.--
d.--

13. List other mobilisation strategies that can be adopted to improve project's partnership for sustainable self-help projects
a.--
b.--
c.--
d. --

14. Project initiation, planning, funding ,execution and monitoring and evaluation are essential for self-help project's execution. Yes (   ) No (   )

FOCUS GROUP DISCUSSIONS FOR GOVERNMENT OFFICERS, CD AGENCIES, NGOS AND OTHER STAKEHOLDERS

The items for FGD were as follows:

1. Factors of project partnership and mobilisation strategies in self-help projects.

2. Ways of initiation of projects in community development.

3. Ways of mobilising the community people to develop their communities.

4. Practical examples of projects on ground that have been executed with project partnership with other community developers.

5. The strategies used for implementation of any self-help projects in the community.

6. Funding of self-help projects in your community.

7. The constraints of self-help projects in your community.

8. Infrastructural facilities meeting the challenges of rural development.

9. Ways of monitoring projects in community development.

10. Suggestions on how project partnership can be more improved in community development.

KEY INFORMANT INTERVIEW (KII) FOR COMMUNITY ORGANISATION LEADERS

1.   How are local resources in the community available for self-help projects?

2. How many Community Based-Organizations (CBOs) or Community Development Associations (CDAs) do you belong to in your community?

3.   Is there any self-help projects executed in your community with the assistance from other development partners during your tenure of office? Identify them.

4. Mention some strategies that you use to adopt to mobilise other community developers to be involved in self-help projects?

5. What do you do in cooperation with other community developers in the initiation and implementation of projects?

6   What are the contributions of other community developers in the area of funds in execution of these projects in your communities?

7.   How do you use to arrive at conclusion in decision-making whenever you want to decide on an issue in self-help projects?