



# Role of Catholic Diocese of Oyo's Justice Development and Peace Movement (JDPM) in Rural Development in Oke Ogun, Oyo State, Nigeria

O. J. Egunjobi<sup>1</sup> and L. Sanni

## Abstract

*The study investigated contributions of Catholic Church Diocese of Oyo's Justice Development and Peace Movement (JDPM) to rural development in Oke Ogun, Oyo State, Nigeria. JDPM perceived rural development mainly in terms of boosting agricultural activities in the region. Both primary and secondary data were sourced for the study. Multistage sampling technique was adopted in selecting farmers sampled for the study. Farmers belonging to Farmers' Association formed by participants in the JDPM's activities were purposively identified from which 207 (50%) were randomly selected for sampling, using a set of pre-tested questionnaire self-administered by the researchers. In-depth interviews were also conducted with a cross-section of farmers in the study area to complement quantitative data obtained through the administered questionnaire. Descriptive statistics were used in analyzing quantitative data obtained for the study while qualitative data were content analysed. The study revealed that sensitization programmes of the JDPM encouraged 72.5% of the respondents to take farming as their occupation. All (100%) respondents perceived the JDPM's benefit in terms of introduction of new agricultural practices and seedlings; 94.2% in terms of its sensitization and awareness programmes; and 46.4% in terms of farm inputs. None (0%) perceived the benefit in terms of financial assistance. It was concluded that the JDPM has brought about significant benefits to the targeted farmers in the area, some of which have been documented in the study. Strategies were proposed to further enhance contributions of the JDPM to rural development in the study area.*

## Keywords

Development; Rural communities; Rural development; Farmers' associations

## Article History

Received 3 April, 2018

Accepted 6 May 2019

Published online July 31, 2023

## Contact

Opeyemi John Egunjobi  
lekansanni@gmail.com

## Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

## 1. Introduction

Rural areas in Nigeria are characterized by agricultural practices as major means of livelihood. Though it is practiced with the integration of indigenous knowledge, this agricultural practice has contributed to rural dwellers' income by creating employment opportunities and other livelihood opportunities. Despite its enormous contributions to the national economy and the nation's gross domestic product (GDP), rural areas in Nigeria still remain poor and neglected (IFAD, 2011). Rural areas lack most basic social amenities, facilities and services. In Nigerian context, rural areas are

associated with poverty and are, as such, not attractive to live in (Akpan, 2012). The glory state of development in rural area has led the government and its agencies to employ various developmental approaches. Rural development practice in Nigeria can be traced from pre-independence era to date (Agwunobi, 1993; Kamar et al, 2014). All government's previous efforts to bring about significant development in the nation's various rural communities necessitated active involvement of civil societies and other non-governmental agencies in various rural development programmes.

<sup>1</sup>Department of Urban and Regional Planning, University of Ibadan, Ibadan, Nigeria

Ekong (2000) and Dimelu et al (2013) define Non-Governmental Organizations (NGOs) as agencies set up by private citizens' foundation, religious organizations, volunteer workers etc. to tackle specific social problem(s) and particularly the alleviation of poverty and administration of relief materials to the needy. They are legally constituted organizations created by natural or legal persons that operate independently from any form of government. They play advisory and advocacy roles in agricultural and rural development. The term originated from the United Nations (UN) and is normally used to refer to organizations that are not part of the government and are not conventional for-profit business. In the cases in which NGOs are funded totally or partially by governments, the non-governmental organization (NGO) maintains its non-governmental status by excluding government representatives from membership in the organization (Ramakrishna, 2013).

Activities of various non-governmental agencies involved in intervention programmes aimed at bringing about significant improvement in the quality of life of inhabitants of some rural communities have been well documented in the literature. Efforts of faith-based non-governmental agencies have not been given adequate attention in the literature, and the scale, activities and relationships remain poorly understood and poorly documented despite their acclaimed importance in service delivery, humanitarian aid, reconstruction and development. This is a major gap in knowledge the present study sets out to fill by investigating the developmental effects of activities of the Catholic Church's Justice Development and Peace Movement (JDPM) in Oke-Ogun area of Oyo State, Nigeria.

## 2. Conceptual Framework and Literature Review

### 2.1 Conceptual Framework

The concepts that are very much relevant to this study and are explained in this section are: concepts of 'development', 'rural development', and 'non-governmental organization'.

#### Concept of Development

'Development' has been conceptualized in a diverse way in the literature. For instance, Muoghalu (1992) defined development as 'a multi-dimensional process involving changes in structure, attitudes and

institutions as well as the accelerations of economic growth, the reduction of inequality and eradication of absolute poverty'. The absolute dimension of development, in his conceptualization, is in regards of tangible or physical improvement while relative dimension is in regard to intangible aspect or form of development.

Hornby (2000), from relative dimension's perspective, defined development as 'the gradual growth of something so that it can become more advanced, stronger etc. i.e., the process of producing or creating new thing'. This implies that development involves gradual process to become advanced.

Olayiwola (1990), from utilitarian perspective, defined development as a term used to describe the process of overcoming poverty and diseases as well as the provision of infrastructural facilities such as bridges, hospitals, schools, electricity and water in areas these are lacking. Continuing the utilitarian view of development, Simon (2004) conceived development as 'an improvement in the quality of life (not just material standard of living) in both quantitative terms'; and Adeyemo (2003), defined development as 'a broad term, which is improvement in income, state of health, human reasoning, physical and social'.

#### Concept of Rural Development

The concept of rural development is widely known in developed and developing nations, though there is no universal acceptable definition of the concept because scholars have viewed the concept from different perspective (Nwagboso and Duke, 2012). Rural development, in Nwagboso and Duke's (2012) opinion, could be related to as a concept, a phenomenon, a strategy or a discipline. As a concept, it can be referred to as overall development of rural areas with a view to improve the quality of life of the rural dwellers. As a phenomenon, it entails the outcome of the interactions between various factors which include physical, technological, economic, socio cultural and institutional factors to improve quality of life. As a strategy, it is focused and designed to improve the economic and social wellbeing of the rural people. As a discipline, it is multidisciplinary in nature, representing an intersection of agriculture, social behavioral, engineering and management sciences, which is examined and studied towards creating and

improving strategies to advance quality of life in rural areas.

The World Bank (1975) conceptualized rural development as purely an economic issue focusing on raising the standard of living of low rural income people through agricultural modernization. The India planning commission view rural development mainly as a method of rural extensions, the agency through which the five years' plan seeks to initiate the process of transforming the social and economic life of the village (Paanikkar, 1974; Ugboh and Tibi 2004). Agarwal (1989) conceptualized rural development as a strategy designed to improve the economic and social life of rural poor. It has also been defined as a strategy designed to improve the socioeconomic and social life of the people in the rural areas.

Jose (1986) coined rural development as a process of social action in which people of the rural community organizes themselves for planning and action which define their individual and common goals to meet their needs, solve their problem and supplement these resources, when necessary, with services from government and non-government agencies outside the community. Similarly, the Federal Government of Nigeria argued rural development as a programme of aided self-help to be planned and implemented by the villages themselves while the government only offers technical guidance.

#### Concept of Non-Governmental Organizations

Non-governmental organizations (NGOs), according to Turner and Hulme (1997), are generally registered organizations, community groups, professional associations, trade unions, and/or corporate charity organizations whose primary aim is to improve the well-being of the members and of those area in which they exist. Sandberg (1994), Chalmer (2002), Ngeh (2013) gave similar definition of non-governmental organizations as 'civil organizations that are largely or totally independent of government and function as charitable or religious associations, mobilizing private funds for the development initiatives and programs, raising awareness and influencing politics in pursuance of the ideals of democracy and good governance as well as undertaking diverse humanitarian projects that could better the lots of the grassroots. Cleary (1997) emphasized that it is

widely accepted that non-governmental organizations are organizations which organize activities to eradicate the suffering of the poor, promote their interest, protect their environment, and support them with the basic social amenities.

Nwokoro (2017), Clarke and Jennings (2008) examined the distinctiveness of faith-based NGOs from the secular NGOs in the development sector. He emphasized that in the past, the role of the religious groups was not fully appreciated by the scholars and donors as they were regarded as 'anti developmental' in nature, but that recent literature has shed much lights on their activities and they are now classified as 'religious NGOs'. Dicklitch and Rice (2004) defined religious civil society or faith-based organization as 'non-state actors that have a central religious or faith core to their philosophy, membership or programmatic approach, although they are not simply missionary'. Clarke and Jennings (2008) conceived faith-based organizations (FBOs) as 'organizations that derive their inspirations and guidance from the teachings and principles of their faiths', implying that FBOs are religious inclined in their mode of operation. The definition also emphasizes the disparity between faith-based organization and the secular non-governmental organizations which are not influenced by any faith-based values to perform their humanitarian task.

Monsma and Mounts (2002) identified two types of faith groups: 'faith based integrated' and 'faith based segmented' groups. Faith based segmented groups often incorporate their religious ideology in their services while the faith based integrated usually incorporate their religious principle in delivery of service and developmental work. Clarke (2006) identified five different types of faith-based organizations depending on their missions and representatives status in the civil society sector. These include: faith-based representative's organization, faith-based development organization, faith based sociopolitical organization, faith based missionary organization, and faith based illegal organization. Meville and McDonald (2006) and Sider and Unruh (2004) went further to identify five types of faith-based organizations which focus more on the intensity of their faith which include; faith permeated organization, faith centered organization, faith afflicted organization, faith background organization, and faith secular partnership.

## 2.2 Literature Review

Activities of non-governmental organizations (NGOs) in rural areas have been widely reviewed in the literature. For instance, Enyioko (2005) investigated the role of six NGOs in Rivers State, Nigeria and found that the NGOs were involved in some developmental programmes in the state, prominent among which were in the areas of education, health and hygiene, social economic development, human resource development, community development, trade and industries programs. All these activities were organized and implemented according to the needs of the target communities. At least, 90% of the target population confirmed benefitting from these programmes.

Dimelu et al. (2013) investigated the performance of the faith-based NGOs in rural development in Nasarawa State, Nigeria, and found that faith-based NGOs have embarked on the following programmes: loan disbursement, HIV/AIDS awareness education, support for the HIV/AIDS infected and affected persons, provision of water, establishing adult literacy class, provision of information on marketing, processing of farm produce, construction and rehabilitation of schools, etc.

Nwachukwu, Nwankwo and Igbokwe (2013) investigated perceptions of NGOs and members of the benefitting communities on perceived effects of the activities of NGOs in Anambra state, Nigeria. The study revealed contradictions between perceptions of members of the NGOs and members of the benefitting communities. For instance, 70% of the sampled members of the communities refuted the NGOs' claim that majority of members of the communities participated in the NGOs' activities, affirming absence of effective public participation as envisaged by Bunch (1993). There was general consensus among members of the NGOs and benefitting communities that the NGOs have brought about significant improvement in the following areas: provision of materials to school teachers, scholarship to indigents students, building community library, provision of textbooks to the library, provision of laboratory equipment etc. for schools; provision of drugs, medical equipment and facilities etc. in healthcare delivery; provision of incentives for agricultural development and road maintenance.

It is obvious from the reviewed literature that non-governmental organizations have contributed to

bringing about significant improvement in the quality of life of rural communities in which they operate. Contributions of faith-based non-governmental organizations, especially the Catholic Church's Justice Development and Peace Movement (JDPM) in Oke-Ogun area in Oyo State, Nigeria, have not been given adequate attention in the literature. This is a major gap in knowledge the paper sets out to fill.

## 3. The Study Area

Geographically, Oke-Ogun approximately stretches between longitudes 03° 02' and 04° 44' East and latitudes 07° 28' and 08° 38' North of the equator, in the northern part of Oyo State. With mean elevation of 400 m above the sea level, the area experiences two seasons: the wet season runs from March to October while the dry season falls between November and February. Oke Ogun comprises of ten local government areas out of the thirty-three Local Governments Areas (LGAs) in the state. These are: Atisbo, Orelope, Itesiwaju, Iwajowa, Irepo, Kajola, Olorunsogo, Iseyin, Saki West and Saki East. Oke-Ogun has a land area of 15,190,322 square kilometres. It shares boundary with Kwara State in the North, in the South with Ogun State, Ibarapa North and Ibarapa East local government areas; in the East with Atiba and Oyo West local government areas. It has an estimated population of 1,579,940 and is dominated by the Yorubas, with ample representation of Hausas, Tivs, Egedes, Fulanis and Pinrapinras. The area is endowed with expanse of land suitable for cultivation of yam, cassava, millet, cowpea, shear, locust bean and rearing of animals like poultry, cattle, sheep and goat. It is primarily an agrarian community with about 480 communities. The people also engage in other income generating activities like hunting, fishing, food processing transportation and businesses. Located about 80 kilometres from Ibadan, the capital of Oyo State, Oke-Ogun serves as the food basket of Southwestern Nigeria and Nigeria.

Justice Development and Peace Movement (JDPM) is the social arm of the Catholic Church shouldered with the responsibilities of empowering the less privileged within their jurisdiction. It was registered, in 1995, as an NGO in the Catholic Diocese of Oyo, covering 19 out of the 33 local government areas of Oyo state. JDPM has four basic

departments, which are: Politics and Human Rights; Entrepreneurship Development Program; Caritas desk; and Rural Development Program. The JDPM perceives its rural development programme mainly in terms of boosting agricultural production in the area. To date, activities of the JDPM in achieving the stated goal have not been adequately documented in the literature. Providing required information to fill this major gap in knowledge is the main goal of the study.

#### 4. Methodology

The study area is made up of ten local government areas grouped into six zones for administrative convenience of the JDPM. Five local government areas, comprising five of the six zones, which contain adequate representation of the JDPM's rural development activities were purposely selected for the study. These are: Otu, Aago-Are, Iwere-Ile, Iseyin and Igboho local government areas. Data on the population of farmers in each zone was obtained from the Farmers' Association in each zone. Of the 414 farmers that were members of Oke-Ogun Rural Development Programme (RUDEP) Farmers' Association, the targeted direct beneficiaries of the NGO's programme, 207 (50%) were randomly selected and sampled with a set of pre-tested questionnaire (Table 1). Copies of the questionnaire were self-administered by the researchers. In-depth interviews were also conducted with a cross-section of farmers in the study area to provide qualitative

data to complement quantitative data obtained through the administered questionnaire. Descriptive statistics were used in analyzing quantitative data obtained for the study while qualitative data were content analysed.

#### 5. Result and Discussion

Results of the study's investigations are provided under three main sub-headings: Respondents' reasons for taking up farming as occupation and scale of farming; perceived effects of the NGO on farmers' agricultural activities; and, constraints respondents encountered in benefitting maximally from the NGO's activities.

##### *Respondents' Reasons for Taking up Farming as Occupation and Scale of Farming*

As agricultural improvement is one of the key rural development strategies adopted by the JDPM, investigations were conducted on reasons why participants took into farming as occupation and the various ways by which the participants were introduced to farming activities. It was revealed that more than seven-tenths (72.5%) of the respondents were introduced to the farming activities in the region through the various awareness and sensitization programs organized by the JDPM in the region, 16.9% became farmers through the influence of friends and partners, while 37.7% became farmers due to the passion they have for farming (Table 2).

**Table 2: Respondents' Reason for Being Farmer in NGO's Activities' Communities**

Reason	LGA						Total
	Atisbo	Iseyin	Itesiwaju	Iwajowa	Orelope		
NGO's motivation/ awareness campaigns	45 (84.9%)	22 (75.9%)	49 (59.0%)	23 (88.5%)	11 (68.8%)	150 (72.5%)	
Friends' encouragement	3 (5.7%)	5 (17.2%)	21 (25.3%)	2 (7.7%)	4 (25.0%)	35 (16.9%)	
Passion for Farming	41 (77.4%)	7 (24.1%)	52 (62.7%)	2 (7.7%)	6 (37.5%)	78 (37.7%)	
To Sustain Livelihood	15 (28.3%)	5 (17.2%)	29 (34.9%)	13 (50.0%)	4 (25.0%)	66 (31.9%)	
To Make Profit	30 (56.6%)	14 (48.3%)	63 (74.7%)	12 (46.1%)	4 (25.0%)	123 (59.4%)	
To Increase Food Production	26 (49.1%)	23 (79.3%)	53 (63.9%)	11 (42.3%)	8 (50.0%)	121 (58.5%)	
Types of farming system							
Small scale	1 (1.9%)	3 (10.3%)	10 (12.0%)	3 (11.5%)	2 (12.5%)	19 (9.2%)	
Medium	32 (60.4%)	6 (20.7%)	21 (25.3%)	16 (61.5%)	4 (25.0%)	79 (38.2%)	
Large scale	20 (37.7%)	20 (70.0%)	52 (62.7%)	7 (27.0%)	10 (62.5%)	109 (52.7%)	
Total	53 (100.0%)	29 (100.0%)	83 (100.0%)	26 (100.0%)	16 (100.0%)	207 (100.0%)	

Source: Author's Field Surveys, 2017

This implies that the various awareness and sensitization programs organized by the JDPM have succeeded in increasing citizens' interest in becoming farmers. Investigations on farmers' motive for being

involved in agricultural production revealed 'profit making' as the most important (59.4%) motive; followed by 'desire to contribute to increasing food production' (58.5%), while 31.9% of the respondents

went into farming to sustain their livelihood. More than a half (52.7%) of the respondents were engaged in large-scale farming, 38.2% were into medium scale farming, and only 9.2% were engaged in small scale farming and could be said to be involved in subsistence farming (Table 2).

#### Perceived Benefits of JDPM on Farmers' Agricultural Activities

Distribution of respondents based on perceived benefits of JDPM activities on farmers' activities revealed that all (100.0%) sampled farmers identified introduction of new agricultural practices and seedlings as a major benefit of the JDPM to the communities; 95.7% identified 'increased farm yield per year'; 94.2% identified sensitization and awareness programmes; 46.4% have benefitted in terms of farm inputs and 2.4% have benefitted in terms of subsidies from the JDPM. It is worthy of note that none (0.0%) of the respondents have benefitted in terms of loan and credit facilities from the JDPM (Table 3). Financial constraint of JDPM

was identified as the major reason why the NGO was unable to provide loan and credit facilities for farmers in the study area. Realizing its inability to provide loans and credit facilities for the farmers in the study area, the NGO has encouraged the farmers to form farmers' cooperative credit and thrift society through which they could pool resources to finance their agricultural activities. The cooperative credit and thrift society serves as an avenue to secure agricultural loans from banks. Although the JDPM is not directly involved in the running of the society, it helps in coordinating the management of the funds of these cooperative credit and thrift societies, helping to minimize cases of defaulting loan/credit beneficiaries. In-depth interviews conducted with some of the farmers revealed that all participating farmers in the study area have benefitted from the JDPM's sensitization and awareness programmes, especially in providing timely information on new innovations in the field which has manifested in bountiful increase in farm yields, even as high as five-folds increment in crops yield per acre.

**Table 3: Perceived Benefits of JDPM on Farmers' Agricultural Activities**

Benefits	LGA					
	Atisbo	Iseyin	Itesiwaju	Iwajowa	Orelope	Total
Loans & Credit Facilities	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
Farm Inputs	29 (54.7%)	11 (37.9%)	41 (49.4%)	13 (50.0%)	2 (12.5%)	96 (46.4%)
Subsidies	1 (1.9%)	0 (0.0%)	4 (4.8%)	0 (0.0%)	0 (0.0%)	5 (2.4%)
Sensitization and Awareness	51 (96.2%)	27 (93.1%)	79 (95.2%)	24 (92.3%)	14 (87.5%)	195 (94.2%)
Increased farm yields per year	52 (98.1%)	29 (100.0%)	75 (90.4%)	26 (100.0%)	16 (100.0%)	198 (95.7%)

Source: Author's Field Surveys, 2017

#### Constraints Encountered in Benefiting from the JDPM's Activities

Investigations on constraints encountered by the sampled farmers in benefiting from the JDPM's activities revealed that majority (62.8%) of them identified their inability to attend meetings convened by the JDPM; 28.0% identified lack of

coordination on the part of the farmers and other stakeholders; 6.3% identified inadequate manpower to work on their farms; and 2.9% identified inadequate access to larger plot of land to cultivate on as major constraints inhibiting their benefiting maximally from the JDPM's activities (Table 4).

**Table 4: Constraints Encountered in Benefiting from the NGO's Activities**

Constraints	LGA					
	Atisbo	Iseyin	Itesiwaju	Iwajowa	Orelope	Total
Inability to attend meetings	39 (73.6%)	29 (100.0%)	75 (90.4%)	26 (100.0%)	16 (100.0%)	130 (62.8%)
Inadequate land to cultivate	1 (1.9%)	0 (0.0%)	5 (6.0%)	0 (0.0%)	0 (0.0%)	6 (2.9%)
Inadequate manpower	3 (5.7%)	1 (3.5%)	5 (6.0%)	0 (0.0%)	4 (25.0%)	13 (6.3%)
Lack of coordination	10 (18.9%)	15 (51.7%)	27 (32.5%)	4 (15.4%)	2 (12.5%)	58 (28.0%)
Total	53 (100.0%)	29 (100.0%)	83 (100.0%)	26 (100.0%)	16 (100.0%)	207 (100.0%)

Source: Author's Field Survey, 2017

## 6. Conclusion and Recommendation

The study revealed that the rural development programmes of the Catholic Church's Justice Development and Peace Mission (JDPM) in Oke-Ogun area of Oyo State, Nigeria, has brought about significant benefits to the targeted farmers in the area, some of which have been documented in the study. For instance, the awareness and sensitization programmes of the NGO, introduction of new agricultural practices and seedlings, introduction of cooperative credit and thrift society and other agricultural improvement incentives introduced by the JDPM have resulted in higher crop yields and improved economic returns for the farmers in the communities. Although JDPM initiated the cooperative credit and thrift society, the communities have been able to provide some form of credit and loan facilities to the farmers. General consensus among the sampled farmers is that the loan available is rather inadequate to really enable them maximize their earning capacity and that the government and other agencies/corporations should provide avenues for the farmers to access larger interest-free loans to boost their productivity and income. A major shortcoming of the activities of the JDPM identified by the sampled farmers is inadequate participation of the targeted beneficiaries in the planning process of the

intervention programme, hence their observed general poor attendance at meetings organized by the NGO.

The study has demonstrated the importance of adequate people's participation to the success of intervention programmes. To this end, it is recommended that concerted conscious efforts should be made by the JDPM to enhance people's participation in its intervention rural development programme by ensuring that they are adequately represented in decision making on every facet of the intervention programme. As new agricultural practices and techniques are introduced in the study area, the need for larger plots become too obvious in the area. There is therefore the need for government liaising with the various land-owning families in the study area to ease access of farmers to more land for cultivation. To prevent possible glut in agricultural production that could discourage the farmers' activities, it is suggested that more avenues are provided for the farmers to dispose their farm products. Strategies to achieve this feat include bringing enhancing rural-rural and rural-urban mobility in the various communities to ease evacuation of farm products, and providing better marketing for farm products in the state in general, and in Oke-Ogun area of the state in particular.

## References

- Akpan, N.S (2012): Rural Development in Nigeria: A Review of Pre- and Post-Independence Practice; *Journal of Sociological Research*, 3(2)
- Adeyemo M. A (2003): Development and under development in a comparative perspective Port Harcourt; Anethyst and colleagues press.
- Agarwal B. (1989): Rural Women, Poverty and Natural Resources: Sustenance, Sustainability and Struggle for Change; *Economic and Political Weekly WS46-WS65*.
- Adelakun J.B (2013): Rural Urban Development Dichotomy; a Debate being a Text Presented on the Flag of Osun Rural Awareness Campaign Organized by the State of Osun Local Service Commission February 5-8
- Bunch R. (1995): Two ears of corn: A guide to people-centered agricultural improvement. Third edition. Oklahoma; world neighbor
- Gerard Clarke and Michael Jennings (2008): eds. Development, Civil Society and Faith-based Organizations. London: Palgrave Macmillan,
- Cleary, S. (1997): *The Role of NGOs under Authoritarian Rule*. New York: Macmillan Press.
- Dicklitch, S. and Rice, H. (2004): The Mennonite Central Committee (MCC) and Faith-based NGO Aid to Africa. *Development in Practice*. 4, (5):660-672.
- Dimelu M.U, Salawu E.S, and Igbokwe E.M (2013): Performance of faith based NGOs in rural development in Nasarawa State, Nigeria; *International NGOs Journal*. 8 (7):146-152
- Ekong, E.E. (2000): Development in development theories and practices: an assessment and agenda for the 21<sup>st</sup> century. In Jibowo A.A, Ladele A.A and Ayanwale A.B (Eds). *Community level participation in Rural Development*; The Nigeria Rural Sociological Association.
- Enyioko, N. (2012): *Role of Non-Governmental Organizations (NGOs) in Rural Development: A Study of the Six Listed NGOs in Rivers State*. Medonice Management and Research Consulting Limited, Port Harcourt, Rivers State, Nigeria.
- Hornby, A. S. (2001): *Advance Dictionary of Current English*
- IFAD (2011): Rural poverty in Nigeria. <http://www.ruralpovertyportal.org/web/guest/country/home/tags/nigeria>. International Fund for Agricultural Development.
- Iwuchukwu, J. C., Nwankwo, O. J. and Igbokwe, E. M. (2013): Providers and Beneficiaries View of the

- Contributions of State Level Non-Governmental Organizations (NGOs) to Rural Community Development in Anambra State, Nigeria; *Journal of agricultural extension and rural development* (1): 21-27,
- Jose, D.M. (1986): People's participation and Integrated rural Development programme, *Kuruksheetra*. August-September
- Kamar Y.M, Lawal N.I, Babaginda S.I, Jahun U.A (2014): Rural Development in Nigeria, Problems and Prospects for Sustainable Development; *International Journal of Engineering and Science (IJES) Vol. 3(12):24-29*
- Melville, R. and McDonald, C. (2006): Faith-Based Organizations and Contemporary Welfare. *Australian Journal of Social Issues*. 41(1): 69.
- Monnsma, S.V., & Mounts, C.M. (2002): *Working faith: How religious organizations provide welfare-to-work services*. Philadelphia; Center for Research on Religion and Urban Civil Society, University of Pennsylvania.
- Muoghalu, L. N. (1992): Rural development in Nigeria: a review of previous initiatives. In Olisa, M. S. O. and Obiukwu, J. I. (eds). *Rural development in Nigeria: dynamics and strategies*; Mekslink Publishers, Awka.
- Ngeh, D.B. (2013): Non-governmental organizations (NGOs) and rural development in Nigeria; *Mediterranean journal of social sciences* Published by mcser-cemas-sapienza university of Rome. 4(5)
- Nwagboso C.I and Duke O. (2012): Rural development programs implementation in developing countries: the experience of China and India. *Global journal of human social science Sociology, economics & political science* 12(11).
- Olayiwola, L.M. (1990): A Study of the Adequacy of Infrastructural Facilities in Rural Areas of Oranmiyan local governments; *Unpublished Ph.D. thesis* Ile-Ife, Nigeria: Obafemi Awolowo University.
- Panikkar, K.K. (1974): *Community Development Administration in Kerala*. New Delhi s. China and co. Pvt. Ltd.
- Paul, S.O, Agba, M.S, and Chukwurah, D. C. (2014): Rural development programmers' and rural underdevelopment in Nigeria; A Rethink, *International Journal of Public Administration and Management Research (Ijpmr)*. 2(4)
- Ramakrishna H. (2013): the role of NGOs In Rural Development of India assessment; *International Journal of Social Science and Interdisciplinary Research. Vol. 2 (4), April 2013*.
- Sider, R. and Unruh, H. (2004): Typology of Religious Characteristics of Social Service and Educational Organizations and Programs. *Nonprofit and Voluntary Sector Quarterly*,
- Simon D. (2004): Recent trends in development theory and policy: implication for democratization and government" governance-Nigeria and the world. Ikeja: Cencod.
- Turner M., Hulme D. (1997): *Governance, Administration and Development: making the state work*. Palgrave.
- Ugboh, O. (2004): Role of Local Leaders in Rural and Community Development in Delta State. *Unpublished PhD thesis*, Dept. of Agric Extension, FUTO.
- World Bank (1975): *World Bank rural development: a policy analysis* (Washington D.C World Bank press).