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EVALUATING COMMUNITY DEVELOPMENT ETHICS AND VALUES AS A RESPONSE TO THE DIFFICULTIES FACED IN DEVELOPING A NEW NIGERIA

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ABSTRACT

In discussions of development, community development is an important phenomenon. It entails raising people's standard of living through teamwork and in consideration of development objectives. Researchers and some prevailing conditions have noticed that the application of community development's basic ideals and principles has not been able to impact or accomplish development goals in developing nations. Utilizing secondary data, a range of relevant literature was examined in order to pinpoint the obstacles that community development ideals and principles face as they work to create a new Nigeria and to determine the causes of those obstacles. In order to accomplish this goal, this study traces the history of community development and examines the underlying values and principles of community development as well as, the growth of community development, and its impact on modern approaches to community development practice are traced in this study, which also analyzes and explores the underlying ideals and principles of community development. The political, security, corruption, ineffective monitoring and execution, and assessment of development initiatives are among the difficulties that have been cited. The article came to the conclusion that the variables impacting the influence of values and principles of community development will be overcome when traditional and cultural values of communities are recognized in the development planning and appropriate capacity building programs are localized.

KEYWORDS: Community, Community development, Core values of community development. Development, Ethics

INTRODUCTION

The process of bringing together citizens, government officials, and other interested parties to enhance the socioeconomic and cultural circumstances of the community's residents is known as community development. Although people in a community are often thought of, as having shared interests, humans are dynamic and have reasonable thought processes. As a result, individuals have diverse perspectives and ways of thinking about things. In this sense, two individuals may not see

the same situation or respond to it in the same manner. This scenario highlights the necessity for a set of guiding principles and values that the community's members adhere to in order to coexist peacefully and grow (Vincent, 2019).

The sociological term "community" refers to a setting designed to accommodate a variety of individuals working together out of shared concerns. All community members will safeguard, serve, and contribute to the common interest in order to create a supportive and thriving environment. Improving the community's social setting is necessary to prevent it from stagnating in the face of its potential for advancement. Enhancements of this kind will provide people more options and foster an atmosphere in which they can realize their greatest potential and lead fulfilling lives (Wates, 2014). In the same way, the community tends to do desirable actions as it works to enhance its socioeconomic and cultural status. Community development can be accomplished gradually with the assistance of various stakeholders

This paper's objective is to discuss the historical perspective of values and practices of community development. It also aims to analyze the attendant values and principles of community development as a measure of building a great nation as well as its challenges in real life situations. Development of the communities that have remained underdeveloped for a long time cannot be established without a good understanding of the core values and principles of community development. Such understanding becomes imperative for a critical response to the challenges of building community development.

2. Literature Review and Conceptual Framework

As a term used in social research, "community" lacks a standard definition. Still, it can be characterized as a collection of individuals who have a common identity (Cavaye, 2001). According to this definition, a community is a group of individuals who share a shared identity. The persona is multifaceted. It could be a collection of people who share an interest and live in the same area or in different parts of the world. Thus, a community may be delineated by boundaries, either legal or geographical. People who share the same interest but may not reside in the same location might engage inside a community. Regardless of where they live, it could be a group of individuals with shared social, political, or economic interests (Vincent,2019).

According to traditional perspectives, a community consists of three elements: people, relationships, and interaction. These preliminary findings suggest that the fundamental element of a community is a group of individuals who relate to one another for a common goal and engage in face-to-face or informal interactions. The perspective of traditionalists may not entirely diverge from modern perspectives, which emphasize the "interest" that unites people as community members.

According to Frazer (2005), community is a virtue that fosters interpersonal trust, mutuality, solidarity, and commitment. Also, he saw it as a descriptive group or collection of factors. The factors

he highlighted were defined in several ways that appear to support the theories put forth by Fraser (2005) and (Vincent, 2019). These variables, in their opinion, are;

1. Place: This described a community based on a territory or geographic location. It occurs when people are confined to the place in which they live. (For example, the Hausa community in Atikankan area of Ado Ekiti)
2. Interest: As previously indicated, the community is viewed here as a place where individuals come together due to a common interest or circumstance, such as the Better Women organization, the widow's society, or other interest groups.
3. Community: This refers to a feeling of ties to specific hobbies or pursuits. It may be religious or not, such as in the case of the Muslim, Christian, or homosexual communities, among others.

From the foregoing, it may be concluded that people, social relationships, and service were the sources of the status of the community. These were all based on human values, which are primarily motivated by kindness and neighborliness, other than what the social leaders forced upon them, which invariably determines the path of their local community organization.

2.1 The Community's Situation

The term "community," as used here, is sociological in nature since it refers to a person and his surroundings. A human, or man, is the main player in a community (as in psychology). Communities can be formed or created from a variety of approaches. There is a school of thought that holds that people forming relationships and uniting to work toward a shared purpose naturally occur. As another in terms of social demands and the urge to collaborate and utilize shared beliefs, it is a human invention. These points of view have man, interest, relationship, and environment in common. People are thus the primary and initial actors in a community (Frazer, 2005).

The community has existed since the beginning of time. People relate in different ways and for different reasons. Although the interests may vary from community to community, all relationships and interests are intended to enhance the well-being of community members (Vincent, 2019). It should be mentioned that the government is the tool used to control the greater society in which the community is situated. Consequently, the government alone is in charge of establishing a conducive atmosphere for the populace by supplying social infrastructure and exercising authority over a range of community-related activities through the use of laws and other official tools. Many local resources are overused due to political issues, lack of money, and an excessive number of commitments made by the government (Frazer 2005). As a result, certain vulnerabilities in the development of the community's primary assets were produced. The majority of the time, this leads to ineffective social engagement, poverty, inequality, deteriorating infrastructure, and a lack of community support for individual effort.

Under these conditions, the democratic government must have created a number of laws that specify public goods and had them enforced by federal agencies and the courts, while the fundamental legislative tenets have kept policy and administration apart (Wates, 2014). This practice, known as the "top-bottom approach," has been seen by previous authors as a government failure. The role of government at all levels needs to shift if the goal is to raise the standard of living in rural communities through a variety of approaches. In order to make communities more viable and resourceful, stakeholders should be accommodated both within and outside. They should "work together" rather than "work for" the people. This can only be accomplished through the development's strategic process.

In line with the above, community development is a process of intervention through collaborative effort between the government, community and other stakeholders, for the purpose of transforming the fortune of the community for the betterment of all.

2.2. Community versus Development:

The activities of community and development are enhanced and improved by an interwoven of activities of both of them emphasized about a man and his environment, and how a man will make purposeful use of his environment and himself. These activities are at this moment summarized as shown in Table 1 below;

Table 1: fundamental emphasis on community and development

	Community	Development
1.	Relationship	Social relationship (networking)
2.	Geographical location	Emphasized about people
3.	Improved environment for productivity	Emphasized about capacity building
4.	Human value	Value added to all activities
5.	Repeated services/activities	Discovery of new opportunities

Source: Culled from Cavaye, (2001)

As the above table makes clear, community is essential to human social interaction, camaraderie, and community organization that will guarantee unity of purpose among the people; it fosters an atmosphere of free expression and community members' participation toward cooperative resolution of emerging challenges and neighborhood issues; however, the community may remain stagnant despite its noble existence if there are insufficient emphasis on better ways to add value to the community's efforts and interaction.

2.3. Community development in perspective

A deeper examination of the many viewpoints on community development will reveal that the idea has been defined and articulated differently by various authors and ideologies. In an effort to improve people's lives in a methodical way, professionals in various areas use the common notion of community development, whether on purpose or accidentally. All human endeavors, whether done so legally or illegally, informally or formally, constitute a community. It is acceptable to draw the conclusion that development is a body of knowledge that resulted from the goal of improving community organizations' operations based on the aforementioned definitions.

With the improvements, it will become more sustainable, profitable, and enable the community to fully realize its potential in a level playing field that is both competitive and fair. It is important to realize that a community is a creation of nature, thus before making a decision, it heavily depends on its surroundings and the opportunities present.

All residents can take part in the process of improving and changing their town through community development. Greater success in economic development is a direct result of community development success. In order to maintain this, a set of moral principles, values, and standards has been established that ought to constantly direct the community development process (Vincent, 2019). A well-coordinated environment guaranteed by such standards will stimulate social capital indices toward more economical use of resources, enhanced welfare, successful networking, inclusive decision making, opportunity for choice, wealth creation, equity, flexibility, and improved quality of life.

2.4. Foundational Ideas and Ideals of Community Development

2.4.1 Core Values

The phrases "community development," "community capacity building," and "community involvement" are synonymous with the processes that assist community members in gaining confidence and skills. With these abilities and self-assurance, they will be able to make a difference on the matters that directly impact their life. In a similar vein, phrases like "community involvement," "community participation," and "community engagement" typically denote "participating in" a development initiative. The goal of this kind of "being part of" is to persuade communities to participate in the activities of an outside agency or group. Rather than the needs of the community, this kind of work is more likely to begin with the goals or needs of the agency (Chabal, 2002).

Core values and principles of community development are designed to establish an acceptable process and standard within which modern community development process and framework should operate. This process and standard will serve as a direction to community development planners and other stakeholders, and will be a pointer to steps and basis for assessing community development outcome. The core values of development are three according to Todaro and Smith (2006). They described these three core values explained below as the standard sought by individual and society;

- i. Self-esteem – To accord a person personal dignity is to value his existence as a human being that has potentials just like any other individual, no matter how "weak" the person may be. As

a result, every person should be seen as an asset, a partner, and a contributor to the process of community development. This emphasizes that people should be recognized as being worthy of esteem or respect. They should be carried along in the activities that affect their well-being and welfare and contribute to the decision-making process, and not onlookers, whose life is passive and forced to comply.

- ii. Freedom to Servitude - This value implies that people should be able to assess or acquire the basic needs of life, such as food, shelter, health, and security. Availability of these basic needs is community development in action. People will, with the availability of these; be able to sustain the community development process or program. Democratic principles should be used in dealing with people and not autocratic principles. The principle will give the room for a fair hearing and adopt the kind of environment they so wish through debate and consensus.
- iii. Sustainability: According to this principle, people should be able to determine or obtain the necessities of existence, such as food, housing, security, and health. When these necessities are met, community development is taking place. When these become available, people will be able to maintain the program or process of community development.

2.4.2 Principles

As was previously stressed, community development as a process of positively transforming people's well-being has an unwavering standard. These ideas make up a portion of the framework and rules that community development will use to concentrate its activity program and take a comprehensive approach. It is crucial to make clear that different professional groups and individuals apply community development principles. For instance, one of the main focuses of the United Nations, a global organization of states, is development, especially as it relates to the world's developing and underdeveloped countries. The UN has launched a number of initiatives aimed at improving the welfare of both the developed and developing nations.

Certain guidelines are created to ensure the success of these projects and serve as a guide for all member countries to follow in their respective capacities and duties. According to this criterion, recipient countries will need to meet requirements in order to be eligible for partnership or financing from industrialized nations. According to the United Nations (1981), these guidelines provide as the foundation for communication between community development project beneficiaries and donors. As an illustration, consider the UK-based nonprofit Community Development Exchange (CDX). Six community development principles were presented in one of its information reports from 1985, "Community Development: Principles and Practice," as follows:

- Approaching development needs holistically
- Community development need to be a methodical approach
- that empowers people,
- takes environmental concerns into account,

- is sustainable, and
- collaborates with various stakeholders.

Cavaye (2001), proposed ideas and notions regarding community development theory and practice. Four typologies of community development were proposed by Banks (2012): as a program, as a movement, as a process, and as a method. The concept of community development can be given a meaningful meaning by using any one of these four typologies, albeit in various ways. Thus, the guiding concepts of any community development theory must be unambiguous, significant, and comprehensive in order to meet acceptable standards.

Considering this, the subsequent principles are derived from many perspectives for the perfect program or activities related to community development:

- i. People-oriented – the first concept proposed here is that community development plans ought to be focused on people. The people must be the ones to start the program; they cannot be forced to participate. It ought to incorporate social, cultural, and economic growth, among other facets or components (Wates, 2014). Humans guard the things they labor to create.
- ii. Framework: An activity framework is essential for every major project, such as a community development program. A framework like this should be flexible enough to adapt to changing conditions and transparent enough to cover all parties involved, the work calendar, specific tasks, stakeholder roles, and the financing source. Wandersman (1981).
- iii. Community mobilization is a critical component of involvement, healthy development, and community engagement, according to Watson-Thompson, Fawcett, and Schultz (2008). The core of both sustainable development and the development process that aimed to increase decision-making is this description. Development is a collaborative process involving many different parties. As a result, the stakeholders would pool their resources to promote and sustain growth as well as achieve it. These indicate long-term development and will multiply progressively in stages (Pinter, 2005).
- iv. The framework is essential for every significant project, such as community development. iv. Participation is another essential component of community development that emphasizes people's involvement in all stages of the process, including planning, decision-making, managing, monitoring, and execution. Through networking, all stakeholders were also involved in the participation. Participation will promote sense of belonging and ability building as well. Furthermore, as opposed to having people "work for" the people as in a top-down strategy, it will force people to "work together" (Asnarulkhadi & Aref, 2009).
- v. Empowerment: Community development ought to serve as a tool for the empowerment of all the different segments of the community, including women, young people, widows, farmers, and all other categories of individuals that comprise the community. Participation in and education about the community can lead to empowerment. People who lack power are likely to be poor, neglected, lack access to meaningful social amenities, be in poor physical or

mental health, and experience psychological depression. Thus, according to theories put out by the United Nations (1981), and Berger and Neuhaus (1977), to empower individuals is to arrange them in the opposite order of the aforementioned.

- vi. Partnership: In community development, partnerships are a new trend that take into account the needs of all stakeholders. It implies reciprocal resource sharing in order to mobilize resources in support of a shared objective. According to Christakis and Foley, (2009), these stakeholders include the government and its agencies, the community, non-governmental organizations (NGOs), and other development partners.
- vii. Motivation: Motivation is a psychological trait that stimulates an organism to take action toward a goal, activates controls, and maintains a certain behavior that is goal-oriented. One could refer to it as a driving force—a psychological need that propels or supports behavior in the direction of a desired outcome. In the process of community development, motivation is highlighted in certain actions that will compel or inspire individuals to strive toward attaining development goals. Among these are acknowledgment and celebration of successes, appreciation of efforts, consultation, sense of belonging and ownership and the likes (Wates, 2014).

2.5 Methodology

The purpose of the paper is to examine the applications of the values and principles of community development from a historical perspective. It also includes an ex-post factor evaluation of the challenges faced by community development in the government's quest to create a new Nigeria.

2.6 Challenges of community development in building a new Nigeria

Community development is essential to the nation's progress, equitable resource distribution, poverty reduction, and general well-being of the citizenry. As a global institution, the United Nations has tried several times to construct a framework that developing nations can use as a reference to raise the welfare of their people.

Agenda 21 and the Millennium Development Goals (MDG) are the most recent examples of this (Barutia et al., 2007).

For instance, each nation is supposed to adhere to and complete these two development initiatives within the allotted time span. However, there are signs that some developing nations may not have met their goals because of both domestic and international problems (Foley, 2010; Fukuda Parr, 2010; WHO, 2008). In developing and impoverished countries, these problems provide obstacles to the accomplishment of the development agenda. The authors have provided the following summary of these challenges:

- a) Political: The nation's development problems have been exacerbated by some political decisions made in the international community. A range of stakeholders, including donors and beneficiaries, were involved in the development process. Certain industrialized countries use their positions in the development process as leverage to threaten or impose policies on

developing countries in order to fulfill their obligations. For instance, disregarding cultural differences, the British government tried to coerce Nigeria into allowing same-sex marriage as a requirement for assistance when the topic arose (Akogun, & Ohia, 2011; Thomas-Greenfield, 2015). The Nigerian government chose to stick to its principles rather than participate in a way that its citizens find objectionable (Mark, 2013).

- b) Security: Development activities cannot be carried out in the absence of security. Globally, there are security concerns. Internal and international development initiatives have suffered a significant setback in several emerging nations due to instability. Examples are the ambushes that resulted in the deaths of polio workers in Pakistan and Nigeria in November 2012 and January 2013, respectively (David, 2013; Khalil, 2014). Due to these regrettable incidents, the polio personnel withdrew from that region of those nations. In the same Nigeria, the local self-described Islamic revolutionary group known as Boko Haram—which means that Western education is forbidden—bombed the United Nations building. Developmentally, the impact of such is evident.
- c) Ineffective monitoring and implementation - Some developing countries have numerous local failures in the execution of their development projects. While monitoring analyzes changes in program outcomes over time, assessment aims to pinpoint the precise reasons behind these changes. Together, monitoring and evaluation ensure that development programs are headed in the proper direction to meet their stated goals. The programs are poorly implemented, which makes monitoring challenging (OECD 2010). For instance, the UN noted that inadequate monitoring and assessment has caused the majority of development programs in developing nations to fall short of their intended targets (UNDP, 2008).
- d) Corruption: This is the most dreadful foe of any advancement in growth. While it is a well-known truth that corruption exists everywhere in the world, the extent of corruption varies throughout nations. For many years, the levels of corruption in many developing nations have caused such nations to regress. For instance, Nigeria is among the nations with the greatest natural and human resource wealth in the world. Regretfully, the prevalence of unethical behavior has seriously hampered progress (Dike, 2005; Ogbeidi, 2012). This is not just a Nigerian tendency, significant prevalence of corrupt practices has caused socioeconomic backwardness in other African countries.

3. DISCUSSION

After reviewing the fundamental principles and values on the one hand, and historical and contemporary development practices on the other, the authors contended that early development practices were a privilege rather than a right because all development activities, from the planning stage to execution, were at the liberty of the government, which sets the development agenda rather than the community's priorities. This resulted in a situation of "giver and taker," with the community contributing only in the capacity of a "taker," and other purported stakeholders, such as NGOs, were also passive in their activities because their roles were charitable. This approach to community development is top-bottom; from the government at the "top," down to the people. The government's

inability to accomplish sustainable development led to the breakdown of this top-down approach to community development. Not only did it not satisfy the people's desires, but it was also unable to support and finance any governmental project. It also lacks some of the technological know-how needed for the community development process. The bottom-up technique is considered the preferred and people-oriented community development practice in the modern day and is recommended by community development practitioners. The core tenets and ideals depend on public engagement, empowerment, mobilization, networking, social justice, and population well-being in general. Instead of imposing development projects and programs, this approach takes into account people's needs and interests. This approach, which is also known as a "bottom-up" approach to community development, also involved partnerships with various stakeholders and community organizations' methods of reaching out to the populace. It is important to note that studies like those conducted by Willett et al. (2010), have demonstrated that there are novice communities in developing and underdeveloped countries that are unable to identify their needs because they lack knowledge about development needs and priorities. In these circumstances, top-bottom initiatives may be unavoidable in order to affect these communities, or better yet, a "partnership approach" that will bring the government and the populace together to pull resources together. Nonetheless, it is anticipated that this group will accept the bottom-up paradigm over time. Furthermore, a community development approach's direction may also depend on the specifics of the project or program being used. For instance, the government might be tasked with creating the program if development is interventionist in nature. One example would be a program for women's or youth empowerment or capacity building that aims to lower the high rates of poverty and unemployment. Given the foregoing and the actual circumstances, we can state that;

- i. The past components of community development lacked the framework of values that allowed for constructive development and were dictatorial and self-serving.
- ii. There may have been some fundamentals in the top-bottom, or up-down, strategy that are harmful to the overall basic ideals and principles of community development.
- iii. Modern development techniques are rich in context and made to support inclusive, people-centered development processes. It is also open, adaptable, and democratic.

4. CONCLUSION

After considering the aforementioned talks, the writers hold the following opinions:

- i. The human community and its surroundings benefit from both top-bottom and bottom-up approaches to community development. Every strategy should be evaluated and implemented in accordance with the current, approved structures of the state or community in which the development project or program is to be carried out. In a nation where the concept of "democratic" devotion to participatory community development is foreign and is being attempted to be imposed onto the populace, it may prove to be counterproductive. Even though people may disagree on such imposed principles, the trusting relationships among people—

which are crucial to the process of development—will likely deteriorate and turn into insecurity. Development is not possible where their lawlessness, threats, anxieties, fears, and the like will surface, as is already the case in some African countries.

- ii. Building community capacity is an important part of community development, especially for the long-term sustainable well-being of the populace. Since the locals are aware of their surroundings and the cultural demands of the community, indigenous capacity development enhanced is a local knowledge sustained for the future capacity demand. Community leaders, Community Based Organizations (CBO), Community Youth, and Women Development Organizations, as well as other localized associations, should be involved in this capacity development. The capacity development schedule should include building social capital, cultural capital, environmental capital, and knowledge capital.
- iii. In order to encourage local knowledge and capacity, indigenous people should be adequately involved in the monitoring and evaluation of community development programs. They should understand updates of the short- and long-term development plan and enable quick response to issues that affect the work plan in real time. Reciprocity among neighboring communities through networking will support sustainability, partnership, and collaboration. The process of developing local capacity is done without prejudice to the technical assistance or financial support that may be extended to the external stakeholders. This process will support the idea behind the democratic principles that have caused more damage than building the community, as previously observed, and it will also respect the peculiarities of a different environment.
- iv. The indigenous people should be adequately involved in the monitoring and evaluation of community development programs to encourage local knowledge and capacity. They should understand updates of the short- and long-term development plan and to enable quick response to issues that affect the work plan in real time. Neighborhood reciprocity through networking will support sustainability, partnership, and collaboration. Success in community development initiatives should be hailed as a source of inspiration for increased engagement, increased participation, and psychological empowerment of the community.
- v. Those issues that are working against the application of community development's basic values and principles will be addressed once the aforementioned viewpoints are sufficiently incorporated and applied in the plan. As a result, they will have the ability to impact and accomplish development objectives in developing nations throughout Africa and beyond.

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