MOTIVATIONAL FACTORS AND RESIDENTS' PARTICIPATION IN SELF-HELP PROJECTS IN GOVERNMENT RESERVATION AREAS IN THE IBADAN METROPOLIS

BY

Olusanya Peter ORIMOGUNJE

B.Ed (Hons), M.Ed (Ibadan)

MATRIC. NO.: 90008

A Thesis presented in the Department of Adult Education,
Submitted to the Faculty of Education
in partial fulfillment of the requirements for the Degree of

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

JULY, 2023

i

CERTIFICATION

I certify that this work was carried out by **Olusanya Peter ORIMOGUNJE** with Matric Number **90008** in the Department of Adult Education, Faculty of Education, University of Ibadan.

_____

Supervisor

K. O. Kester, Ph.D, MNAE

B.Ed, M.Ed, Ph.D (Ibadan)

Professor of Industrial Education and Training

Department of Adult Education,

University of Ibadan, Nigeria.

DEDICATION

This project is dedicated to my wife Deaconess Damilola Elizabeth Orimogunje (my jewel of inestimable value), my children; Biodun, Bimbola, Boluwatife, Feranmi, Feyisayo, Ayomiposi and my mentor Professor Oluwaseun Kehinde Kester.

ACKNOWLEDGEMENTS

Nobody can receive anything here
on Earth unless it has been given
unto him from Heaven…John. 3:27.

All praises and adoration belong to almighty God the beneficent, the merciful, Jehovah and His son Jesus Christ, my savior and redeemer for the successful completion of this programme that has since overdue. Father you are great and wonderful.

One man stands out in my life and in the Department of Adult Education, he was specially used to bless me in this world; Professor Oluwaseun Kehinde Kester my supervisor. I am short of words to describe my appreciation for all that this great scholar did for me in the course of this programme; your motivation morally and financially could not be quantified; it is God that will reward you. At your point of need God will always be there for you. I equally appreciate the wife of my supervisor Mrs Modupe Kester for her support, advice and prayer. Ma, your children Tolu, Tomiwa and Tolani wherever they find themselves in this world there will be open heaven and I say a big thank you.

My appreciation also goes to my internal external supervisor Dr. A.A Owodunni. He took time to read my work, made necessary contributions and gave needed advices that contributed to the success of this work. May God bless you and your family abundantly sir.

My gratitude goes to another scholar Professor M.K. Olujide of the Department of Agric and Economics. It was this great guru that God used to bring me back for the completion of this work. Oga wherever your children find themselves there will be open heaven.

My appreciation goes to the Head of Adult Education Department, Professor K.O. Kester, I pray God will continue to bless you. Other academic staff are equally appreciated; Professor Akintayo, Professor Aderinoye, Professor Deborah Egunyomi, Professor Ojokheta, Professor P.B. Abu, Professor Abiona, Professor Omobola Adelore, Professor

Olumide Olajide, Professor Agbomehre Momoh, Dr. C.O. Omoregie, Dr. Abiola Omokhabi, Dr. Funmilola Akinyooye, Dr. T. G. Muibi, Dr. U. C. Osu, Dr. l. D. Ukpabi and Dr.(Mrs) Odiaka. The non teaching staffers of the Department you are all appreciated and God bless you. My gratitude goes to other special friends; Dr. Oyelami, Dr. Olojede, Dr. Olajide and Dr. Sunday Okemakinde.

I also appreciate my siblings Mrs Funmilola Ojo and Mrs Adeleye Adeoye. My gratitude also goes to my brother-in-law; Dr. Rotimi Oyewole. What he did in my life even till now, could not be measured. May God continue to bless you abundantly sir. I powerfully appreciate my children; Biodun, Bimbola, Boluwatife, Feranmi, Feyisayo and Ayomiposi for their understanding, support and endurance. These are great and wonderful children you are all blessed. I specifically thank Boluwatife who God used to type the project. She is a great daughter I pray you will be great in life. I appreciate my sister-in-law; Mrs Ayo Ojedeji, the children; Kolawole, Soji, Gbenga and Emmanuel. You will all be great in Jesus name.

Special mention must be made of my wife Deaconess Elizabeth Damilola Orimogunje. Since I met this wonderful wife she has been so helpful and supportive. A jewel of inestimable value I appreciate your spiritual, emotional, psychological and financial support. I am most grateful to you. I will love you till death do us part. Thank you greatly. I also appreciate my mother-in-law Late Mrs Felicia Oyewole for her motherly and spiritual support. I appreciate my brother-in law Mr Moses Obadare for his support spiritually and morally.

I acknowledge the contributions of the following friends and brothers; Professor Abiola Ademokoya, Mr Biola Raji, Mr. Famoriyo, Dr. K.O Aluko, Mr Kola Awoniyi, Mr. O.J Agbola, Dr. Sogo Odekunle, Dr Williams Alabi, Mr. Abdul Komolafe, Mr. Yomi (Front Liners Presidents), Mr. Femi Kazeem, Mr. Segun Adeyinka, Mr. Seye Ikotun, Mr Dele Adigun, Mr Festus Babalola, Mr Adekanye Olajide, Mr Muyiwa Olo, Mr Dele Fadunsin, Mr Oladapo Timilehin Damola, Adedayo Adegbulu. I sincerely appreciate my pastors; Pastor R.A Obalakin, Pastor M.O Odeyemi, Pastor Paul Babajide, Pastor I. Fagbolade and

ABSTRACT

The principles embedded in self-help practice have shifted from rural to urban areas owing to lack of government assistance due to dwindling resources. Government Reservation Areas' residents engage in Self-help Projects (S-hPs) through concerted efforts by residents to ensure better livelihood in their respective communities. Athough this practice is not new; reports have indicated that residents' participation in S-hPs is still low in GRAs in Ibadan metropolis. Previous studies focused more on economic factors influencing S-hPs than on motivational factors. This study, therefore, examined the motivational factors influencing residents' participation in S-hPs in GRAs in Ibadan metropolis.

Participatory Development and Symbolic Interaction theories provided the framework, while the study adopted survey design. Six GRAs; Agodi, Jericho, Iyaganku, Aerodrome, Onireke and Oluyole with high presence of S-hPs were purposively selected, while the stratified sampling technique was adopted in selecting the household heads of every fifth house in the selected GRAs: (Agodi (141); Onireke (204); Iyaganku (284); Jericho (203); Aerodrome (106) and Oluyole (124)). Instruments used were GRA Development Inventory, Self-help Participation Scale (r=0.78), GRA Residents' Motivational Factors Questionnaire with seven sub-scales. In-depth and key informant interviews were held with one Landlords' association's representative in each GRA and the Director of Lands in the State, respectively. Quantitative data were subjected to percentages, Pearson product moment correlation and multiple regressions at 0.05 level of significance, while the qualitative data were content-analysed.

Participants were mostly male (93.2%), married (85.5%), while their ages was 50±5.2 years. Majority were HND/bachelor degree holders (58.9%); civil servants (80.3%) and of the Yoruba ethnic nationality (90.1), respectively. The most frequently executed S-hPs were purchase of transformers (24.9%), construction of drainages (20.8%), repair of lights (18.9%), planting of flowers (10.3%), levies for emergencies (10.2%), construction of culverts (8.5%) and security levy (6.5%). The processes of S-hPs were: planning and identification of projects, approval for project implementation, project implementation proper, commissioning of project, maintenance and sustainability of the projects. Projects were excuted based on active citizen participation in all stages (40.0%), felt-need (30.0%), self-growth (12.0%), self-reliance (11.0%) and self-direction (0.7%). Spirit of communalism (r=0.36), culture of self-help (r=0.35), social orientation (r=0.30), healthy environment (r=0.28), government persuasion (r=0.22), aesthetic values (r=0.16) and security of lives and properties (r=0.15) had significant relationship with residents' par.ticipati.on. There was a significant joint contribution of the motivational factors: culture of self-help, go.vern.me.nt persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties, and healthy GRAs environment to residents' participation in S-hPs in GRAs ($F_{(977;7)}$=86.56; r^2=0.38); accounting for 38.3% of its variance. Culture of self-help (β=0.25), spirit of communalism (β=0.25), social orientation (β=0.20), aesthetic value (β=0.15), security of lives and properties (β=0.14), government persuasion (β=0.12) and healthy environment (β=0.07) had significant relative contributions to residents' participation. Communication, bureaucraactic delays and rigid compliance with government's implementation rules were difficulties facing residents' participation in S-hPs.

Spirit of communalism, culture of self-help, spiri and social orientation were the major motivational factors while secruty of lives and property played complementary roles influencing residents' participation in self-help projects in Government Reservation Areas in the Ibadan metropolis.

Keywords: Government reservation areas in Ibadan, Self-help projects,
                Community Development

Word count: 488

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

CHAPTER TWO: REVIEW OF LITERATURE

CHAPTER FOUR: RESULTS AND DISCUSSION OF FINDINGS

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The practice of self-help is as old as man; starting with the creation of man himself. Since then, self-help has been in practice all over the world for stimulating improvement of the communities and general wellbeing of one generation to another. Self-help practice was however not popular as an instituted and organised wholesome practice until the end of the Second World War, when people generally continued to embark on self-help projects for positive transformation and development of their communities.

Tracking back into history the antecedents are many across the globe but it was actually during the post World War 11 period that the term self-help practice gained its universal popularity as a recognised vehicle for the acceleration of socio-economic development. From then on, nations, international agencies and scholars have been promoting the practice of self-help (Udul and Onwei, 2016; Arikawe, 2020; Oyebamiji and Nwogu, 2020).

In Nigeria, before the advent of colonial era, Nigerian communities had shown interest and willingness to improve their situations through various self-help programmes Nigerians had strived under various indigenous processes and groups; the Igbo's age grade; Yoruba's 'ajo" or "esusu"; to make life and their environments meaningful for living. Evidently, over the years, Nigerians had organised themselves to embark on construction of homesteads, roads, building markets and clearing farm lands among many other efforts. Corroborating the fact that self-help is not new to Nigerians, Frank and Smith (2014) Klarin (2019) have pointed out that Nigerian communities had employed communal efforts as mechanism for providing necessary infrastructure in their

communities as well as for the development of the socio-political and economic aspects of their lives. In essence, over the years, self-help projects had helped to realise and nurture the potentials existing in most local communities in Nigeria towards positive transformation and development of individuals and their communities as a whole.

Succinctly, in the past, the traditional self-help process emerged as voluntary exercises where able bodied young and old, men and women, with joy on their faces, participated in the development of their communities. Despite the limited financial and material resources, they often then opted and trooped out voluntarily to participate in projects (even during wars) which invariably bring about social awareness, harmony, cooperation, good citizenship and communal spirit (Tisdall, 2015; Klarin, 2019; Oyebamiji and Nwogu, 2020).

In this modern time, self-help practice could be seen as the idea of positive approach to the handling of affairs which aims at developing the initiatives of the individuals and the community. This is to ensure the voluntary and willing participation of the people in schemes for promoting their own betterment Placing emphasis on participation, Camptens (2018) and Kenny (2018) opine that participation in project life cycle, therefore, is a key component of self-help. Furthermore, self-help practices generate social-capital economic and contribute to the development of active citizenship. Thus, every development initiative and effort must have an in-built mechanism to control decisions, and resources if positive long term growth and development is desired.

The essential characteristics of self-help practices is that they are not imposed from outside. Instead of government or international agency presenting the community with ready-made solution(s), the communities are encouraged to look at its own problems and find lasting solution to them. The community is encouraged to use its own resources and local organisations, although outside help may be provided in the areas of expert advice, materials and finance. The people must be encouraged to have a vision for a vibrant community They should be prepared to harness every available resource at their disposal to turn their community around; by embarking on projects that will enhance local development. A vision of a vibrant community therefore, is an essential part of the sustainable self-help practices.

It includes exploring alternative vision for the future, where people are encouraged to identify and value their own and others' culture. Previous studies (Klarin, 2019; Arikawe, 2020) thus affirm that self-help practices inculcate among the members of a community, a sense of citizenship and a spirit of civic consciousness. In this case, self- help programme aids the people to reach a position of reasonable economic and political stability, firm enough to maintain their community fairly unaided in an unstable society of today.

Hence, it is only by combining their civic enthusiasm and ideas with the technical resource of government that will bring change in the community and it is a multi-dimensional effort. The implication is that it is the area of needs of the community that determines the focus of development programmes. Community projects, viewed this way will not be seen as an imposition, but based on the acceptance and cooperation of the entire community members. Succinctly, the fundamental aspect of self-help practice is citizen participation and this should be seen as being deeply inherent in every aspect of the project's life cycle.

The people must endeavour to elicit the enthusiasm and whole-hearted participation at every stage of a project life, starting from initiation and planning to execution and evaluation. The idea of citizen participation as it applies to self-help projects strongly implies that success is assured where the efforts of the community people is supplemented or aroused by the direction of government authorities. Thus, people must be encouraged to participate in the planning, execution, utilisation and assessment of the social amenities designed to improve their welfare. It is such participation that will give the people sense of belongingness and the pride of ownership (Oyewumi, 2016; Oyebamiji and Kajuru, 2019; Oyebamiji and Nwogu, 2020).

In the light of the above, self-help practice in the contemporary time seems to be broader and transcend beyond rural communities. It is a common knowledge that as a process, self-help practice has been extended to urban areas where it is believed that all necessary facilities are readily available. Thus, self-help projects are not limited to rural areas, as people in cities now embark on projects meant for raising their standard of living. Projects like road construction, building of markets, construction of drainages, ensuring security of lives and properties, purchase of transformers for constant power supply, drainages,

provision of dustbins, recreational centres, provision of security facilities, construction of gates and cross bars are jointly embarked upon by residents of Urban Communities..

Specifically, residents of Government Reservation Areas (GRAs) now participate more than ever before in self-help practice for raising the standard of living in these areas In most GRAs in Ibadan, it was established that residents had embarked on self-help projects which they carried out through concerted efforts of the residents and with little or no external assistance from the outside; except that permissions were obtained from the Ministry of Lands and Urban Development before such projects were executed.

Preliminary investigations by the resercher have shown that residents in these areas now embark on self-help projects because of the belief that the government alone cannot provide the entire necessary amenities needed for meaningful existence within the GRAs due to economic recession facing the nation. Traditionally, the GRAs are designations set aside by the government as residential areas for government officials and important personalities. Such designations are provided with all social amenities to attract would-be residents and are under the supervision and control of the Ministry of Lands and Urban Development. The GRAs are different from housing estates owned by other government ministries and parastatals.

In the GRAs, it is assumed that social amenities are ready-made, taking into consideration the calibre of people living in such areas. Such amenities may include good roads, tap water, drainages; refuse disposal bins, clean environment, recreational centre, fire service good roads and so on. In GRAs today, the residents constituted landlord associations; holding meetings regularly, where they discuss developmental issues and take decisions on such for the progress of their communities. They voluntarily raised and contributed money to carry out projects and such concerted efforts had greatly contributed to the development of the GRAs.

The residents in their little ways continue to assist themselves and invariably the government in the furtherance of the development of the GRAs. This trend raises a concern; with the heavy presence of the government in the GRAs coupled with the calibre of the elites living in the areas, it becomes awesome to imagine that such exclusive

communities could still witness the presence of self-help practice Given the initiations and designs of all GRAs in Nigeria, one is tempted to ask the following pertinent questions; of all communities, why is self-help practice operating in the GRAs? Do the residents lack the comfort and presence of government infrastructures? What could have accounted for the presence or arrays of self-help projects in the GRAs? Could this trend be attributable to certain motivational factors such as culture of self-help, government persuasion, social orientation, spirit of communalism in the people, aesthetic values, need for healthy environment and security of lives and properties?

Culture of self-help is the attitude and behaviour which are characteristics of the people living in the GRAs that go a long way to determine the level of their participation in development projects in the GRAs. When people who shared a sense of community are faced with problems, they are motivated and empowered to undertake actions to change their situation. Thus, culture of self-help is that common knowledge and values shared by GRA residents which provoked active participation towards sustaining the initiation and implementation of self-help projects in the communities. Government persuasion is the efforts of the government to induce GRAs residents through persuasive means to participate whole-heartedly in self-help projects. In an attempt to encourage the active participation of the GRA residents, the government tactically persuaded the people in realizing that they have a problem and that they are the one who must come together to find solution to it.

Social orientation has to do with providing awareness for the GRAs residents towards effective and optimal participation in self-help projects. For effective participation to be enhanced in project implementation, social orientation comes into play as it determines residents' level of participation and success of the programme. It is a trite knowledge that social orientation of residents regarding self-help practice inculcates a sense of patriotism, citizenship, and a spirit of civic and environmental consciousness in people as they willingly cooperated towards the advancement of their communities.

Spirit of communalism is the shared belief of residents of GRAs which make them to come together as one and collectively identify a project and carry out such through concerted efforts with or without any external assistance. In the traditional Africa,

particularly Nigeria, people had employed communal efforts as the mechanism for providing infrastructures in their localities for the development of the socio-political and economic aspects of their lives for better. They had never waited for external assistance before embarking on projects meant for the development of their communities.

Previous studies (Klarin, 2019; Nkwede, 2020) have observed that spirit of communalism had enhanced people's participation in community developmnt programme as they had shared possessions and responsibilities among themselves making them to have sense of belonging in that community as they collectively identify their problems and equally find solution to them.

Aesthetic value is the belief of the GRAs' residents towards investing in the appreciation of beauty and good tasty environment. The residents of GRAs, being elites, had embarked on planting of flowers and trees to make their environment good looking. They had equally embarked on numbering of houses for easy identification. Appreciation of beauty and tasty environment played a major role in making members of a community to participate in development programmes in appreciation of the fact that they have no other community rather than their own. Security of lives and properties are measures taken by GRA residents and precautions against theft and danger within the community. In GRAs, the issue of security of lives and properties is germane and this has seemingly been a motivating factor that enhanced active residents' participation in self-help projects Through landlord associations, meetings are held from time to time to review security network because of the consciousness for security of lives and properties.

However, there have been several studies on self-help practice and citizens' participation in self-help project, particularly in rural areas but there is a dearth of studies on motivational factors that could have accounted for increase in the trends of self-help practice in GRAs in Ibadan.. This study therefore examined motivational factors influencing residents' participation in self-help projects in the Government Reservation Areas.

1.2   Statement of the Problem

Ordinarily, residents of GRAs are not expected to participate and be involved in self-help practice because the government is expected to have provided all needed infrastructural facilities before plot allocation and construction of private properties in the communities. However, this no longer holds; GRAs' residents now embark on developmental projects that could make life more meaningful for them The salient questions arising from the above trends are: What are the motivational factors influencing residents' participation in self-help projects in the GRAs? Could the trend be attributable to such factors as: culture of self-help, government' persuasion, social orientation, communalism, aesthetic values, healthy environment and security of lives and properties?

Though, there are several studies on citizen participation in self-help projects in Nigeria, there is a dearth of literature to empirically validate the motivational impetus for the residents' participation in self-help projects in the GRAs This study therefore examined motivational factors influencing residents' participation in self-help projects in Government Reservation Areas in Ibadan Metropolis.

1.3   Objectives of the Study

Generally, the study examined the motivational factors influencing residents' participation in self-help projects in GRAs in Ibadan metropolis The specific objectives are to:

  i.   Examine the exact socio-economic profile of the residents that participated in self-help projects in GRAs;

  ii. Examine the inventory of projects implemented in the selected GRAs;

  iii. Examine the procedure that self-help projects took;

  iv. Evaluate the extent to which the core principles of community development were followed in the implementation of the self-help projects in the GRAs;

  v.   Determine the influence of motivational factors on residents' participation in the various self-help projects in the GRAs;

  vi. Examine the joint effect of motivational factors on residents' participation in self-elp projects in GRAs;

vii. Examine the relative contribution of motivational factors to residents' participation in self-help projects in GRAs and

viii. Ascertain the perception of the GRAs' residents about the effectiveness of the self-help projects in the development of their communities.

1.4 Research Questions

The following research questions were raised to serve as anchor for the study:

Rq1: What is the characteristics profile of the residents that participated in the self-help projects in the GRAs?

R_{Q2}: What are the specific projects implemented by the residents' of the selected Government Reservation Areas?

R_{Q3}: What are the processes that self-help projects took in the GRAs?

R_{Q4}: What is the extent to which the principles of CD were followed in the implementation of self-help projects in the GRAs?

R_{Q5}: To what extent do the motivational fctors influenced residents' participation in self-help projects in the GRAs?

Rq6: What is the joint effect of motivational factors on residents' participation in self-help projects in GRAs?

Rq7: What is the relative contribution of motivational factors to residents' participation in self-help projects in GRAs?

R_{Q8}: What are the perceptions of the GRAs' residents on the effectiveness of self-help projects in their communities?

1.5 Hypotheses

The following null hypotheses were raised to as anchor for the study:

Ho_1:   There is no significant relationship between culture of self-help and residents' participation in self-help projects in GRAs.

Ho_2:   There is no significant relationship between government persuasion and residents' participation in self-help projects in GRAs.

Ho_3:   There is no significant relationship between social orientation and residents' participation in self-help projects in GRAs.

Ho_4:   There is no significant relationship between spirit of communalism and residents participation in self-help projects in GRAs.

Ho_5:   There is no significant relationship between aesthetic values and residents participation in self-help projects in GRAs.

Ho_6:   There is no significant relationship between healthy environment and residents' participation in self-help projects in GRAs.

Ho_7:   There is no significant relationship between security of lives and properties and residents' participation in self-help projects in GRAs.

1.6   Significance of the Study

The people that are to benefit from the findings of the study include the government, project designers, self-help projects practitionals and development stakeholders. The issue of development and citizen participation in self-help projects had been discussed severally by scholars and experts in the field. Several studies have been carried out with focus on rural communities and with little attention on Government Reservation Areas. It is therefore vital that there should be studies aimed at understanding the motivational factors influencing residents' participation in self-help projects in GRAs. Therefore, this is one of the studies that aimed at exposing the underlying factors that influenced residents of GRAs participation in self-help projects.

The study would inform project designers, development specialists and other stakeholders who are interested in knowing the motivational factors influencing residents' participation in self-help project in Government Reservation Areas and the specific projects embarked upon by residents of the selected GRAs. The study exposed core principles of which include principles of self-help, felt-need, citizen participation, self-growth among others This way, project designers, organizers, scholars, experts in the field and other stakeholders would be intimated with these principles and this would enable them to design policies, plan programmes, and projects that take into account these principles.

This information would assist policy makers and community developers to design ways of motivating community people to participate and embark on projects that would move the community forward positively. The perception of GRAs residents on effectiveness and impact of self-help projects in development of their communities would be revealed through the findings of this study. To this end it would be possible to design policies and projects that take into account the needs of people that would encourage their participation in development leading to sustainable development.

Consequently, the study would help in erasing from the minds of people the notion that self-help practices are exclusively for rural areas and not only that it would provide frame work by which conclusions can be made on what happens when people from GRAs come together to participate in self-help projects. The findings of the study would make stakeholders to understand that the issue of self-help practice is not limited to rural areas but has moved to Government Reservation Areas.

The study would expose government to the importance of motivational factors in the implementation of self-help projects. The study would reveal the advantages inherent in the inclusion of community people in decision making, planning and implementation of development programmes. More so, the study would afford governmental and non-governmental organizations, community agents, consultants, practitioners in the field of community development and the general Nigerian populace information on the need for policies that promote inclusion and participation of residents' participation in self-help projects.

The study would provide solution to how to properly mobilize people in the Nigerian communities to actively participate in self-help practices. In the same vein it would educate the people and the community leaders on how to properly exploit the merits inherent in self-help practices vis-à-vis through the World Wide Web and other ICT tools (e-library, e-journals etc) the findings from the study would be extended and utilized beyond the shores of Nigeria to serve an important reference source for researchers, career administrators, educational planners and practitioners in socio-cultural issues.

The findings would contribute immensely to existing knowledge in the area of motivational factors that could influence residents' participation in self-help projects Finally, the study would suggest ways of improving on the implementation of self-help projects not only in the rural areas but also in Government Reserved Areas.

1.7 Scope of the Study

The study examined the motivational factors influencing residents' participation in self-help projects in Government Reservation Areas in the Ibadan metropolis. Ibadan was chosen because as the capital of old Western region, it has the oldest GRAs in Southwestern Nigeria, which served as templates for the development of all other GRAs in most states of the South-West today.

The study was further delimited to six Government Reservation Areas within Ibadan metropolis. These are: Agodi, Jericho, Iyaganku, Samonda, Onireke and Oluyole.The selection of these GRAs was based on the fact that they are owned by the State. Government and controlled exclusively by the Ministry of Lands and Urban Development Besides, preliminary investigation showed high presence of self-help projects in the selected GRAs. The self-help projects covered by the study were; repair of street lights, construction of drainages, repair of transformers, repair of road, security levy, construction of culvert, house numbering, contruction of cross bars, building of fences, purchase of transformers, planting of trees and flowers cum involvement in environmental sanitation.

1.8 Operational Definition of Terms

The following terms were operationally defined to avoid ambiguity and misinterpretation.

Residents' Participation: This is the involvement of the residents of selected GRAs in the planning, execution and utilization of self-help projects implemented to improve their welfare and the community.

Self-help projects: These are projects carried out by the residents of the selected GRAs through concerted effort without external assistance from government, organizations or individuals except with granted permission from the Ministry of Lands, and urban development Such projects include construction of drainages, purchase of transformers and provision of dustbins, recreational centres, construction of gates and cross bars, building of community among others.

Principles of Community Development: These are comprehensive propositions from which CD is derived They include felt-need, citizens' participation, self-help, self-growth, self-reliance and self-direction

Government Reservation Areas: These are designations set aside by the government as residential areas for government officials and important personalities Such designations are provided with social amenities to attract would-be residents and are under the supervision and control of the Ministry of Lands and Urban Development They are distinctively different from government estates.

Motivational factors: These are factors that were responsible for the inducement of high participation of residents in self-help projects in the selected GRAs These include culture of self-help, government persuasion, social orientation, need for security of lives and properties, spirit of communalism, need for healthy environment and aesthetic values.

Culture of self-help: It is the attitudes and behaviour relating to self-help projects that are characteristics of the people living in the selected GRAs It is the self-help knowledge and values that are shared by the residents of GRAs.

Government Persuasion: These are persuasive efforts of the government to induce GRA's residents to participate whole-heartedly in self-help projects.

Social Orientation: It involves providing awareness for the GRA residents towards effective and optimal participation in self-help projects Such awareness programmes could be from the landlord associations or government agencies.

Spirit of Communalism: It is the shared belief of the GRAs residents which make them to come together as one and collectively identify a project and carry out such through concerted efforts with or without any external assistance except permission from the Ministry of Lands and Urban Development.

Aesthetic Values: The belief of the GRA's residents towards investing in the appreciation of beauty and or good tasty environment It involves planting of flowers and trees among other activities or arrangements to make their environment beautiful and good looking.

Security of lives and properties: These are measures taken by the GRA residents as precaution against theft and danger within the community.

Healthy GRA Environment: This is the need for the GRA residents to make their environment clean so as to prevent outbreak of epidemic or diseases in their communities.

CHAPTER TWO

LITERATURE REVIEW

This chapter dealt with the review of literature which include conceptual review of related concepts, review of empirical studies that are related to the study, conceptual framework that showed the relationship between the independent and dependent variables, theoretical review that is the the review of the theories that serves as basis for the studyand appraisal of literature. The review is guided by the objectives, research questions and research hypotheses as outlined in chapter one. The presentation is organised under the following headings:

2.1   CONCEPTUAL FRAMEWORK

2.1.1 Conceptualisation of Self- Help

2.1.2 Principles of Community Development

2.1.3 Approaches to Community Development

2.1.4   Concept of Citizen Participation in Self-Help Project

2.1.5   Conceptualization of Government Reservation Areas, History, Deve.lopme.nt,
         Relevance to   Urbanization and Challenges

2.1.6   Self-Help Projects in Government Reservation Areas

2.1.7   Motivational Factors and Residents' Participation in Self-Help Projects

2.1.8   Culture of Self-Help and Residents' Participation in Self-Help Projects

2.1.9   Government Persuasion and Residents' Participation in Self-Help Projects

2.1.10   Social Orientation and Residents' Participation in Self-Help Projects

2.1.11 Spirit of Communalism and Residents Participation in Self-Help Projects

2.1.12 Aesthetic Values and Residents' Participation in Self-Help Projects

2.1.13 Security of Lives and Properties and Residents' Participation in Self-Help Projects

2.1.14.Healthy Environment and Citizen Par.ticipati.on in Self-Help Projects

2.1   CONCEPTUAL REVIEW

2.1.1 Conceptualization of Self-Help:

Traditionally, self-help practice has to do with community members coming together to plan, act, identify and make use of the available resources at their disposal to solve commonly identified problems. Through concerted efforts and with or without external assistance people embarked and implement self-help projects for the sustenance of their communities. Such projects may include building of maternity centers, construction of drainages, building of town halls, markets, repair of roads, repair and purchase of transformers, construction of culverts, building of gates, provision of cross bars and so on.

In the modern world the concept of self-help practice seeks to empower individuals and groups of people by providing these groups with the skills they need to effect changes in their own communities. These skills are often concentrated around building political power through the formation of a large social groups working for a common agenda. It has been argued that in practice, self-help activity is often confined to a support programme for the communities that have been persuaded that they will get one form of development or the other if they participate or contribute to the development of their communities. Self-Help in this case brings about change for better living within the community The change must be deliberate, induced through willing cooperation of the members of the community to achieve development. Deductively, self-help as a cocept can be seen as an action and process of bettering oneself or overcoming one's problems without the aid of others. It is the coping with one's personal or emotional problems without professional help Self-help consists of people providing support and help for each other in an informal

way rather than relying on the support of others (Rhonda, 2013; Klarin, 2019; Oyebamiji and Nwogu, 2020).

Self-Help as a process is a means through which members of the community identify their needs by themselves and willingly come together to plan a programme to solve the problem with or without assistance from government, non-governmental organizations or other interested groups. In this case people come together to plan and take actions to satisfy their felt needs in order to bring about an improvement to individual and community at large.

Scerri and James (2010), Hatley (2013) Udul and Onwei (2016) Klarin (2019) observed that self-help inculcates a sense of patriotism, citizenship and spirit of civic and environmental consciousness in the people. Community members are committed to develop their immediate community. They willingly co-operate towards the advancement of the community. Self-Help is about developing the power, skills, knowledge and experience of the people as individuals and in groups thus, enabling them to undertake initiatives of their own to combat social, economic, political and environmental problem and enabling them to fully participate in truly democratic process. Previous studies, (Frank and Smith, 2014; Klarin, 2019; Oyebamiji and Nwogu, 2020; Nkwede; 2020) conceived self-help activity as a process during which people in the community rural or urban first thoroughly discuss and define their wants and then act together to satisfy them As a process self-help activity entails people coming together to plan, identify their problem and move a step forward to look for common solution to the problem.

In literature, (Mbuki 2012; Oyebamiji and Kajuru, 2019) defined the concept of self-help as a social process by which human beings can become more competent to live with and gain some control over local aspect of a frustrating and changing world, personality growth through group responsibility as the focus. Self-Help activity is a programme through which communities can formulate their most pressing needs aided by government only to the extent that local and human resources were inadequate for a community solution. In this case planning and implementation is the sole responsibility of the

community members though, external assistance in form of grants can be taken where the resources are inadequate.

Self-Help activity motivates and encourages individual to participate in self-help project. People learn to develop and maintain co-operation relationship which serves self-help initiatives. Community members therefore, learn to rely on their efforts for development which brings about a self-generative and self sustaining development Literature, (Klarin, 2019; Oyewumi and Nworgu, 2020) explained the field of self-help practice as the process of establishing structures in human community within which new ways of relating, organizing social life and meeting human needs become possible. Self-Help viewed this way is seen as process through which community members identify their common problem and look for possible solution to the problem.

Emphasizing the issue of sustainability, literature reveals that unless communities and structures are based on principles of ecological sustainability, they will be inevitably short termed and will not address the major ecological issues facing the world. Suffice it to say that community members (rural or urban) should at every point in time do everything possible to sustain development projects in their communities by focusing on ecological systems.

In previous studies there is the emphasis that self-help activity motivates people for self-help projects (Tisdall, 2015; Oyebamiji and Kajuru, 2019; Klarin, 2019). This is done through raising the people's morale to a pitch at which they become desirous of and willing to achieve a higher standard of life by their own effort and industry. At the same time, the people have to appreciate the fact that mere desire for a higher standard of life does not automatically produce such a higher standard rather they will have to work for it. Thus, the people have to develop the will to learn in appreciating that self-help practice means self development by the community as whole.

Kenny (2019) sees self-help activity as the process whereby people (including community members, volunteers and professionals) organize to inform and empower each other to

take collective action on jointly identified needs In literature, scholars (Ryder, 2014; Klarin, 2019; Oyebamiji and Nwogu, 2020) opine that self-help practice is a process of establishing, structures within which new ways of relating, organizing social life and meeting human needs become possible. Through self-help activities, there is an improvement of living standard of the people. Thus, it is a way of motivating people to accept change and work towards personal and communal development which is concerned with the enhancement of community members' ability to shape their lives.

According to literature Anyanwu (1992) cited in Kenny (2018) self-help practice is regarded as transformation process for society; a movement from traditional ways of thinking and methods of production to modern ways. Development in this case must improve all aspects of people's lives and which makes it a multi-dimensional development. Emphasizing the dimensional nature of development, the South African Rural Development Framework (2018) describes self-help practice as a means of helping people set the priorities in their own communities through effective and democratic bodies. These bodies provide local capacity, invest in basic infrastructure and social services, deal with the past injustices and ensure the safety and security of the people.

Previous studies, (Udul and Onwei, 2016; Klarin, 2019) assert that self-help has the responsibility to pilot local sustainability in practice, if an alternative and ecological sane social, economic and political order is to be established Self-Help practice therefore can be and must indeed be at the forefront of social change. Literature, (Mbuki, 2012; Ryder 2014) see the essence of self-help activities as the improvement of the special and social-economic environment of rural space which leads to the enhancement of the individual ability to care for and sustain his or her well-being. Thus, self-help as a programme brings about improved socio-economic well being of the people.

A thorough examination of these different definitions and views the following similarities are deduced;

1. That the concept of self-help is a multi-dimensional in the sense that it is described in very many ways, eg as a movement, a process, an approach, a technique and as a programme.

2. That self-help activity is a purposive and deliberately plan activity, a conscious effort affecting social change; that is it not a change that comes in the natural course of events, but rather one that is designed, planed and deliberately brought about.

3. That it has as its overall aim in the promotion of a better community living; improved social condition in all its ramification; the attainment of the good life and the development of capacity for continuing self improvement.

4. That self-help project is undertaken by the community without any compulsion or imposition from outside but the enthusiastic support that guarantee success can come through a voluntary acceptance or adoption of the external suggestion.

5. Self-Help project is undertaken in response to existing, or in anticipation of further needs, wants or problems.

To this end the core and perhaps the most priced value of self-help activity is the development of consciousness and awareness of the community's capacity to identify and solved its own problems (aided or unaided) and to use the techniques of co-operative and co-joint social efforts to bring about desirable changes in their environment.

2.1.2 Principles of Community Development

A principle can be viewed as a comprehensive proposition from which others are derived (Klarin, 2019; Oyebamiji and Nwogu, 2020) It is the ultimate basis of the existence of any feelings thought or action geared to the attainment of desire objectives. The philosophy of principle as a guide to action can be very neatly woven into the process of self-help practice. Eversole (2012) and Klarin (2019) said that a principle is deliberately evolved to produce or determine desired results. Self-help activity denotes social change and a major implication is that this change can be deliberately induced to produce the desirable result of improving the system of values, structures and usages of local communities. As a tool for purposive social change, self-help practice must be guided by principles aimed at

producing in citizens the will to be determined to realize the objectives of community improvement.

Self-Help practice involves a problem-solving process through which citizens are enabled to grow competent for the cooperatives solution of their community problems. Any principles built around the need to attain such growth will form the veritable spring board for action to enable the people identity their problems The following principles are identified;

1.   The principle of self-help

Self-help is the main end product of community development. This principle highlights community development as a movement of the people. The idea to the principle is that it must be from aspirations of the people themselves that their social improvement will come about. Self-help process generally has multi-purpose and inter-sectoral characters.

In rural areas for instance, agriculture, irrigation, rural industries, education, health, housing, social welfare, youth and women's programme, employment, cooperatives and training of village leaders constitute important components of self-help activities (Abiona, 2009; Nkwede, 2014; Klarin, 2019; Oyebamiji and Nwogu, 2020). In urban areas and particularly Government Reserved Areas self-help activity covers a wide array of similar activities. In this way self-help enables the people to exploit to their advantage the resources which would otherwise, lie dormant and thereby perpetuates the ignorance and poverty of their communities.

2.   The principle of felt-need

This principle stresses that people must be able to identify what they want to do in order to achieve their desired development. Such identification is possible only if people are able to identify what stands in their way to progress and are to do something to remove it. Such obstacle is referred to as the problem of a community (Madu, 2007; Abiona, 2009; Frank and Smith, 2014; Klarin, 2019).

The awareness of need arises from dissatisfaction with the way people are living and the urge to induce desirable change to improve such a way of living. The principle of felt need maintains that people must set goals for themselves and must endeavour at a pace

favourable to them to achieve these goals. The idea of need for any community arises from the lack of something which in the opinion of such a population would facilitate the improvement of the welfare of the community if it had been present or available. Thus anything which may be considered essential for the maintenance of a desired state of affairs is a need. A need therefore represents an imbalance or lack of adjustment between a present situation or condition and a new or changed set of conditions assumed to be more desirable. A need exposes the problem as it applies a gap between the two conditions of what really exists and what should preferably exist in the life of a community (Klarin, 2019; Nkwede, 2020).

The essential factor in the identification of need is that the particular situation that provokes the need must be identified and understood. This particular situation constitutes what we have identified as the problem. The felt need of a community can still be assessed from another angle. This raises the question of education as a process of self-help effort. The essence of this idea is that it is where people have grown in their ability to understand problems that their felt needs will be appreciated accordingly.

Literature, (Eversole, 2012; Tisdall, 2015; Udul and Onwei, 2016;) observed that awakening of needs, the removal of the impediments to the satisfaction for such needs as well as improvements in the technical skills required to achieve felt needs are processes which involve basic changes in attitudes, skills and knowledge. Education becomes the basis in these processes as it is used to create awareness in the people why they should realize their need.

3.   The principle of citizen participation

This principle stipulates that whatever is done to improve the welfare of a people must endeavour to elicit the enthusiasm and whole hearted participation of such a people. The idea of participation as it applies to self-help practice strongly implies that success is assured where the effort of a local community is supplemented or aroused by the direction of governmental authorities. The idea thus portrays self-help in its true light as a cooperation of partnership in progress.

The principle of citizen participation stipulates that the local people should take part in the planning, execution, and utilization and assessment of the social amenities or facilities designed to improve their welfare. It is such participation that gives the people the pride of ownership of the facilities completed in the process of self-help programme. When for instance people refer to such social services within their community as our school, our hospital, our market, they are implicitly expressing enthusiasm and confidence in their community with a strong feeling of belonging to it. This stipulates the fact that change for better living can be brought about by the cooperative effort of people. Idea of a community doing something for itself through the participation of people depicts development. This principle of citizen participation emphasizes the initiative of people as a means of stimulating the active participation of all citizens in the work of development. This implies that the stimulus needed for the success of development projects has to come both from people themselves and governmental authorities.

Community itself has to learn to realize and express its particular needs for development while execution and planning must be based on the needs rather than on programmes laid down from some more remote source and therefore neither truly representing what is actually required by community nor likely to evoke the enthusiasm of the people or to secure their active participation (Tisdall, 2015; Klarin, 2019; Nkwede, 2020). People should therefore be given the opportunity to learn to participate in the working out of plans which affect them at whatever level.

4.   Principle of Self-Growth

This principle reveals the fact that a community does not have to accept or even wait to have ready-made solution to its problem, perhaps work out by outsiders who have no connections with the community. It has to be able through constant practice to diagnose its own problems and to initiate action towards finding solutions to such problems. In this process the community should strive to rely as much as possible on its own resources. It is such reliance on the resources of the community that leads to an appreciation and good management by its members of what external resources that may be infused into

community effort from time to time either by government or external specialized agencies.

Literature, (Eversole, 2014; Klarin, 2019) observed that self-growth implies that people can develop a stable, responsive and self-reliant citizenry, capable of mobilizing local resources for the satisfaction of the needs of their community and the attainment of a decent and wholesome life In practical terms, self-growth deposes that they are capable of changing from one stage to another. Hence, they are capable of changing from one stage to another Hence, they are capable of rejecting the limiting circumstances of life which can inhibit their wholesome development.

Previous studies, (Madu, 2007; Tisdall, 2015; Klarin, 2019; Arikawe, 2020) contend that self-help as a prototype of community organization, can be portrayed as a form of purposive, planned and directed change which has to do with community decision making. Principle of self-growth denotes that since people are capable of inducing purposive change, it follows then, that they are capable of making their change for better living more significant and more meaningful through involving themselves in the control of change. This means that people should cooperate more willingly under the situation that offers them the opportunity to participate in the determination of their desired change.

Literature, (Ryder, 2014; Arikawe, 2020) opine that self-growth promotes changes in society and highlights the role of citizens in self-help practice. The principle thus promotes change as well as assists men and women to control both the change and the environment in which the change occurs. In pursuing this directing role self-help must help citizens to identify desirable change and to channel it to desirable ends Such change must help the citizens to develop themselves and their community.

1.   The principle of self-reliance
This principle promotes self-growth. It upholds the need for people to take their destiny in their own hands. The principle is fast growing in acceptability as a new formula for community development. Its wide-spread acceptance in the development planning of most African countries has the tendency to give greater stimulus and cohesiveness to self-help

practice in these countries. The principle promotes innovativeness and offers the psychological condition that is conditional to self-improvement. It also fosters the attainment of widespread improvement in the life of people in their communities (Abiona, 2009; Eversole, 2012; oyebamiji and Nworgu, 2020).

Self-reliance in community development demands that community members should apply their knowledge and skills to the resources at their disposal. The implication of this demand is that in the process of self-help practice, citizens must endeavour to develop and sustain a society free of poverty, ignorance, disease and squalor. This they can be achieve through checking the physical limitations, human weakness as well as the social and institutional constraints militating against the use of natural resources. This indicates that development of communities should accommodate the integration of the various aspects of community improvement, such as agriculture, health, nutrition, family life, education, and training and appropriates technologies (Eversole, 2014; Arikawe, 2020).

2.   The principle of self-direction
The principle of self-direction stresses that individuals and communities have the capacity to motivate themselves internally to carry out activities on their own initiatives to achieve positive results for personal and community. Klarin (2019) Arikawe (2020) stressed that principle of self-direction can be effectively harnessed to enhance the self-help process. The thrust is based on the philosophical ideal that adults have the capacity to develop self-concept and self-esteem that can help them to be self –directed.
This concept is progressive in nature and confirms the fact that self-direction cannot be a static process. The individual for example has the propensity towards the social rather than the individual for example has the propensity towards the social rather the individual demands on his living. This is because society exerts great influence on the individual which makes it imperative for the individual to dance to the tune of society in the process of his survival in that society.

Principle of self-direction can prepare a community for desirable social change and remove the syndrome of alienation from the self-help process. At the level of individual,

self-direction can be manifested in a person exhibiting some traits, through verbal or non-verbal communication or through activities in which he identifies himself as being actively interested, or engaged in community development. This individual may be an ordinary member of the community, a philanthropist, a voluntary worker, a community developer, a school teacher, a market woman, a trader, an adult instructor. This means that the individual need no necessarily be an indigene of the particular community but there must be some interest spurring him on to the use of self-direction to effect some improvement in the living conditions within the community.

2.1.3 Approaches to Community Development

Approaches to community development activity usually involve the points of view of three main groups in the process namely; the participants, government agencies and the professionals. The participants are members of the local population who need development as a matter of urgency for the improvement of their community. They are the principal actors on the stage of development and community betterment The government agencies are essentially bodies outside the local community.

The professionals are the change agents who give the on-the-spot direction and guidance for the achievement of the goal of self-help programmes. These are links between the participants and the government and or other agencies. Each group has specific function to play for the success of self-help projects to be achieved. There are a number of operational approaches to community development apart from how the units and agencies concerned with these activities may approach their responsibilities Six of these approaches are reviewed in this study.

1. Matching grant approach: This approach takes the form of projects undertaken by local communities under the supervision of local authority with the state government providing technical, financial and managerial assistance. Literature (Abiona, 2009; Oyebamiji and Nwogu, 2020) observed that whenever such projects are initiated the people's contributions include money, materials and equipment from their local resources which are required for the implementation of part of the project.

2. Directive approach: The importance of directive approach is that the government or other agencies involved in the programme sets to provide what is needed for its implementation. In this approach the problem is that people's involvement in the planning and execution of the programme is minimal. Non participation in the programme may cause psychological moralistic feelings which are important for the management of the programme in the locality.

3. Non-directive approach: This approach allows the people to decide for themselves the extent of their need, the degree of their willingness to do something to meet their needs and how best they can organize, plan, and act to carry their project through In the non-directive approach the role of any outside agency remains that of a catalyst that stimulates and motivates the community at crucial stages in the community development process. Literature, (Madu, 2007; Abiona, 2009; Klarin, 2019; Nkwede, 2020) revealed that this approach gives the community members sense of belonging in the project with their involvement in the planning and execution of the project.

4. Sectoral approach: In the approach different agencies, professionals, government ministries may undertake various developmental programmes within the same community such may include health, agriculture, housing, education programmes The infrastructures which can lead to role conflict among the donor agencies.

5. Integrated approach: This approach is based on the appreciation that self-help activity means more than road construction or dams through self-help efforts. The essence of this approach is that a comprehensive programme for community development should include provisions for social, economic, cultural and political development of the people. The approach therefore calls for the effective coordination of all human and material resources available in any community for the achievement of developmental goals.

6. Multiple approaches: The main thrust of this approach is that self-help activity is such a complicated process that it should not be handled by a single expert on the field thus; different experts from different fields should be included both in the planning and implementation of project in our communities. For instance there would be the need for adult educators to help members acquire the awareness of

the need for what they want to do. There would be the need for road engineers to construct a reliable system of road communication to link the community with areas of production as well as marketing.

2.1.4   Concept of Citizen Participation in Self-help Project

Citizen participation in community affairs has been considered an important rural and urban development policy. Self-help practice is a learning process from which all actors; villagers, urbanites, development officials (government and non-governmental) business' representatives and experts learn and gain experience together as development progresses (Hatley, 2013; Kenny, 2018). Thus, a true and sustainable development cannot take place through force or order but it will naturally happen when all actors equally and democratically participate and share their ideas, visions and responsibilities to steer and implement development programmes. One approach to create sustainable rural and urban development is through giving the main actors in the community equal opportunity to think and plan their own future.

Historically, citizen participation became a new idea in the 1970s when the international health agencies began to promote and finance it on an international scale (Klarin, 2019; Oyebamiji and Nworgu, 2020). The concept can equally be traced to the concept of conscientization that was popularized by Paulo Freire and applied in Latin America grass root rural development schemes. Citizen participation became more popular in the 1970s as several groups, urban guerilla groups and private voluntary organization established industrial development in areas where poor people had little access to government welfare programmes by sharing awareness that citizen's participation is important and critical for success.

Placing emphasis on citizen participations, (Ryder, 2014; Kenny, 2018) assert that self-help practice is the process whereby people (including community members, volunteers, paid professionals) organize to inform and empower each other to collective action on jointly identified needs. In the community development effort on the part of the community are shown in the participation in the programme designed for their well being

27

in the community and such participation may take many forms which include time, energy, financial and physical resources. (Kenny, 2018; Klarin, 2019; Oyebamiji and Nworgu, 2020) refer to citizen participation as an active process whereby beneficiaries influence the direction and execution of development programme. It entails the involvement of the people or their representatives in the formulation and development of proposals, planning of programmes and its implementation.

Citizen participation in development programme is an obvious strategy for programme success as it is the powerful tool for mobilizing new and additional resources within the community. More so, the principle of citizen participation implies therefore that the people have to supply the necessary and needed stimuli for programme success. The key to participatory development therefore means fulfilling the potential of the people by enlarging their capabilities and this necessarily implies empowerment of people, enabling them to participate in their own development.

It has been emphasized that whatever is done to improve the welfare of the people must endeavour to elicit the enthusiasm and whole heated participation of such people, thus, success is assured where the effort of a local community is supplemented or aroused by the direction of government. This idea then portrays community development in light as a cooperation of partnership in progress.

Previous studies (Nuttavuthisit et al, 2015; Klarin, 2019) noted that citizen participation is the process whereby the people take part in decision making concerning development projects and their implementation. The emphasis is that participation can only be meaningful when people take part in development activities especially in the process of decision making relating to development activities that affect them directly.
Literature, (Ryder, 2014; Tisdall, 2015) asserted that citizen participation enable people to take part in the decision making, planning and implementation of their programme and evaluating them. The World Bank (2019) cited in Klarin (2019) view citizen participation as having three dimensions which are; the movement of all those affected in the decision

making about what should be done and how mass contribution to development efforts that is, to the implementation of the decision and sharing in the benefits of the programme.

Citizen participation in this sense should not be understood as an effort on the part of the individuals to assist in the implementation plans already made and target set vertically, neither is it a passive acceptance of services or more provision of support in cash or kind. The fact of citizen participation is the actual involvement of the people in decision making at all levels of project life cycle. Ryder, (2014) views citizens' participation as a means of empowerment, building of participant's capacity, increasing project effectiveness and improving project cost sharing. These scholars based on the level of community participation in the implementation of World Bank development project observed that citizen participation is mainly used to achieve effectiveness, efficiency and cost sharing with little emphasis placed on empowerment and beneficiary capacity building.

A consideration of the aforementioned definitions, citizen participation and the extent to which project implementation has incorporated into project strategy is an indication of the practical implication of the concept in project design and implementation. Studies pointed out that citizen participation will be regarded as relatively successful when (a) project objective emphasizes capacity building (b) the design of the project calls for interaction among beneficiaries as basis for identifying needs and preference (c) implementation of project requires dialogue and interaction among beneficiaries and (d) people rather than government are able to manage part of the project.

Emphasizing citizen participatory approach to development, solicit that the beneficiary population should be masters of their own development in terms of identifying their own problems and providing solution acceptable and feasible (Ryder, 2014; Klarin,2019; Oyebamiji and Nworgu, 2020). The emphasis of citizen participation is on people as actors rather than a mere tool to be used by experts. A justification of this submission is that citizen participation is like playing an active role in community decisions, knowledge of local issues, attendance at public meetings related attempts to influence proposed measure through individuals and group actions, belonging to groups and committees and

financials contribution towards community programme (Scerri & James, 2010; Hatley, 2013; Tisdall, 2015).

Citizen participation has to do with sensitizing the people to increase the reception and ability to respond to development programmes. The emphasis is based on the premise that community participation is a form of education which helps wake community members from their slumber to react actively to their state of development. In addition, the state of under-development of any community should not be seen as act of God but rather communities should address their problems through organized method of galvanizing the untapped local resources within their reach for community development..

Scholars (Eversole, 2012; Ryder, 2014; Klarin 2019) view citizen participation as one of the several empowering processes and argue that participation can enable individuals to exercise some control over planned change In this case, citizen participation is an instrument per excellence for community mobilization. This is because it will help elicit the interest, willingness and preparedness of the people to participate either in cash or materials to their own community development. (Hatley (2013; Oyebamiji and Kajuru, 2019) observed that citizen participation extols collective effort for community improvement as the catalyst by which human efforts can pursue the interchanges of energies and satisfaction for the growth of communities and development of the wide society.

Citizen participation makes people to respond to development programmes. Thus, it is the process of information given on development programmes which will in the end create awareness needed by the member communities to become effective in the process of development. It is a process of mobilizing people for their own community advancement from the later- a state of dissatisfaction to a satisfactory stage.

Citizen participation extols collective effort for community improvement as the catalyst by which human effort can pursue the interchanges of energies and satisfactions for the growth of communities and the development of a wide society. The idea of citizen

participation is embedded in the psychology of man understanding and accepting best those actions, which he has helped to originate. Thus, where a citizen has a part in an action, he agrees with it, and it has meaning for him. If a citizen can feel that a group action is his action then the principle of citizen in community development must be seen as very important tool for the attainment of community development objectives.

Citizen participation eases out a major development challenge, through the development of individuals as members of social groups, as workers, as learners and as thinkers, in an environment which enables them to acquire the necessary knowledge, the skills and the freely- chosen values to live by. It is this development that enables community people to create a more wholesome social and material environment in which their succeeding generations can develop.

2.1.5   Concept of Government Reservation Areas: History, Development, Relevance to Urbanization and Challenges

(a)   Conceptualization, History and Development

Government Reservation Areas are designations set aside by the government as residential areas for government officials and important personalities. Such designations are provided with all social amenities to attract would-be residents and are under the supervision and control of the Ministry of Lands and Urban Development. At the resumption of regional government the premiers of the three regions inherited the structure of Government Reservation Areas. For instance Chief Obafemi Awolowo, the premier of Western region established Agodi GRA in Ibadan and since then it has become residential houses for the governor and government officials.

Nkwede (2020) said that GRAs serve as residential houses for government officials and important personalities who are saddled with responsibilities of governance. According to this scholar all necessary social amenities are provided for the comfort of the residents. Some decades ago Government Reservation Areas are cited only in urban cities but now there is a paradigm shift in the classification as we now have GRAs in rural areas as a result of the urban renewal policy of the government.

Previous studies (Hatley, 2015; Arikawe, 2020) view Government Reservation Area as the making of the colonial masters that was later inherited by the founding fathers of Nigeria. It is a place set aside by the government as residential houses for government functionaries so as to make their work easy and the environment conducive for living. Social amenities such as; good road, pipe borne water, banks, electricity and so on are readily available and provided by the government. In GRAs it is assumed that every necessary social facilities are provided by the government but this notion no longer hold hence, residents now embrace self-help practice as a programme. Self-help practice in this case brings about change for better living within the communities. The change however must be deliberate, induced through willing cooperation of members of the community to achieve development. The involvement of residents of people in self-help programme could be traced to the 1948 summer conference where self-help practice was viewed as a movement designed to promote better living for the whole community with the active participation of the people in order to secure active and enthusiastic response to the movement. In this case development is not static so people should not be satisfied with the little government has done for them hence they should be part of the movement force behind the wheel of progress.

In Government Reservation Area residents now form associations where they plan, act, and design projects that could move their communities forward. Most Government Reservation Areas embark on projects such as; construction of drainages, cross bars, purchase transformers to boost electricity, numbering of houses and streets for easy identification, employing security guard to protect lives and properties and so on. Hatley (2013) and Tisdall (2015) observed that self-help activities inculcate a sense of patriotism, citizenship and spirit of civic and environmental consciousness in the people. Residents willingly cooperate towards the advancement of their communities. Self-help activity is about developing powers, skills, knowledge and experience of the people as individuals and in groups thus enabling them to undertake initiation of their own to combat social, economic, political and environmental problem and enabling them to fully participate in truly democratic process.

Previous studies (Tisdall, 2015; Klarin, 2019; Oyebamiji and Nworgu, 2020) submitted that self-help as a programme is no longer limited to rural community alone but it has moved to Government Reservation Area where it is assumed that all social amenities are readily available. However, residents through land lord associations now design projects meant for moving their community forward and such projects are implemented through concerted efforts of the people without any external assistance. Government Reservation Area is classified into two namely rural and urban. The rural classification emanated from urban renewal policy of the government. These areas are carved out as residential houses and the essence is to decongest our urban cities that are overpopulated by migrants from rural communities. According to Ryder (2015) self-help programme is regarded as transformation process for society; a movement from traditional ways of thinking and methods of production to modern ways.

Development in this sense must implore all aspects of people's lives and which makes a multi-dimensional development. Government Reservation Area has its peculiar features in most cases houses are the same and well fenced and houses are numbered for identification, there is good road network, land lord associations are put in place where issues for development are discussed, security is put in place to secure lives and properties, drainages are constructed, electricity is stable to an extent, the water system is okay and most important there is a proper monitoring of activities by residents.

(b) Relevance of Government Reservation Area to Urbanization
Urbanization is a population shift from rural to urban areas, the gradual increase in the proportion of people living in urban areas and the ways in which each society adapts to change. It is predominantly the process by which towns and cities are formed and become larger as more people begin living and working in central areas. Ujoh (2010) cited in Klarin (2019) said that urbanization can be seen as a specific condition at a set time (eg the proportion of total population or area in cities or towns) or as an increase in the condition over time.

Urbanization can be quantified either in terms of say the level of urban development relative to the overall population or as the rate at which the urban proportion of the population is increasing. Urbanization creates enormous social, economic and environmental changes which provide an opportunity for sustainability with the potential to use resources more efficiently to create more sustainable land use and to protect the biodiversity of natural ecosystem.

The relevance of Government Reservation Area to urbanization cannot be over-emphasized. Before the urban renewal policy of the government most GRAs are cited in urban areas because of the social amenities that are readily available in these areas. Most capital cities are highly urbanized apart from increase in population social amenities are provided and they serve as seats of government and which means certain areas are set aside as residential designation for government officials and important personalities. In this case urbanization is not a merely modern phenomenon but a rapid and historic transformation of human social roots on a global scale, whereby predominantly rural culture is being rapidly replaced by predominantly urban culture. Urbanization is a process of human agglomeration in multi-functional settlement of relatively substantial size It the process that refer to the growth both in size and numbers of urban center. This process as explained by Oyebamiji and Nworgu (2020) has been responsible for transforming towns, cities, and metropolitan areas while at the same time depopulating the rural setting through a process of direct rural-urban migration.

Klarin (2019) describes the level of urbanization as the share of country's total population that lives in urban areas. Therefore, the extension of the urban environment in terms of territorial coverage and population has remained a common experience all over the world; while the proliferation of urban center has been phenomenal from the turn of the 20th century (European Environmental Agency, 2016; Kenny, 2018). However, urban extension did not take place in the third world cities until after the Second World War when such became European Colonial Settlements and as urban extension continue to take place GRAs started to emerge because these urban cities serve as seats of government More so, in most part of Africa even Asia and Latin America, strategic cities along the

coast for many decades represented trade points and gateways for export and import These cities then continuously improved in economic activities through time and subsequently transformed to industrial cities. Today urban centers and GRAs dominate African countries landscape with their attention opportunities.

(c)   Challenges of GRA and Urbanization in Nigeria

Government Reservation Areas and urbanization are not new in Nigeria as cities such as Lagos, Kano, and Ibadan have grown to become large metropolitan urban areas. The city of Lagos for instance has continued to grow in size since 1960s; its annual growth rate was close to 14 percent during the 1970s, when the massive extent of new construction was exceeded by the influx of migrants attracted by the oil boom. Acknowledge to the largest city in sub Saharan Africa, Lagos has become legendary for its congestion and other associated urban problems. Essentially built on poorly drained marshlands the city commonly has flooding during the raining season and there is frequent sewage back-up especially in the poorer lowland sections. As in other Nigerian cities GRAs inclusive, there is a constant problem of garbage and waste disposal. The city main fame however comes from the scale of its traffic jams spanning several islands as well as a large and expanding mainland area the city never seemed to have enough bridges or arteries.

By 1990, Lagos had made some progress in traffic problems both through road and bridge construction and traffic control regulations. This progress was aided by the economic downturn of the late 1980s which ironically facilitated urban-rural migration (Arikawe, 2020). This trend of growth strain on the cities where most resources will be consumed and this process thus constitute a critical challenge to their sustainability. In Nigeria, a dominant urban feature common to them is the degrading state of the physical environment. Unfortunately the uncontrolled growth pattern associated with the GRAs and urban centers process has been responsible for the diverse environmental problems in these cities. An immediate consequence of the rapid urbanization in these cities is the increase in demand for urban services like housing, education, public health and a generally decent living environment.

In Nigeria, (Ibem, 2011) available report indicates that urban population has been growing at an alarming rate of about 47 percent as at 2003 while most of the major cities expand without incorporating the major element of physical planning Until recently, Nigeria did not have any regulatory codes or standard to guide planning of building and environmental development. Consequently, the forces of urbanization and industrialization have brought about changes in production activities thus resulting in explosive demographic changes with growth rates ranging from 6% and 12% per annual. The rate of urban growth and relative poverty that accomplishes it poses a critical challenge to effective governance and sustainable development (Ujoh, Kwabe & Ifatimehin 2010; Arikawe, 2020).

There no doubt that Nigeria as a nation is experiencing rapid urbanization which has brought about various socio-economic, cultural an environmental problems particularly degradation of the physical urban environment which exist in the nature of loss of biodiversity and green-house warning, desertification, of agricultural land, air and water pollution, environmental decay, slums, insanitation, overcrowding, housing congestion, crime and violence and several other demeaning situations (Jiboye & Omoniyi, 2010; Daramola & Ibem, 2010). Considering the challenges posed by the diverse problems associated with GRAs and urbanization and the need for sustainable development in Nigeria, urgent step is required on the part of government in particular and other stakeholders responsible for urban development, through effective governance to control the rate at which urban population and the spread of cities increases. Thus, effort is required to control the decline in the quality of urban infrastructure as well as improve the overall standard of living of the people in Nigeria.

2.1.6 Self-help Projects in Government Reservation Areas

Development literature is replete with variety of definitions and interpretation which are however not necessarily exclusive and contradictory. No matter the perspective from which the concept is viewed, it is generally agreed that the core of the citizen participation debate is the idea that intended beneficiary population of a development programme and project have to be involved in the decision making process at every stage of programme circle including the identification of problems, planning, implementation and evaluation.

Participatory approach to development therefore solicits that the beneficiary populations should be the masters of their own development in terms of identifying their own problems and providing solutions acceptable and feasible to them. In this case the emphasis of community participation is on people as actors rather than mere tools to be used by experts,(Ryder, 2014; Nkwede, 2020) justifying the above see citizen participation as; playing active role, though not necessarily direct, roles in community decisions, knowledge of local issues, attendance at public meetings, related attempts to influence proposed measures through individual and group actions, belonging to groups and committee and financial contributions towards community programme.

It is a process through which people come together and deliberate on their problems then take a decision towards solving them It is the belief of the people that in the Government Reservation Areas social infrastructures are readily available for the residents to enjoy. This belief in the modern world no longer holds as most of these areas are there in vacuum. Thus the people now more than ever before embarked on development programmes meant for changing the standard of living in these areas which include construction of drainages, culverts, roads, planting of flowers, and so on. Development is not new to the residents in this regard as they go all out to participate actively in development programmes.

Eversole (2012) and Ryder (2014) conceived citizen participation as sensitizing the people to increase receptively and ability to respond to development process. This is based on the premise that citizen participation is a form of education, which helps to wake community members from their slumber to react actively to their states of development. The state of under-development of any community should not be seen as an act of God rather community members should address their problem through organized method the resources at their disposal for solving the identified problem. It could be established that the residents of Government Reservation Areas like the rural dwellers now participate in development programme. They now involved in road construction, drainages, replacing bad transformers, putting up security outfit and replacing damaged Power Holding of Nigeria poles. Development in this case helps people to move from their state of under-

development to a developed stage. This assumption now serves as a motivational factor influencing the residents of Government Reservation Areas participating in development programme.

Previous studies, (Eversole, 2012; Hatley, 2013; Tisdall, 2015; Oyebamiji and Nworgu, 2020) view participation as empowering processes that enable community members to exercise some control over planned change. The implication is that citizen participation is an instrument per-excellence for community mobilization. This is because it helps to elicit the interest, willingness and preparedness of the people to participate voluntarily designed by themselves and for the development of their communities. Scholars (Tisdall 2015; klarin, 2019) support the idea that community participation is a vital resource for sustainable development In their own submission. (Mbuki 2012; Eversole, 2012; Klarin 2019) perceived citizen participation in relation to development as the involvement of members of project communities in all stages of decision making relating to projects should not be imposed on the people who are supposed to be beneficiaries of development efforts. Beneficiaries in this case should not be made passive recipients of services rather they should take active part in all the activities concerned with the development of their areas.

Literature Hatley (2013); Ryder (2014) and Tisdall (2015) enumerated what should be included as the involvement of the communities as taking part in decision making to identify felt needs and then prioritize them; taking part in the mobilization of resources and planning of projects to be undertaken in accordance with the identified needs in their order of priorities; taking part in activities put in place for the implementation of the projects and taking part in the monitoring and evaluation of the projects In this situation the residents are those who know where their shoes pinch them They are those who know the resources available and what they can use them for.

Development in GRAs is of man by man and for man hence the residents would never leave any stone unturned rather they are actively involved in the planning and implementation of development programmes and projects in these areas. Participation in

this case is seen as the tool for moving the community forward in progressive order. Literature (Arikawe, 2020) viewed citizen participation as education stated that its utmost goal is empowerment to control and manage resources not only in sustainable way but also in a manner that meets their social, cultural and economic needs. The implication is that development transcends sustainability rather it should be to empower the community members and therefore move the people from poverty level to economic emancipation.

2.1.7 Motivational Factors and Residents Participation in Self-help Projects

Motivational factors are the strategies, incentives, recognition and any other elements that increase residents' participation in self-help projects in their communities. These are incentives people need to partake actively in an activity to achieve the desire goal in an organization or community. Kapoor and Aggarwal (2021) see motivational factors as what could be emotional, spiritual, and physiological which propel individuals forward in an exercise. According to Akman et al (2019) these factors increase members' activities within the community and enhance personal interest, personal development, skill development and community development.

Self-help practice has to do with community members coming together to plan, act, identify and make use of available resources at their disposal to solve commonly identified problem. People carry out projects in their communities through concerted efforts with or without external assistance. The practice of self-help is a voluntary exercise by individual member of a community. Be that as it may the residents need to be motivated so as to increase their interest in developing the community they call their own. The concept of self-help practice seeks to empower individuals and group of people by providing them with skills they need to effect changes in their own community. The people need to be motivated by the practioner for them to see the reasons why they have to take the development of their community so serious the reason being that government alone cannot supply all the needs of the people due to dwindling resources.

Community formed around a common interest has proven to be valuable source of diverse knowledge, solutions for problems, innovation and competitive advantage (Dahlander and

Frederiksen 2012). Through self-help practice the residents will come together to discuss on the peculiar problems of their community. Through that consultation they are able to arrive at solutions to their problems and without waiting for external solutions. Motivational factors play a major role in this regard and leaders in a community must be conscious of these facts. For instance culture of self-help and spirit of communalism will propel the residents of a community to want to participate actively in self-help projects that would ensure better livelihood in their community. The knowledge and values that are shared by the people cum the belief of the residents will make them to come together as one collectively identify projects and carry out such through conceited effort with or without any external assistance except professional expertise to do it rightly.

Motivational factors whether intrinsic or extrinsic are very germane to residents participation in self-help projects and which must be taken care of by the self-help practioners and any other development experts. Self-help is a process of solving community problems by the residents through their concerted efforts. It is about developing the power, skills, knowledge and experience of the people as individual and in groups thus enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems and enabling them to fully participate in truly democratic process.

Emphasising the importance of motivational factors in self-help practice the government, project designers, development experts and all developmental stakeholders must be conscious of the importance. The residents must be encouraged to participate actively in the development of their communities. They must be educated, persuaded and awareness must be created in them regarding the need to embark on project that would ensure better livelihood in their communities. The leaders of Community Development Association must carry the residents along in making any decision that affect their communities. Their sense of belonging would enhance active participation of the residents in projects that would create the way forward in the communities.

Factors of Motivation

1. Leadership Style

    The style of leadership in any community will go a long way to enhance active participation of resident in development projects. The leaders must be democratic in their approach to development. The residents must be carried along in every decision of the community for better participation.

2. The Reward System

    As a leader ensure you have a clear evaluation system in place that motivate residents and to encourage them to achieve the community goals. Community Development Association must put in place the strategies and incentives for active participationof residents in development projects.

3. Conducive Environment

    The leaders must ensure conducive environment for active participation of the residents in development projects. The environment must be safe and friendly where people can go about their business without fear.

4. There must be a set of roles governing the operation of the community. The organisational structure must be solid. Community leaders must put in place rules to govern the activities of the communities. There must be people that can be controlled by the residents when the need for it arises. Leader must ensure prompt solutions to problems of the community.

Importance pf Motivational Factors

The importance of motivational factors cannot be over emphasized as it will enhance the following;

-   It will allow change in bahaviour of the residents.
-   Develop competence in the residents.
-   It will make residents to be creactive in thinking and actions within the community.
-   It will help the residents to set goals that would make the community to move forward.
-   Help the residents in planning and implementation activities.
-   It will help develop talents among the residents.

- It would boost engagement of the residents in projects implementation.

2.1.8 Culture of Self-help and Residents' Participation in Self-help Projects

The ability of a community to meet the needs of those who live there is strengthened or weakened by the culture, knowledge and expertise within the existing community structures This means that culture of the people living together in geographical location will go a long way to determine the level of development in the locality. For instance community groups who are able to work openly and inclusively are consequently able to include diverse views and lifestyles compared to narrower group that remain elitist and exclusive.

People's ability to grow and develop their full potentials will vary accordingly to the level of well-being in their community. When people who share a sense of community are faced with problems, they are motivated and empowered to undertake actions to change their situation (Common wealth of Australia, 2001; Eversole, 2012; Ryder 2014). Self-help activity is the process whereby people which include community members, volunteers, paid professionals organized to inform and empower each other to take collective action on jointly identified needs and move a step further to find a way of meeting the needs identified.

Culture of self-help does provoke active participation which is the necessary ingredient for development It is the participation that will sustain the projects and the community. In relation to sustainability, (Mbuki, 2012; Ryder, 2014) assert that self-help practice has the responsibility to pilot local sustainability in practice if an alternative and ecological sane, social, economic and political order is to be established. In this sense, sustainability is not merely a principle that limits certain forms of community development but in a more positive sense can become a critical part of the Community Developmental agenda.

Self-help as a process is not new to Nigerians as it has been part of the culture of the people. Corroborating this assertion, (Arikawe, 2020; Nkwede, 2020) pointed out that Nigerian communities had employed communal efforts as the mechanism for providing

functional infrastructures in their localities as well as for the development of economics aspects of their lives   In this sense, Nigerian people through concerted effort had embarked on projects which are meant for the development and sustainability of their communities and which include road construction, building of markets, construction of drainages, clearing of farm lands, ensuring security of lives and properties, purchase of transformer for constant power supply and so on. It could be said that over the years self-help projects had helped to realize and nurture the potentials existing in most communities in Nigeria towards positive transformation and development of individuals and their communities as a whole.

Culturally, self-help process emerged as a voluntary exercise with able bodied, young and old, men and women with joy on their faces participated in the self-help projects geared towards developing their communities (Abiona, 2009; Hatley, 2013 Klarin, 2019). Despite the limited financial and material resources, people often opted and trooped out voluntarily to participate in those projects which invariably bring about social awareness, harmony, cooperation, good citizenship and communal spirit. The emphasis here is that self-help as a practice has been part of the culture of the people in Nigeria most especially the Yoruba people Being part of the culture people do not wait for outsiders to tell them what to do before embarking on projects meant for moving their community forward. They come together to solve individual and community problems through concerted efforts and without or with outside assistance.

Self-help in this regard is seen as transformation process for society; a movement from traditional ways of thinking and methods of production to modern ways. It is through self-help people come together to plan, identify their problem and look for common solution to their problems. Community members both local and urban in the southwestern, Nigerians are conscious of the fact that they have to embark on projects meant for the development of their communities.

Thus, wherever they reside the culture of self-help will continue to manifest. It is a belief in the traditional Nigeria that social infrastructures are readily available in the Government Reservation Areas but the fact remains that government alone cannot do

everything hence the need for the residents to support the government in this regard And this prompted the focus of this study which is an investigation of the motivational factors influencing residents of Government Reservation Areas participating in self-help projects in the areas. In this case culture of self-help becomes a factor that has greatly influenced resident's participation in self-help projects.

Placing emphasis on people's participation (Eversole, 2012; Kenny, 2018) see self-help activities as the process whereby people (including community members, volunteers, and professionals) organize to inform and empower each other to take collective action on jointly identified needs. Self-help programme view this way emphasizes that people must be involved in the decision making and implementation of the programmes meant for their development. Thus in the Government Reserved Areas under study the residents because of the culture of self-help in them had embarked on several projects meant for the development of their communities.

2.1.9   Government Persuasion and Residents' Participation in Self-Help Project
The fundamental aspect of self-help programme is citizen participation and this should be seen as deeply inherent in every aspect of the project's life cycle. Suffice to say that the people must endeavor to elicit the enthusiasm and whole hearted participation at every stage of a project life, starting from initiation and planning to execution and evaluation. To enhance active participation therefore, the government has a role to play in making the people realize that they have a problem and that they are the one who must come together to find a common solution to it. Government persuasion becomes a vital factor in making the people participate in the development of their communities.

The idea of citizen participation as it applies that success is assured where the effort of a community people is supplemented or aroused by the directive of government authorities. People must be made to participate in assessment of the social amenities designed to improve their welfare (Kenny, 2018). Government agencies in the local, state and federal should be involved in persuading the people to embark on projects that will contribute to

the development of their communities Government persuasion reveals that CD is about active involvement of people in the issues which affect their lives.

It is a process based on the sharing of power, skills knowledge and experience Self-help activity seeks to enable individual and communities to grow and change according to their own needs and priorities and at their own pace. Persuasion becomes vital in self-help process hence, all government agencies at all levels as a matter of urgency to continue to persuade community members to embark on projects that will enhance development in their communities. People should be made to participate in the programmes meant for individual and CD and improvement.

Previous studies (Klarin 2019; Oyebamiji and Nworgu, 2020) revealed that self-help practice involves a problem-solving process through which citizen are enabled to grow competent for co-operative solution of their community problems. In this case citizen participation must be emphasized to enhance sustainability of the programmes. Government persuasion comes in to inculcate in the people why they need to support government in the bid to make life meaningful for all and sundry. As regards persuasion local government has a role to play in making people participate in development programme of their communities. The reason being that it is a system of local administration under which local communities are organized for the maintenance of law and order, the provision of some limited range of social services and public amenities and the encouragement of cooperation and participation of the inhabitants in joint endeavors towards the improvement of their condition of living.

In view of this important role local government must provide the communities with the formal organizational frame work which enables them conduct their affairs effectively and regulate the actions of their members for the good of the people. In the Government Reservation Areas selected for the study it was observed that government interaction inform of persuasion had played a major role in making the residents to embark on project for the development of these areas. The implication is that the people have realized that

government alone cannot provide every need so the people have to supplement the effort of the government in development programme.

2.1.10 Social Orientation and Residents' Participation in Self-help Project

Community is a correctional system with the idea of consciously induced systemic change. In the context of self-help activities, development is a concept associated with improvement. It is a certain type of change in positive direction. The objective is always positive and development efforts that fail to produce positive result may constitute work intended to bring improvement and not development. The objectives of development however, can only be made by people according to their values, aspirations, and expectations. Thus, in the community systems there must be a collective judgment In this case people's participation in the programme meant for their development becomes essential and important (Tisdall 2015; Kenny, 2018).

For effective participation, social orientation of the people comes into play as it will determine their level of participation cum success of the programme. There must be a proper awareness on why people should participate in projects geared towards their improvement and that of the community and such awareness could be from government or experts in the field of self-help practice. Placing emphasis on social orientation, (Mbuki (2012) Tisdall (2015) observed that self-help activities inculcate a sense of patriotism, citizenship and a spirit of civic and environmental consciousness in the people Community members are committed to develop their immediate community. They willingly cooperate towards the advancement of the community The level of cooperation and participation will be determined by level social orientation of the people.

Scholars (Hatley, 2013; Arikawe, 2020) believe that community members are usually willing to cooperate with each other to satisfy their mutual interests and needs but they may be inhibited from doing so owing to obstruction in communication or for other reasons, such as lack of opportunity or favorable circumstances. It can be assumed that the people's will to participate in the betterment of the community is ever present and that finds expression through outside stimulation. Therefore, it is important to find a practical

approach to help enhance and provide opportunity for people to participate effectively and democratically in development programme. In this sense there should be a channel through which awareness and adequate orientation are given to the community members on why they need to participate in development programme that will enhance development programme that will enhance development in their communities. With adequate social orientation the people will willingly participate in development programme in the community, such as community leaders, various women groups, business groups, farmers, elites and disadvantages groups.

Ryder (2014) Tisdall (2015) placing emphasis on all inclusive representation observed that female participation in community development planning enriches the processes in the project he carried out on "Women's Organizing Ability" found that women's voices and concerns in the community are equally important to self-help activities and welfare as most women reflected needs to initiate social, education, health and environmental projects, while most men pay more attention to economic, agriculture and infrastructural development.

 Thus, combining both side's needs and concerns creates a more balanced community development plan. The basic for the inclusive participation of the community members is the level of social orientation and awareness for development programmes. Education helps develop an ethical awareness of all forms of life with which humans share the planet, respect for all life cycles and impose limits of humans' exploitation of other forms of life. It creates in people the spirit of self-help and the need for them to take the development of their community in their hands. Level of social orientation of the people highlights the importance of the involvement of people, their lives and their communities in her moving towards sustainability and they are recognized as foundations for self-help activities.

In the world summit on sustainable development held in Johannesburg in 2002, UNESCO evaluated the contribution of education for sustainable development over the decades (UNESCO 2002; Klarin, 2019). The lesson that emerged is that education sought to empower community members to assume responsibility for creating a sustainable future

Also education is the key to ensuring economic, cultural and ecological change to support orientation towards change In this sense the level of education will determine among other things the level of participation in development programme.

In the Government Reservation Areas selected for the study the social orientation and education of the people is higher than what it is in the rural areas and this to greater extent has motivated the residents to embark on development programmes in the areas. It is the belief of the people that government alone cannot provide all the needs of the people hence community members should support the government in the provision of social amenities in their areas. Corroborating this fact, Hatley (2013) observed that in the CD efforts on the part of the people are shown in the participation of the people in programme designed for their well being in the community which may take many forms including time, energy, financial and physical resources.

2.1.11 Sprit of Communalism and Residents' Participation in Self-help Project

In the traditional Africa the people had employed communal efforts as the mechanism for providing functional infrastructures in their localities for the development of the socio-political and economic aspects of their lives They had embarked on self-help projects for turning around their lives for better. They had never waited for any external assistance before embarking on projects meant for the development of their communities.

Communalism has enhanced people participation in self-help programme as they had shared possessions and responsibilities among themselves. They had sense of belonging in that community as they collectively identify their problems and equally find solutions to them. It can be said that citizen participation in self-help activities entails the involvement of the people or their representatives in the formulation and development of proposals, planning of programmes and its implementation. Citizens' participation in development is therefore an obvious strategy for programme success as it is a powerful tool for mobilizing new and additional resources within the community. Communalism as part of the culture of the people had enabled the community members to freely embark on projects that are beneficial to the development of their communities and without waiting for government directives.

Participation in development programmes in the community had being a voluntary exercise because the people had the belief that they have no other community than the one in which they find themselves. With the spirit of oneness they employed communal effort to move the community forward by embarking on development projects that would change their lives positively In this case communalism remains a tool for active participation in development programme. The people with sense of belonging are ever ready to share responsibilities and this they displayed whenever a project carried out as individuals play different roles in ensuring the success of the project implementation For instance, if a community embarked on building of town hall for example as the men are involved in clearing and setting of blocks, the women are equally involved in fetching water and praise singing. The joy is on the faces of the people with the belief that the project is what they can call their own.

Spirit of communalism as part of the culture of the people whenever they reside they voluntarily participate in development programme. In the Government Reservation Areas where it is believed that social amenities are readily available, the residents without waiting for government come together to carry out projects which include among others, construction of drainages, security network, replacing transformer where necessary and so on. Literature, (Arikawe; 2020; Nkwede, 2020) observed that self-help involve efforts on the part of the community and these efforts are shown in the participation of the people in programmes designed for their well-being in the community and such participation may take many forms, including time, energy, financial and physical resources Through communal effort the people voluntarily and with joy on their faces embark on projects meant for the development of their communities.

2.1.12 Aesthetic Values and Residents' Participation in Self-help Project

True and sustainable development cannot take place through force or order, but it will naturally happen when all actors equally and democratically participate and share their ideas, visions and responsibilities to steer and implement their community development. A way of creating sustainable and rural development is through giving the main actors,

which means community members who are living in the community, an equal opportunity to think and plan their own future (Mbuki 2012; Tisdall 2015). Appreciation of good things and aesthetic values play a major role in making people participate in development programme.. Development in the real sense is moving from a bad stage to a good one and the implication is that community people would always strive to embark on projects meant for the development of their communities in appreciation of the fact that they have to do so.

Madu (2018) characterizes the essence of self-help activity as the improvement of the special and socio-economics of the community space which leads to the enhancement of the individuals' ability to care for and sustain his or her well-being. Self-help as a programme brings about improved socio-economic well being of the people In this case people must be encouraged to have a vision for vibrant community. They should be prepared to harness every available resource at their disposal to turn their community around, embarking on projects that will enhance community development. The people should be made to understand the need for them to embark on development projects for the sustainability of their communities.

The people must value good things in their localities hence they should embark on projects such as: construction of roads, building of market stalls, sanitation programmes, clearing of farm lands and so on. These projects if completed will add value to their communities. Values for good things will raise the morale of the people to a pitch at which they become desirous of and willing to achieve a higher standard of life by their own effort and industry. The people have to appreciate the fact that mere desire for a higher standard does not automatically produce such a higher standard rather they will have to work for it. Hence they have to develop the will to learn in appreciating that community development means self development by the community as a whole.

The residents of Government Reservation Areas because of the value for development had embarked on several projects that will make life meaningful in these areas. This may be as a result of the caliber of the people that live in these areas. The belief is that

government alone cannot do everything hence the people had to embark on programmes that would make their environment look beautiful and conducive for living.

2.1.13 Security of Lives and Properties and Residents' Participation in Self-Help Project

The security of lives and properties take a major position in self-help activities as respondents would do everything possible to secure lives and properties in their communities. For instance the age grades in the communities used to constitute what is referred to as "Vigilante Group" which serves as the security outfit in the localities. They are empowered to make arrest of suspects and allot necessary penalty to anyone convicted Individuals participate voluntarily in this programme because of their consciousness about security. Succinctly, the self-help process which is now known as self-help emerged as voluntary exercise when able bodied, young and old, men and women with joy on their faces participated in the self-help project geared towards developing their communities (Eversole, 2012; Arikawe, 2020).

Despite the limited resources, they often opted and trooped out voluntarily to participate in those projects which invariably bring about social awareness, harmony, cooperation, good citizenship and communal spirit. The people placed more emphasis on the issue of security of lives and properties in the community. In Government Reservation Areas the issue of security of lives and properties is taken to be very important and this has been a motivating factor enhancing active participation of the resident in self-help activities. In these areas meetings are held from time to time to review the security network. The effort is not without the involvement of the government agencies which liaise with the residents to tighten security in the areas. In this sense participation is all inclusive as residents voluntarily participated in self-help project with or without external assistance and the reason being that they are ever conscious of the security of lives and properties in these areas.

2.1.14 Healthy Environment and Residents' Participation in Self-help Project

Self-help activity is regarded as transformation process for society; a movement from traditional ways of thinking and methods of production to modern ways. Development therefore must improve all aspect of peoples' lives and which makes it a multi-dimensional development (Hatley 2013; Tisdall 2015). In this sense community members must be ready to participate in the projects that will improve their living standard. Healthy environment is *sine qua non* to healthy living and so it must be seen as paramount to human existence.

Citizen's participation in development programme is an obvious strategy for programme success as it is the powerful tool for mobilizing new and additional resources within the community (Eversole 2012; Oyebamiji and Nworgu, 2020). The principle of citizen participation therefore implies that the people have to supply the necessary and needed stimulus for programme success in their communities. The people must be aware of the fact that they have no other community than the one they found themselves hence they should inspire to make their environment worthy of living. The need for healthy environment should prompt the people to actively participate in community development.

In the traditional Africa and even in the modern world the people continue to embark on programme meant for making their environment clean so as to prevent epidemic in the communities. The people in the rural communities used to be involved in the clearing of their environment. They had embarked on sanitation programme geared towards making their environment free of diseases and untimely death. In the modern world more emphasis has been placed on making the environment clean. As all inclusive programme the government had enact laws making it mandatory for community members to be involved in making our society clean and worthy of living and disease free. The residents of Government Reservation Areas are no exception as they actively involved in sanitation exercise in these areas. The people in these areas as a matter that requires urgent attention put up machinery for making their areas clean.

The issues of citizen participation in self-help projects in this case cannot be over emphasized people are aware of the fact that government alone cannot enhance a clean environment unless the people themselves come out to support the government to meet this need. As all inclusive programme, (Mbuki, 2012; Hatley, 2013; Kenny, 2018) submitted that self-help activity is a process whereby people (including community members, volunteers and professionals) organize to inform and empower each other to take collective action on jointly identified needs. The implication is that making our environment clean is a collective responsibility of all and sundry. Healthy environment should be seen as paramount to human existence hence people should not wait for the government before embarking on making their communities clean. More so, most states in the south west had declared last Saturday of the month as sanitation day and this corroborates the essence of healthy living in the study settings.

2.2   Review of Empirical Studies

Akpunne, (2018) in her study titled "Socio-Cultural Factors as Predictions of Peoples' Participation in community development. Programmes in Urban Communities of Lagos State, Nigeria" focused on socio-cultural predictions of peoples' participation in community development programme in urban communities of Lagos state. The research employed the ex-post factor design which involved a sample of 1424 randomly selected respondents on whom questionnaires were administered The descriptive statistics and multiple regressions were used for data analysis.

The study findings showed that social factors such as education and level of income had significant influence on people's participation in community development programmes. The study equally revealed that cultural factors which include shared beliefs, group practices as well as common historical background had significant influence on people's participation in community development programmes in urban communities of Lagos state, Nigeria.

Mbuki (2019) in his study titled, "Factors influencing participation of men in anti-poverty self-help groups in Dagoretti District of Nairobi" explored the extent to which patriarchy

system, masculinity, socio-culture and gender stereotyping influences participation of men in self-help groups. The study adopted mixed research design which combines elements of qualitative and quantitative approaches to provide breadth and depth of understanding and corroboration of information. The data collection instruments used included interviews, questionnaires and focused group discussions. The target population was men in Dagoretti District and some institutions that work with self-help groups in Dagoretti District in Nairobi In conclusion the study indicated that Patriarchy system, Masculinity, Socio-cultural and Gender stereotyping have a significant influence on participation of men in anti-poverty self-help groups. Patriarchy indicators such as key leadership in self-help groups, gender preference in leadership, dread of women domination as well as decision making patterns in self-help groups were found to have an influence on subscription of men in self-help groups. Self-sufficiency, femininity and vulnerability avoidance, overconfidence and hate of women domination indicated masculinity influences.

Belief such as help seeking is womanly, and SHGs are cultural for men and societal expectations of men in to seeking were also found to have an influence on participation of men in self-help groups. Stereotypes such as perception on which gender fits better in an SHGs, women are more natural members of SHGs SHGs are women oriented, stereotypes in policies of institutions working with SHGs and stereotypes related to low participation of men and complexity of working with women were found to also contribute to the participation of men in SHGs. Socio-cultural and Gender stereotyping influences rated highest at 73% and 74% respectively with patriarchy system and masculinity influences at 67% and 59%.

Based on the findings of the study the researcher recommended awareness creation on inherent benefits of SHGs, changing stereotypes and ancient perceptions regarding SHGs, evaluation of policies and practices of government and institutions to ensure equitable development for all and investing more in education and capacity building for the society to challenge traditional views of masculinity and cultural expectation of men. The study concludes that for men, especially poor man to be encouraged to participate in SHGs that would uplift their economic standards, there is need to address the dominant patriarchy

system, help men define what it is to be masculine in a way that favors them, redefine socio-cultural arena and work towards changing stereotypes that cause men to shun self-help groups.

Madu (2018) in his study titled "Underlying factors of rural development patterns in the Nsukka region of Southeastern, Nigeria" analyzes the patterns and underlying factors of rural development in the Nsukka region of Southwestern, Nigeria. To achieve the aims of the study, 35 rural communities were randomly selected and their scores on selected infrastructural facilities were used to ascertain the pattern of rural development. The relative strength of the underlying factors which include rural market development, land resources, influence of local government administration and accessibility was determined by factors analysis.

The results revealed a disparity in the spatial distribution of rural development facilities, with communities on the central Plateau faring better. Through factor analysis the four factors identified accounted for 713% of the total variance. The implication of the results is that achievement of spatially even rural development will require the adoption of an integrated government approach Based on the findings of the study it was recommended that Government should come up with appropriate policies to address the identified underlying factors.

Irvin and Stansbury (2017) in their study titled "Citizen Participation in Decision-Making: Is it Worth the Effort?" argued that increased community participation in government decision-making produces many important benefits. The study reveals that there are positive outcomes from citizens joining the policy process, collaborating with others and reaching consensus to bring about positive social and environmental change. The study, motivated by contextual problems encountered in a participatory watershed management initiative, reviews the citizen participation literature and analyzes key considerations in determining whether community participation is an effective policy-making tool.

Conditions for community participation were identified and when such can strive it will produce effective citizen governance. The findings from the study revealed a more informed approach to guide policy makers in choosing a decision-making process that is appropriate for a community's particular needs Hatley (2013) in his study titled "Preserving place: A grounded theory of citizen participation in community-based planning" conceptualized the citizens' main concern as preserving the character of the place they consider their community. The study demonstrates that citizens participate in community based-project out of a concern for preserving the character of their communities. They see the character of the communities in terms of their geographical boundaries, history, traditions, people, lifestyle and qualitative features including land uses, architecture, terrain, and environmental attributes.

Citizens participated in collaborative community-based planning and projects because they believe the process affords them an opportunity to set up policy that directly impacts their lives and their communities. Citizens form networks, such as voluntary community organizations, through which they organize their efforts and mentor each other to learn about complex projects and how to participate in them effectively.

Data for the study were collected from public records of the community-based projects and work-shops and other related records that affected the selected communities for the study. The researcher analyzed public record archives and interviewed 22 respondents who had participated in self-help projects in the localities. The findings showed how significant the character of a community is to the people who embrace the community and consider it their home, and how their concern for preserving the character of their community motivates people to get involved in projects that affect them directly. The model further demonstrates the capacity of citizens to organize their efforts to defend and preserve their community's character.

The research contributes to the literature on citizen participation by providing an explanatory model that demonstrates how and why citizens participate in local government land use processes. The study can also be applied to practice to improve collaborative

processes and help local government land use policy makers and land developers understand the motivations behind citizen participation in use processes, and how to approach the resolution of conflicts among citizens, planners, local governments, private landowners and land development interests. Cornwall (2017) in his study titled "Unpacking Participation: Models, Meanings and Practices" established that the world over, public institutions appear to be responding to the calls voice by activists, development practitioners and progressive thinkers for great public involvement in making decision that matter and holding governments to account for this through their commitment. The study reveals that what exactly participation means to these different actors can vary enormously.

The study equally explores some of the meanings and practices associated with participation in theory and practice. It suggests that it is vital to pay closer attention to those participating in what and for what benefit. More importantly, calling for public involvement in decision making in community development practice will help in the clarification of related concepts and in the realization of the democratizing process. Ryder (2014) in his study titled "Snakes and Ladders: Inclusive community development and Gypsies and Travelers" explores the concept of inclusive community development and its relevance to the ethno-genesis and empowerment of Gypsy and travelers communities. The study argues that community development can be community driven but ideally should be gradual process, delivered in stages where external and outsider's assistance can in fact be of use. The study placed more emphasis on community development being seen as a gradual process through which the people can seek for external assistance for its implementation.

Tisdall (2015) in another study titled: "The Transformation of Participation? Exploring the Potential of Transformative Participation for Theory and Practice around Children and young People's Participation" draws on the collaborative interest in transformative participation as a potential way forward. The study reviewed the growth of concepts within development studies including empowerment. It seeks further other potential concepts and theories that may add to ideas of transformative participation. The study

further discusses the potential for cooperation to recognize children and young people assets, capabilities and abilities and to facilitate deeper engagement in-service and policy development. The study concluded that transformative participation emphasizes broad ideas and which is good for project implementation.

Scerri and James (2010) in their study titled "Communities of Citizens and Indicators of Sustainability" dealt with indicator based projects which have become central to community development initiatives. The quantitative basis of such projects means that achieving sustainability can be reduced to technical task-that of gathering data and ticking boxes. The size, scope and sheer number of indicators mean that indicator sets are often unwieldy and resist effective implementation. According to these scholars this techno-scientific emphasis can mask possibilities for taking into account the structures of power and cultural and political assumptions that frame the use of indicators.

Too often, locally available resources and conditions that might support sustainable practice or challenge the existing unsustainable practices were subsumed by fact. The necessity of citizen participation and active involvement do not necessarily figure in projects driven by quantitatively determine indicators. The researchers elaborate an alternative two-level process of community engagement that is explored in one case study example. At the first level it involves community members as active participants At the second level it builds upon this process to more deeply involve people in learning about and negotiating over what constitutes knowledge about how best to practice sustainable community development.

Eversole, (2012) in his study titled "Remarking Participation; Challenges for Community Development Practice" explore the implication of a critical perspective in the elusive goal of participation for community development practitioners. Drawing on insights from a range of scholars the study poses a practical challenge to professionals who work with communities; to name and challenge deeply embedded assumptions about expert knowledge and formal institutions to rearrange the role of those who translate between

community and external organizational spaces and to integrate community knowledge and community institution into participatory processes.

Nuttavuthisit, Jindahra and Prasarnpharich (2015) in their study titled "Participatory Community Development: Evidence from Thailand" submitted that participation in community development is the key to promoting efficiency, accountability and transparency in resource allocation for community development, resulting in their problems of social inequality. The study reveals that many participatory development projects have not been successful in arousing participation among community members. In many such cases cultural values and social norms are found to be key barriers To corroborate this fact the study examines evidences from Thailand using example from communities that have been able to get people's participation despite a hindering culture of compliance to superiors.

These examples however suggest that the enabling mechanisms include three important factors; actor (self-esteem), action (engagement of community members throughout the development process) and alliance (management of roles, rules and resolutions). It could be said that this study greatly contributes to knowledge about the socio- culturally embedded character of community development and suggests ways to promote participation based on an understanding of a specific context.

Adesokan (2016) in her study titled "Group Dynamics Factors and Participation of Para-military Officers' Wives in Community Development Programmes in Oyo and Ogun States, Nigeria", The study examined the influence of Group Dynamics Factors (GDF) (leadership, interaction interdependence, cohesion, goals and communication) on participation of Para-military officers' wives in community development programmes in Oyo and Ogun states in Nigeria. The study was anchored on spidergramm model vis-à-vis the descriptive survey design was adopted The finding of the study showed that group dynamics factors which include interaction, communication, leadership, interdependence and goals had relative positive contributions to Para-military officers' wives participation in community develoment programmes in Oyo and Ogun states, Nigeria It was concluded

that there is need to promote cooperation and cohesion among members of Para-military officers' wives associations regardless of spouse ranks

.

2.3 Conceptual Framework for the Study

Arising from the independent and dependent variables of the study the researcher developed a framework that assisted in giving vivid explanation to the interrelationship and dependency between the independent and dependent variables inherent in the study.

Figure 2.1: Conceptual Framework

Independent Variables	Dependent Variables	Outcomes	Impacts

Culture ofself help

Government persuasion

Social orientation

Spirit of communalism

Aesthetic values

Need for healthy environment

Need for security of lives and properties

(a)Collaborative efforts using the energy and resources of the local people through their active roles

(b)Social interactions to give better meanings and implementation to a common goal(s)

1 Increased residents' participation

2 Improved cohesion and social interaction

3 Increased implementation of qualitative self-help projects

Improved communal living and healthy environment in the GRAs:

1Cooperation

2Cohesion

3Unity

4Participation

5Interaction

Planning and Implementation of Self-help projects in the GRAs

Source: Researcher

The framework for the study indicated the independent variables which include culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, healthy environment and security of lives and properties. These factors motivated the residents of Government Reservation Areas selected for the study to come together, identified their needs and then embarked on the implementation of the identified projects through concerted efforts without waiting for external assistance except for approval which they sought from relevant agency of the government.

The implementation was made possible through collaborative efforts using the energy and resources available cum social interaction which is part of the traditions in the selected GRAs. The outcome of the efforts metamorphosed into increased residents participation, improved cohesion and quality implementation of self-help projects in the localities. The impact of these efforts had led to mutual cooperation among the residents, cohesion, unity, spirit of participation in self-help projects, formidable interaction and peaceful coexistence among the residents of the selected Government Reservation Areas.

Corroborating the relevance of the aforementioned factors to self-help project implementation, Klarin (2019) and Oyebamiji and Nworgu (2020) submitted that culture of self-help, spirit of communalism, social orientation of th people, aesthetic values, government persuasion, need for healthy environment and security of lives and properties were part of African traditions and which are still cherish till date. In the traditional Nigeria the people had strived under various indigenous processes and groups to make life meaningful for living. Nigerians had organized themselves to embark on construction of homestead, roads, building of markets, clearing of farm lands, construction of crossbars among others. More so, the residents of Government Reservation Areas had recognized the fact that government alone cannot supply the necessary facilities that are needed in GRAs and even the existing facilities needed to be maintained. Thus they embarked on projects that would add values to their communities and equally make life more comfortable for them to live in.

2.4   Theoretical Framework

Theoretical framework provides the necessary explanatory proposition upon which a study could be based and the basis on which a study can be anchored. Fundamentally, community participation does not take place in isolation of the community or and in the absence of interaction between community and the people responsible for organizing and implementing development projects, either government agencies or non-governmental organizations. In this case community participation in development programme operates as a system Regarding the focus of this study two theories were used to explain specific components of community participation in development programmes. The theories are; Participatory Development Theory and Symbolic Interaction Theory of Citizen Participation in Self-help projects.

2.4.1   Participatory Development Theory

This theory was formally introduced by Robert Chambers in the 1980s as the active involvement of people in making decisions about implementation of processes, programmes and projects that affect them. The basis is that for development goal to be achieved the people for which the projects are meant for must be involved in the planning and execution. Participatory development theory is rooted in the idea that for development to take place the hearts, minds, will and the energy of the people must be involved in the process of their own development. There is the need for collaborative efforts among professionals, experts and voluntary organizations at the grassroots and the people working together to develop a common analysis, common strategies and to create a synergy between the strengths of the various groups involved.

It is imperative to note that with this particpation theory, there is the need for the experts to play an active role, facilitate intermediary role among the various groups, especially among community people and their organisations and the other development groups. This theory of development entails consulting, collaborating and working with the people to achieve the desire objectives of development.

The experts who are often outsiders must recognize the limitations of their roles, that the power actually bring about development resides within the people and not in the hands of the outsiders, although, the outsiders may have a great deals to contribute to the process. The idea recognizes the fact that, while the real power to bring about change resides with the people, experts can only assist by effectively guiding the people. This is necessary because the people who are beneficiaries do not always have all the knowledge and skills they need to address their own development challenges.

However, consulting with the beneficiaries on issues relating to process of decision making on the matter that may relate to what community identified problem to be addressed, how to solve the identified problem and who take part in the process of solving the identified problem are important in addition to forming joint working committee. The argument in favour of the participatory development theories is its emphasis on process rather than on outcome of development. It is based on the fact that with adequate participation of beneficiaries in the process of development they will benefit from the outcomes of the process (Ryder, 2014; Tisdall, 2015).

The participation of the people in the process of development is more important because there is a sense of trust and belief that the people can be part of the process set in motion to shape their lives. It can therefore be said that the proponent of participatory development approach recognize the power in the knowledge of the people and that of experts can only be good facilitators of development process (Mbuki 2012; Hatley, 2013 Ryder, 2014). The relevance of this theory to the study is that in any developmental projects the involvement of the people the projects are meant for in all stages of the implementation is very importantant as that would enhance their active participation. This was displayed in the selectd GRAs for the study as every resident was involved and that led to the success achieved during projects implementation in the communities.

2.4.2   Symbolic Interaction Theory

Symbolic interaction theory was developed by George Herbert Mead who lived between 1863 to1931 with the components that social interactions will assist community members

to give better meanings to project meant for the development of their community and enhance residents' participation in the implementation of such project. Symbolic interaction theory emphasizes social interaction among the people and analyses society by addressing the subjective meaning that people enforce on objects, events, and behaviours. Biased meanings are given ascendancy because it is believed that people behave based on what they believe and not just on what is objectively factual (Klarin, 2019; Arikawe, 2020).

Accordingly, society is thought to be socially constructed through human interactions. People interpret and give meanings to one another's behaviour and these interpretations form the social bond dictating the behaviour of the society or community. For the purpose of this study the basis of using this theory is that there are meanings residents of GRAs have accorded to self-help projects through their interactions with one another and with the society that could be biased and informed by the variables that have been identified thus; culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, healthy environment and need for security of lives and properties This theory also fits within the study because all the seven variables are socially constructed and are reinforced through human analysis.

Previous studies (Mbuki, 2012; Madu, 2012) who investigated symbolic interaction theory, stated that people do not respond directly to the world around but to the meaning they bring to it. These scholars, observed that every time social interaction occurs, people creatively construct their own understanding of it- whether "real" or not- and behave accordingly. Society and its institutions, and its social structure exist-that is social reality is given only through human interaction. In this case, therefore there is a meaning that residents of GRAs do not just participate in self-help project but there is a meaning that they bring to it which makes them feel that they have to participate in self-help projects implementation. Kenny (2018) Klarin (2019) argued that the human society consists of people engaging in symbolic interaction; people become particularly human through their interaction with one aother and are conscious of self-reflective beings that actively shape

their own behavior. Reality is what membsers agree to be reality In this case people interact according to how they perceive a situation.

Symbolic interactionists contend that concepts used to collectively categorize people in classes such as ethnicity and gender do not exist objectively but develop through a socially constructed process. Individuals are not born with sense of self but develop self-concepts through social interaction. An interesting aspect of this theory is the argument that self-concept is shaped by the reactions of significant others and by our perceptions of their reactions. In the case of this study it shows that there is likelihood that residents of GRAs participation in self-help project is based on the reactions that they have had from others and also the perceptions and importance they put on those reactions. This further confirms that development cannot happen in a vacuum; attitude of other people can affect the group that you are trying to work with and this shows that there is high possibility that societal expectations of the residents could be behind their participation in self-help projects.

The symbolic interaction theory maintains that self-concept once developed provides an important motive for behaviour and that to understand human behaviour we must understand how people define the things-objects, events, individuals, groups, structures they encounter in their environment. Symbolic interaction theory takes into account that social interaction is a process governed by norms that are largely grounded on culture. Cultural norms offer general rules for role behaviour, however symbolic interactionists assert that people have freedom in the way they act out roles. In this sense the context of the interaction is usually a key determinant of role performance. This aspect of the symbolic interaction theory then gives a foundation for exploring the underlying cultural norms and expectation that could be attributed to residents' participation in self-help project.

2.5   Appraisal of literature

In the literature review the conceptual issues that are related to motivational factors influencing people's participation in self-help projects in GRAs were reviewed. Concept

of Self-help was reviewed as a process through which community members coming together to plan, act, identify and make use of available resources at their disposal to solve commonly identified problems. The basic principles and approaches to self-help programmes were equally reviewed.

The review looked at the concept of citizen participation in community affairs as important in both the rural and urban development. Self-help activity was perceived as a learning process from which all actors; government, non-governmental organizations, individuals and experts learn and gain experience together as development progresses. In the self-help projects efforts on the part of the community are shown in their participation in the programme designed for the well-being of the people and which may take many forms like; time, financial and physical resources.

 More so, the review covers Government Reservation Areas as designation set aside by the government as residential areas for government officials and important personalities and such designations are provided with all social amenities to attract would-be residents. Historical development of GRAs, relevance to urbanization and challenges were reviewed respectively. The review equally covered various motivational factors influencing GRAs residents' participation in self-help projects. The factors include culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and need for healthy environment. These factors were critically examined and their relevance to citizen participation to development was established.

The second part of the review focused the theoretical framework for the study. This provides the necessary explanatory proposition upon which the study is based. The framework establishes relationship between variables of interest in the study and how these interactions produce specific outcome. Two theories were examined which include, participatory development theory and symbolic interaction theory of citizen participation in self-help project. The theories serve as basis for the study and the emphasis is that people (community members) should be motivated and given the opportunity to be part of the development process in their communities.

CHAPTERTHREE
METHODOLOGY

3.1   Research Design

The study adopted the descriptive survey design of the *ex-post-facto* type. The reason for the adoption of this design was that the study established the cause-effect relationship between two pre-occurred variables, hence no manipulation of the variables. The researcher examined the motivational factors that influenced residents of Government Reservation Areas' participation in self-help projects in Ibadan metropolis without manipulating any of the occurred variables but only made deductions from their occurrence.

3.2   Study Area and Population

The location for the study is Ibadan metropolis Government Reservation Areas. Ibadan being the largest city in the South Western Nigeria was the capital of old Oyo and old Osun states and it has the oldest GRAs in South-West Zone of Nigeri and refered to as Pace Setter state. The GRAs used for the study include Agodi, Jericho, Onireke, Iyaganku, Samonda and Oluyole.

Study Population

The target population is the actual residents of the six selected GRAs in Ibadan Metropolis with 5,326 households (Ministry of Lands, and Urban Development, 2019).

Location and Description of GRAs
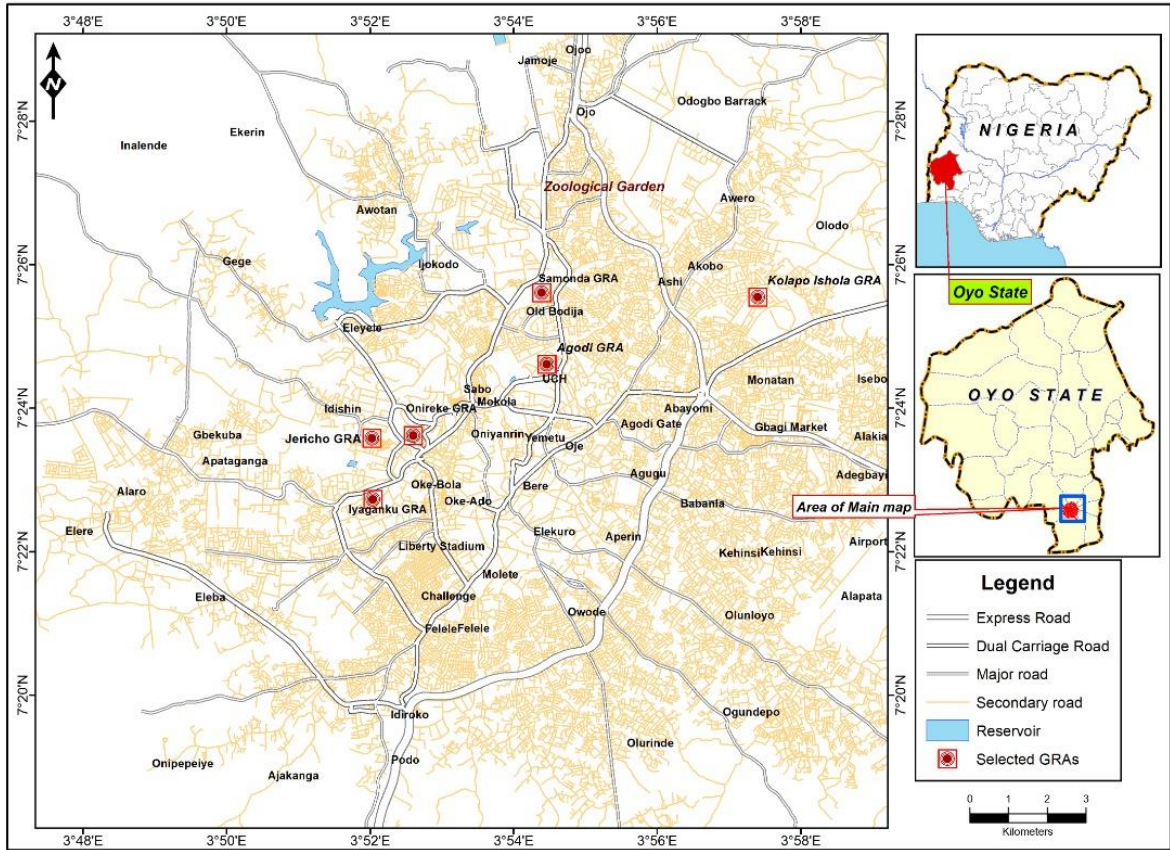
Map showing the GRAs seleced for the study

Source: Department of Geography University of Ibadan

The map above showed the Government Reservation Areas selected in Ibadan for the study which include Agodi, Samoda, Jericho, Onireke, Iyaganku and Oluyole. Agodi and Samonda Government Reservation Areas are located in Ibadan North Local Government Area of Oyo state, Jericho, Onireke and Iyaganku Government Reservation Areas are equally located in Ibadan North West Local Government Area of Oyo State while Oluyole Government Reservation Area is located in Oluyole Local Government Area of Oyo State.

3.3   Sample Size and Sampling Technique

The study adopted the purposive and stratified random sampling techniques in selecting the actual sample elements that served as respondents for this study. Purposive sampling technique was used to select the six GRAs in Ibadan metropolis, while the systematic random sampling techniques was adopted in selecting the household heads of every fifth house in each of the six selected Government Reservation Areas.

Table 3.1: Sample Population of Households Heads

NAME OF GRAs	POPULATION OF HOUSEHOLDS	SAMPLE SIZE OF HOUSEHOLD HEADS (20%)
Agodi	705	141
Onireke	1023	204
Iyaganku	1422	284
Jericho	1019	203
Samonda	533	106
Kolapo Isola	624	124
Total	5,326	1,062

Source: Oyo State Ministry of Lands and Urban Development)

3.4   Inclusion criteria

The iclusion criteria for thse study were as follows:

1. The participants were household heads.
2. They were from the six GRAs selectd for the study.
3. They willingly participated in the study without any coercion.
4. The participants have record of active participation in self-help projects carried out in the communities.
5. They score below the norm of 50%in the screening conducted by the researcher.
6. The participants attended and participated actively in at least 75% of the study activities.
7. All the participants filled the consent forms willingly.

3.5   Instrumentation

The instruments for data collection were three separate self developed instruments which include the following: GRAs Development Inventory; Self-help Project Participation Scale; and GRAs' Residents Motivational Factors Questionnaire. These instruments were designed to collect information on factors influencing residents' participation in self-help

projects in GRAs in Ibadan Metropolis. The instruments were complemented with In-depth and Key informant interview sessions with some households' heads and officials of the Ministry of Lands and Urban Development.

3.5.1 GRAs Development Inventory

The instrument was developed by the researcher with ten question items used to gather information on developmental projects in GRAs To enhance the validity of the instrument the draft was given to the project supervisor for modification. The draft was also given to experts in the area of self-help practice and colleagues for constructive criticisms. The reliability of the instrument was established through the test-re-test method within an interval of two weeks among 15 respondents in a GRA different from the ones used for the studyand the result was analysed using Cronbach alpha and the result is 0.85.

3.5.2 Self-help Project Participation Scale

The instrument was developed by the researcher to gather information on residents' participation in self-help projects in GRAs. The scale was formatted on modified four point Likert rating scale of Strongly Agree (4), Agree (3), Disagree (2) and Strongly Disagree (1). The validity of the instrument was ensured through the modification of the draft by the supervisor and experts in the field of community development and self-help practice. The reliability of the instrument was established through the test-re-test method within an interval of two weeks among 15 house hold heads in a GRA different from the ones used for the study. The result was analysed using Cronbach alpha and the result is 0.95.

3.5.3 GRAs' Residents Motivational Factors' Questionnaire

This questionnaire was developed by the researcher to collect information on factors influencing residents' participation in self-help projects in GRAs. The questionnaire was divided into seven sub-scales governing each of the seven independent variables inherent in the study (culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic value, healthy environment and security of lives and properties).

The questionnaire was formatted on four point Likert rating scale of Strongly Agree (4), Agree (3), Disagree (2) and Strongly Disagree (1).

The validity of the instrument was equally ensured by giving the draft to supervisor, colleagues and experts in field of community development and self-help practice to vet and criticize. The reliability of the instrument was determined through test re-test method within an interval of two weeks among 15 respondents in a GRA different from the ones used for the study. The result was analysed using Cronbach alpha and the result is 0.86.

3.5.4   In-Dept Interview (IDI)

In-depth interview (IDI) was employed to complement the three sets of questionnaire to ensure that some information that were not captured by the questionnaire were obtained through qualitative method between the researcher and the respondents selected for the study. In-depth interview (IDI) was conducted for respondents selected for the study on factors motivating residents to embark on self-help projects in the GRAs. The people interviewed were the chairman and secretary of the Landlord Association of each of the GRAs selected for the study.

3.5.5   Key-Informant Interview (KII)

Key informant interview (KII) was conducted for official of Ministry of Lands and Urban Development on the government roles in the self-help projects carried out in the selected GRAs. The officer interviewed was the Director of Lands and Urban Development who was directly involved in the implementation of the projects carried out in the study areas which were then compared and contrasted with information gained in other interviews. The IDI and KII sessions were conducted with the aid of discussion guides.

Table 3.2: The IDI Schedule

S/N	GRA	Respondents	No of session	Date	No of Respondents
1	Agodi	President	1	January,	1
2	Onireke	Secretary	1	February	1
3	Iyaganku	Secretary	1	February	1
4	Jericho	President	1	March	1
5	Samonda	President	1	July	1
6	Kolapo Ishola	President	1	June	1

The interviews were conducted 2019

Table 3.3: The KII Schedule

SN	Ministry	Respondent	No of Session	Date	No of Respondent
1	Lands and Urban Development	Director of Lands	1	January	1

The interview was conducted 2019

(f)   IDI Guides

The following sub-themes served as anchor that guided the IDI discussions with officials of GRA landlords' association executive members.

    i.   Identification of self-help projects in the Government Reserved Areas
    ii.   Factors responsible for residents' participation in self-help projects in GRAs.
    iii.   Sources of income for the implementation of self-help projects in GRAs.
    iv.   Problems encountered in the process of implementation.
    v.   Impact of the projects on the community members.

(g)   KII Guides

The following sub-themes served as anchor that guided the KII discussions with officials of Ministry of Lands.

    i.   Roles of government in self-help projects carried out in selected Government Reservation Areas.
    ii.   Expertise of the officials of Ministry of Lands and Urban Development in projects implementation and management.
    iii.   Resources distribution.
    iv.   Grants from the Ministry (if there is any) for project implementation?
    v.   Monitoring and Evaluation of projects.

Table 3.4: Methodological Matrix

Objectives		Required Data (Indicators)	Source of Data	Data Analysis Technique
General	To examine the prediction of motivational factors on residents' participation	Information on the prediction of all the seven motivational factors	i Questionnaire ii Qualitative interview	Multiple regression
Specific Obj 1	Ascertain the specific self-help projects embarked upon by the residents	List of existing self-help projects	i. Inventory ii. Observation	Descriptive statistics
Specific Obj 2	Assess the extent to which the core principles of CD are followed in the implementation of projects	Interaction on principles of : iself-help iifelt-need iiiself-reliance ivcitizen participation vself- growth	iParticipation scale iiObservation iiiQualitative interview	Content analysis
Specific Obj 3	Examine the processes followed in the execution of the self-help projects	Interaction on implementation cycle of self-help projects	Qualitative interview	iDescriptive statistics iiContent analysis
Specific Obj 4	Assess the characteristics profile of residents	Demographic information of residents	iQuestionnaire iiQualitative interview	iDescriptive statistics iiContent analysis
Specific Obj 5	Determine the extent to which the motivational factors relate with residents participation	Extent to which the motivational factors relate with participation	iQuestionnaire iiQualitative interview	iMultiple Regression iiChi-square (x^2) iiiContent analysis
Specific Obj 6	Ascertain the perception of residents about the effectiveness of the self-help projects	Information on effectiveness of the self-help projects	Qualitative interview	Content analysis

3.6   Procedures for Data Collection

The researcher obtained a letter of introduction from the Department of Adult Education, University of Ibadan before the commencement of the field work. This was presented to the household heads of each of the GRAs sampled for the study. The research instruments were administered to the respondents by the investigator with the assistance of trained research assistants. They were trained on the objectives of the study and how to relate and administer the instrument to the respondents.

The research assistants were taught how to explain (where necessary) some aspects of the questionnaires to the respondents to avoid ambiguity. The research assistants distributed the questionnaires to the selected household heads and assisted them to respond honestly to the question items. More so, the interview guide for the In-Depth Interview (IDI) and (KII) were administered by the researcher Efforts were made to explain parts of the interview guide to the respondents to get objective responses to the interview. A total number of 1,062 copies of the questionnaire were distributed for on- the- spot filling At the end of the exercise 985 copies of the questionnaire that were filled correctly and retrieved were used for data analysis.

3.7   Method of Data Analyses

The data collected were collated and analysed with the use of deceptive statistical tools of frequency count and simple percentage for the demographic characteristics of the respondents. Multiple regression and ANOVA were used to analyse data on the research questions. The choice of this statistical tool was to predict the value of a variable based on the value of variables while the Pearson product moment correlation was employed to test the hypotheses at 005 level of significance. The choice of this statistical tool measured the strength and direction of association that exist between two variables. The qualitative data collected from the IDI and KII were content-analysed.

3.8 Ethical Approval

Ethical approval letter was obtained from the Social Sciences and Humanitarian Ethical Consideration Committee before proceeding to the field work for the study. In addition the researcher observed the following issues in the course of the study.

3.8.1 Respect for Persons

The data collected from participants in the study was treated with confidentiality Data collected were used for academic purposes only. Participation was voluntary and participants were allowed to withdraw from the study at any time.

3.8.2 Benefits to Participants

The participants were informed that there was no direct and immediate benefit for participation in the study to avoid undue influence. It was stressed that taking part in the study would help contributribue to knowledge of the participants and the researcher.

3.8.3 Non-malfeasance of participants

Willing participants identities were protected and emotional feelings, respected during and after the conclusion of the study.

3.8.4 Justice

Participants were treated equally and justify during the course of the data collection, irrespective of grade or age.

3.8.5 Privacy

The participants enjoyed their privacy without any cohesion.

3.8.6 Inform Consent

The researcher administered the form to participatipants which was duly read and signed.

CHAPTER FOUR
RESULTS AND DISCUSSION OF FINDINGS

The analysis of data and discussion of findings are presented in this chapter. The results are presented in charts and tables followed by their interpretations and detailed discussion of the findings. The chapter is divided into two sections namely section A, which deals with the presentation of the demographic data of the respondents and section B, which focuses on the presentation of the results on the research questions and hypotheses as well as the discussion of findings.

Section A: Analysis of respondents' demographic data
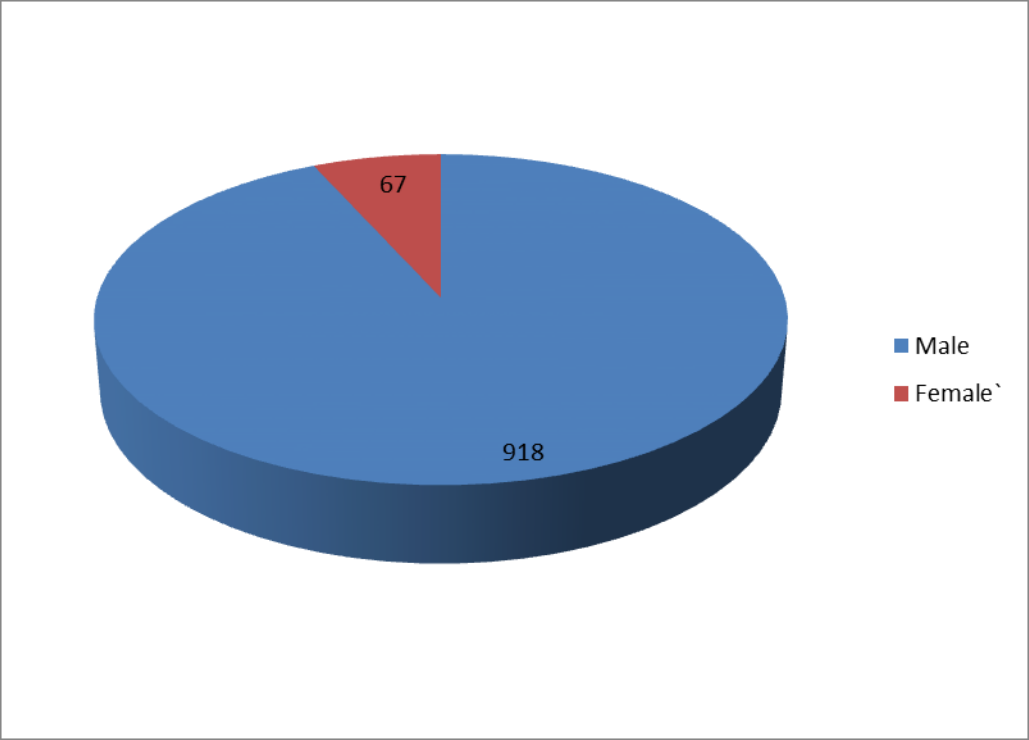
Fig 4.1: Respondents Distribution by Gender

Figure 4.1 shows that 93.2% of the total respondents picked for the study were males while 6.8% were females. The chart reveals that the majority of the respondents used for the study were males. The implication is that both sexes were adequately represented in the study.
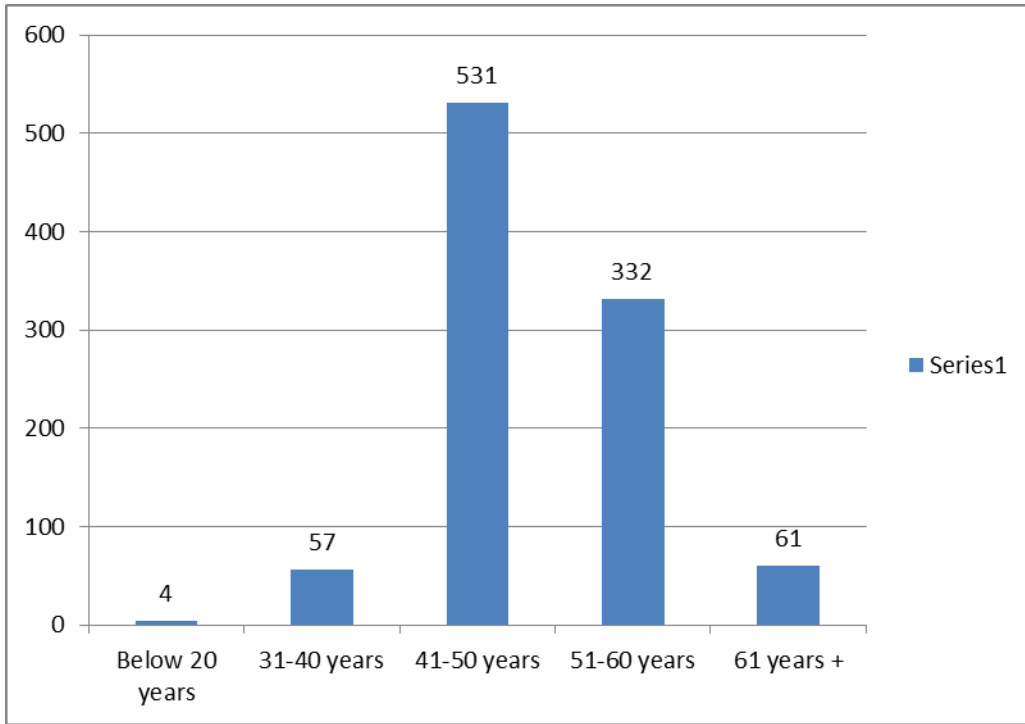
Fig 4.2: Respondents' Distribution by Age

Figure 4.2 shows that 0.4% of the respondents were in the age range 20 years and below; 5.8% were in the age range 31-40 years ; 539% were in the age range 41-50yers; 337% were in the age range 51-60yeas; 62% were in the age range 61 and above. The charts revealed that respondents within age range 41-50years constituted the highest number of the respondents used for the study. The implication is that majority of respondents are marriedand still very active in self-help projects in the GRAs.
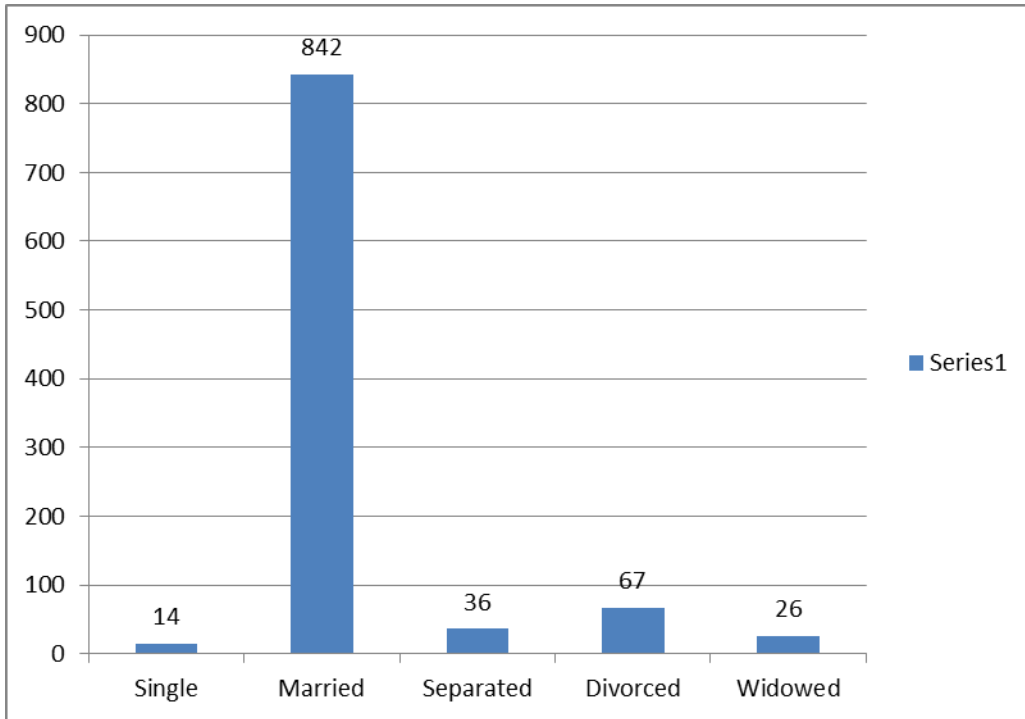
Fig 4.3: Respondents Distribution by Marital Status

Figure 4.3 reveals that 14% were single; 85.5% were married; 3.7% were separated from their partners while 6.8% were divorced; 2.8% were widowed. The chart shows that 85.5% residents who are married constituted the highest number of respondents used for the study. This shows that majority of the respondents are social and psylogically sttable enough to adequately respond to the instrument.
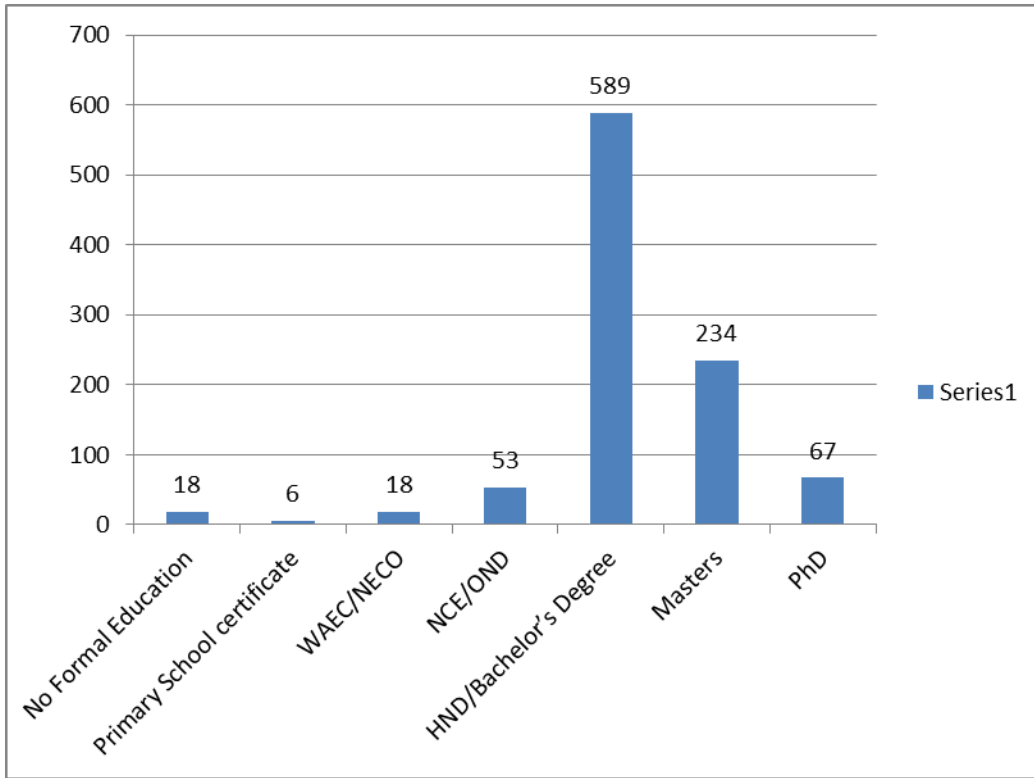
Fig 4.4: Respondents Distribution by Educational Status

Figure 4.4 shows that 18% had no formal education; 0.6% were primary school certificate holders; 5.4% were NCE and OND certificate holders; 59.8% were HND and First degree holders; 23.8% were Master's degree holders; while 6.8% were Ph D certificate holders. The chart reveals that HND and first degree holders constituted the highest number of respondents used for the study. This implies that the majority of the respondents were knowledgeable enough to respond to the study's research instruments.
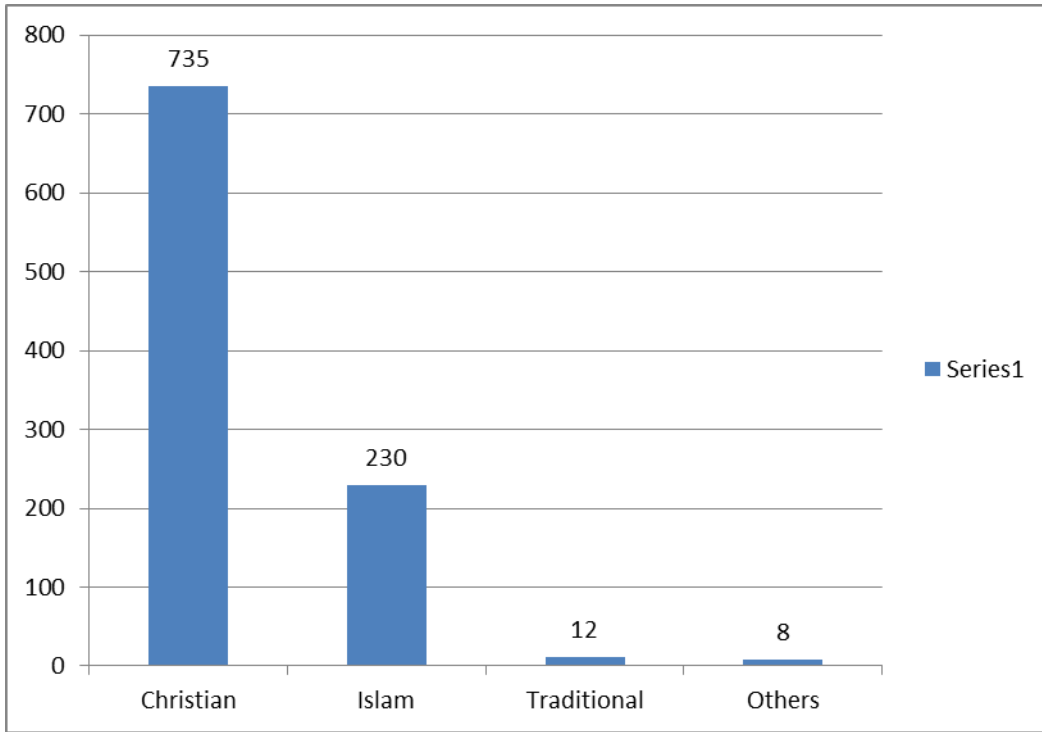
Fig 4.5: Respondents distribution by Religion

Figure 4.5 shows that 74.6% of the respondents were Christians; 23.4% were Muslims; 1.2% were traditional religion worshipers while 0.8% was found not to belong to any religion. The chart indicates that Christians constituted the highest number respondents although religion was not a yard-stick for participation in self-help projects in the study settings. Everybody regardless of religious affiliations were found to be active participants in development projects in their areas.
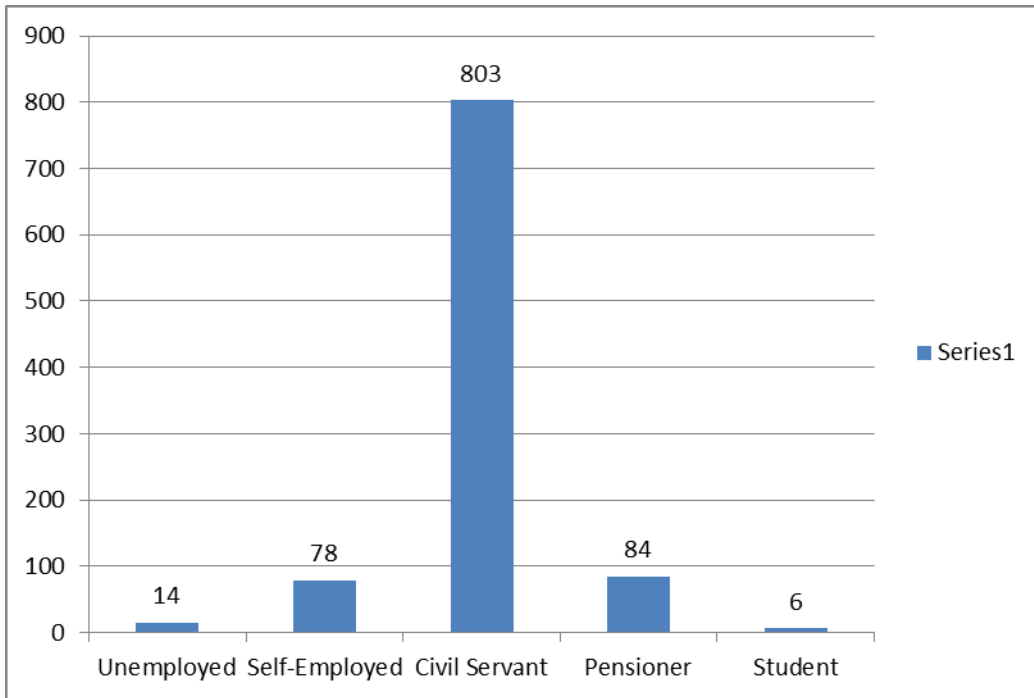
Fig 4.6 Respondents Distribution by Occupational Status

Figure 4.6 shows that 1.4% unemployed; 7.9% were self-employed; 81.5% were civil servants; 8.5% were pensioners; 0.6% were students. The finding implies that the majority of the respondents were civil servants. This indicates that the nature of residents work was not hindrance in participation in development projects and programmes in the GRAs.
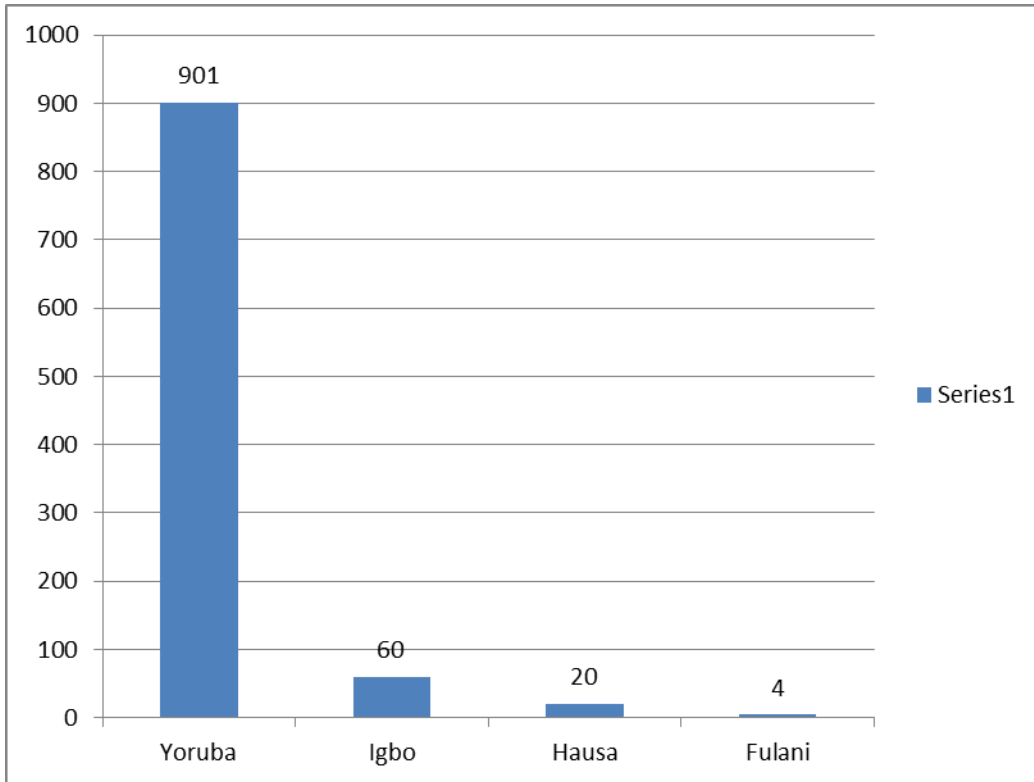
Fig 4.7: Respondents Distribution by Ethnic affiliation

Figure 4.7 shows that 91.5% of the respondents were Yoruba; 6.1% were Igbo; 2.0% were Hausa while 0.4% are found to be Fulani. The chart shows that Yoruba constituted the highest number of the respondents used for the study. Note, ethnicity was not a yard-stick for participating in self-help programmes of the residents in Government Reservation Area.
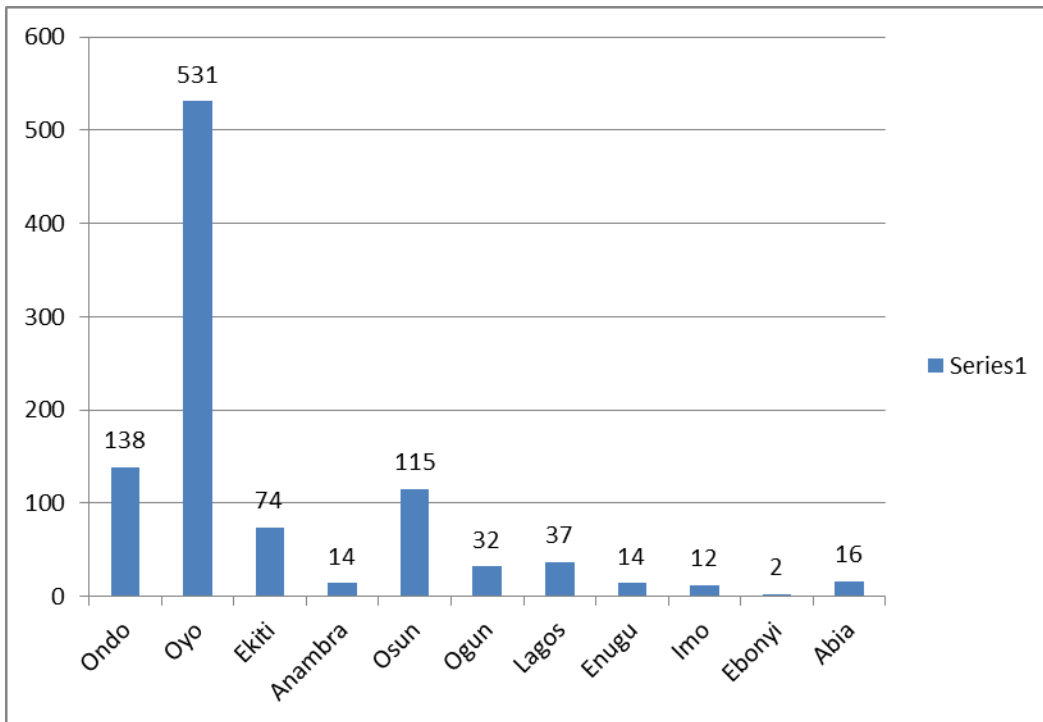
Fig 4.8: Respondents Distribution by State of Origin

Figure 4.8 shows that 14.0% of the respondents were from Ondo; 53.9% were of Oyo origin; 7.5% were from Ekiti; 1.4% were from Anambra; 11.7% were of Osun state origin; 3.2% were from Ogun; 3.8% were from Lagos; 1.4% were from Enugu; 1.2% were from Imo; 0.2% from Ebonyi; while 1.6% were from Abia state. The finding reveals that majority of the respondents used for the study were of Oyo State origin. This was not a yardstick for participation in self-help programmes embarked upon by the residents of the selected Government Reservation Areas.

Section B Analysis of Research Questions and Test of Hypotheses

Analysis of Research Questions

RQ 2: What are the specific projects embarked on by the residents of the selected Government Reservation Areas?

Table 4.1: Frequency of specific projects implemented in the selected GRAs

Projects	Agodi GRA	Onireke GRA	Iyaganku GRA	Jericho GRA	Samonda GRA	Kolapo Isola GRA	Total
Repair of lights	25	30	40	26	16	17	149
Construction of drainages	28	33	39	29	17	18	164
Security levy	08	11	12	10	05	07	51
Repair of transformers	05	07	09	06	03	04	34
Repair of roads	05	07	08	06	03	04	33
Environmental Sanitation	06	08	08	06	03	04	33
Planting of flowers	12	16	20	14	09	10	81
Purchase of transformers	33	36	39	35	24	28	196
Construction of Culverts	12	13	15	12	06	09	67
uHouse numbering	06	08	08	06	03	04	33
Levies for emergencies	13	15	18	14	09	11	80
Filling of potholes	04	07	08	06	03	04	32
Building of Fences	03	04	05	03	02	02	16
Construction of cross bars	03	04	05	03	02	02	16

Table 4.1 showed the projects carried out in the selected Government Reservation Areas for the study. The most frequently executive self-help projects were purchase of transformers (196), construction of drainages (164), repair of lights, (149), planting of flowers (81), levies for emergencies (80), construction of culverts (67) and security levy (51). This was followed by and involvement in environmental sanitation, house numbering and construction of gates The least on the list are building of fence and cross bars.

In response to the IDI question on why the residents had to embark on so many projects, when it was assumed that all facilities are readily available. A respondent had this to say;

Even if the facilities are readily available the residents must sustain them and failure to do so may make life difficult for the residents and the implication is that the community would seize to exist. More so, the facilities are not readily available as assumed and that was why the residents had embarked on the projects so as to make their localities conducive for living (GRA/Respondent/2019).

RQ 3: What are the processes that Self-help Projects took in the GRAs?

The processes projects in Government Reservation Areas took were analysed as follow;

1. Planning/Identification
2. Approval for project implementation
3. Project implementation
4. Commissioning of project
5. Maintenances/Sustainability

Planning/Identification: It is the residents of the GRAs that identified the projects carried out in their localities before such projects were made known to the government agency in charge of the GRAs. The fact is that the projects were not being imposed as it used to be before now. Thus the top-bottom approach to self-help practice has changed. The approach is now bottom-top and which has influenced active participation of residents in the implementation of the identified projects.

This implies that majority of the respondents see self-help projects as being carried out by the residents of Government Reservation Areas through concerted efforts without external assistance from government, organizations and individuals. The result was corroborated by this excerpt from respondents while responding to the question on the process of self-help project in GRAs and effectiveness of the leadership, they responded thus;

> The projects carried out in these areas were the ones identified by ourselves and financed through concerted efforts. Regarding the effectiveness of leadership, our executive members are democratic they influenced our participation on any project we wanted to embark on. We do relate very well with one another depending on the nature of the work at hand Our goals are always clearly stated and achievable. Also, information being disseminated had always influenced our participation in any project. (GRAs Respondents 2019).

This finding corresponds with the submission of (Abiona 2007) that self-help process emerged as voluntary exercise where able bodied young and old men and women, with joy on their faces, participated in the development of the communities (Abiona, 2009; Eversole, 2012). The essential characteristics of self-help practices is that they are not imposed from outside. Rather than any agency presenting the community with ready made solution, the community is encouraged to look at its own problems and find lasting solution to them. They are encouraged to use their own resources and local organization, materials and finance the implementation of any project identified by them.

Approval for Project Implementation: Government Reservation Areas belong to the State Government hence the residents in these GRAs after identification of projecr would go to the Ministry of Lands and Urban Development to seek for approval regarding implementation. It was discovered that there were blue prints for any projects to be carried out in the GRAs and which must not be uttered. According to the Director of Lands in the Ministry made it known to the researcher that any projects carried out in these areas if not reported to the Ministry before implementation those involved are made to face the appropriate penalties.

Project Implementation: During implementation government officials from the Ministry are sent to the GRAs for supervision and monitoring so that those implementing the projects do the right thing. Most times the residents might ask for experts' advice for proper implementation. Klarin (2019) submitted that citizens participate in community based project out of a concern for preserving the character of their communities. The people see the characters of the communities in terms of their geographical boundaries, history, traditions, people, lifestyle and qualitative features including land uses, architecture, terrain and environmental attributes Citizens participate in collaborative community based planning and projects because they believe the process affords them the opportunity to set up policy that directly impacts their lives and their communities. Residents form networks, such as voluntary community organizations through which they organize their efforts and mentor each other to learn about complex projects and how to participate in the implementation effectively.

More so, in self-help process the people must endeavour to elicit the enthusiasm whole hearted participation at every stage of a project life, starting from planning to execution, evaluation and utilization. The idea of citizens' participation as it applies to self-help strongly implies that success is assured where the effort of the community people is supplemented and arouse by the direction of government and relevant authorities. The residents were encouraged to participate in the planning, execution, utilization and assessment of the social amenities designed to improve their welfare. It is such participation that would give the people sense of belongings and the pride of ownership.

Commission of Projects: It was discovered that when any project is completed government officials are invited for commissioning before such project is put to use. Deductively, it could be said that project implementation in the GRAs was based on collaboration between the residents and the relevant agency so as to make sure that the people do the right thing and comply with the existing structures.

Maintenance and Sustainability: The residents of GRAs see the projects carried out as what emanated from their efforts and so they do everything possible to maintain the projects that they see as their own and not imposed on them. These projects are sustained for the betterment of the communities.

RQ4: To what extent are the principles of CD followed in the implementation of Self-help Projects in the GRAs?

Table 4.2; Extent to which the principles of CD was followed in the implementation of Self-help Projects in the GRAs

	Principles	Extent of Adoption			
		Very Low	Low	High	Very High
1	Felt-need				✓
2	Citizen participation			✓	
3	Self-help				✓
4	Self-growth		✓		
5	Self-reliance		✓		
6	Self-direction		✓		

Table 4.2 showed the extent to which the principles of community development were followed in the implementation of self-help projects in the selected Government Reservation Areas. The table showed that principles of self-help, felt-need and citizen participation were rated high while principles of self-growth, self-reliance and self-direction were rated average in the implementation of projects in the study settings.

The principle of self-help enabled the people to form a movement through which they move from one stage to another in their bid to enhance development. The idea to this principle is that development must be from aspirations of the people themselves that their social improvement will come about. Again, the principle of felt-need stresses that people must be able to identify what they want to do in order to achieve their desired development. The residents of the selected GRAs were aware of the fact that government alone cannot provide all the necessary facilities thus they identified their needs and work vigorously to meet them without external assistance.

More so, the principle of citizen participation stipulates that whatever is done to improve the welfare of a people must endeavour to elicit the enthusiasm and whole hearted participation of such people. The principle stipulates that the local people should take part in the planning, execution and utilization and assessment of the social amenities designed to improve their welfare. It is a pleasure to note that the residents of the selected GRAs participated actively in the implementation of the projects carried out in their communities Suffice to say that principle of citizen participation greatly impacted on residents' participation in project implementation.

On the other hand, principles of self direction, self-growth and self reliance were rated average in the implementation of projects carried out in GRAs. The principle of self direction stresses that individuals and communities have the capacity to motivate themselves internally to carry out activities on their own initiatives to achieve positive results for personal and community development. The principle of self-direction stipulates that people must be motivated to embark on projects meant for their well-being. Thus

government has the responsibility to persuade the residents to embark on development projects in their localities and this was demonstrated at the implementation stage of the projects embarked on in the GRAs.

The principle of self-growth equally influenced residents' participation in self-help projects in GRAs. The principle stipulates that people through constant practice diagnose their own problems and then initiate action towards finding solutions to such problems. The residents through concerted effort cum government persuasion had embarked on projects using their own resources for the implementations of identified projects in their localities.

Finally, principle of self-reliance influenced residents' participation in self-help projects in the selected GRAs. It promotes self-growth and the need for people to take their destiny in their own hands. The principle demands that community members should apply their knowledge and skills to the resources at their disposed. The residents of the selected GRAs knowing that government alone cannot meet all the needs of the people they had carried out projects using their own resources although not without government directive regarding how projects should be implemented in GRAs.

This finding is in line with the assertions of (Eversole 2012; Klarin, 2018) that for purposive social change, self-help practice must be guided by principles aimed at producing in citizens the will to participate in the projects that will enhance community improvement. These principles enabled the people to exploit to their advantage the resources which would otherwise lie dormant and thereby perpetuates the ignorance and poverty of their communities. Principle of self-help is the basis of the existence of any feelings, thought or action geared to the attainment of desired objectives. Hence, the philosophy of principle as a guide to action can be neatly woven into the process of self-help practice for the goal to be maximally achieved. It was discovered that the principles of self-help were followed in the implementation of projects embarked on in the selected GRAs and which enhanced the attainment of project goal.

Eversole (2012) Oyebamiji and Nwogu, (2020) opined that principle of self-help deliberately induced to produce and determined desired results. Self-help in this case denotes social change and a major implication is that the change could be deliberately induced to produce the desired result of improving the system of values, structures and usages of identified communities. As a tool for purposive social change, self-help practice must be guided by peculiar principles aimed at producing in citizens the will to be determined to realize the objectives of self-help practice.

RQ5: To what extent do the motivational factors influenced residents' participation in self-help projects in GRA?

Table 4.3: Zero Order Correlation (MATRIX Table) showing the relationship between Motivational Factors and Residents' Participation in Self-help Projects in GRAs

	1	2	3	4	5	6	7	8	Mean	S.D
1	1								40.035	3.97
2	.346** .000	1							24.85	2.28
3	.215** .000	.485** .000	1						19.70	2.52
4	.295** .000	.471** .000	.343** .000	1					18.77	2.79
5	.358** .000	.312** .000	.435** .000	.290** .000	1				21.14	2.34
6	-.160* .000	.355** .000	.507** .000	.309** .000	.317** .000	1			19.91	3.84
7	.145** .000	.287** .000	.301** .000	.125** .000	.427** .000	.482** .000	1		23.47	1.94
8	.277** .000	.078* .015	.186** .000	.055 .086	.338** .000	.085** .007	.181** .000	1	25.80	2.36

** Sig. at .01 level, * Sig. at .05 level.

Key

1. Residents Participation in Self-help Projects in GRAs
2. Culture of Self-help
3. Government Persuasion
4. Social Orientation
5. Spirit of Communalism
6. Aesthetic Values
7. Security of Lives and Properties
8. Healthy Environment

The table 4.3 showed that there were significant relationships between Residents' Participation in Self-Help Projects in GRAs and Culture of Self-Help, (r = .346**, p(.000) <.01); Government Persuasion, (r = .215**, p(.000) <.01); Social Orientation (r = .295**, p(.000) <.01); Spirit of Communalism (r = .358**, p(.000) <.01); Security of Lives and Properties (r = .145**, p(.000) <.01) and Need for Healthy Environment (r = .277**, p(.000) <.01) but had negative significant relationship with Aesthetic Values(r = -.160**, p(.000) <.01).

The implication of the above results is that the motivational factors significantly influenced residents' participation in self-help projects in the selected GRAs except aesthetic value that was found not significant For instance the culture of self-help greatly influenced residents' participation and this was displayed during project implementation. This corroborates the submission of (Udul and Onwei, 2016; Oyebamiji and Nwogu, 2020) that before the advent of colonial era, Nigerian communities had shown interest and willingness to improve their situations through various self-help projects and programmes. Government persuasion and social orientation significantly influence resident' participation in self-help projects in the selected GRAs..

According to the Director of Lands (2018) CD officers are responsible for the sensitization of community members on th.e need to embark on projects that would enhance the development of their localities. Some of the respondents in the selected GRAs made the researcher to know that residents' level of education greatly influenced their participation in self-help projects in the communities. Spirit of communalism, security of lives and properties and need for healthy environment had significant influence on residents' participation and which was demonstrated at project implementation stage. More importantly, the issue of security was found to be paramount to the existence of the people in the GRAs. Most of the respondents affirmed that no resident was allowed to default when it comes to the issue of security and that there is even penalty for any defaulter.

RQ6: What is the joint effect of Culture of Self-help, Government Persuasion, Social Orientation, Spirit of Communalism, Aesthetic Values, Healthy Environment and Security of Lives and Properties on Residents' Participation in Self-helpProjects in GRAs?

Table 4.4: Regression and ANOVA showing the joint effect of Culture of Self-help, Government Persuasion, Social Orientation, Spirit of Communalism, Aesthetic Values, Healthy Environment and Security of Lives and Properties on Residents' Participation in Self-help Projects in GRAs

R	R Square			Adjusted R Square	Std. Error of the Estimate		
.619	.383			.378	3.1321		
A N O V A							
Model	Sum of Squares	DF	Mean Square	F	Sig.	Remark	
Regression	5944.378	7	849.197	86.564	.000	Sig.	
Residual	9584.448	977	9.810				
Total	15528.826	984					

Table showed that the joint effect of the independent variables (Culture of Self-help, Government Persuasion, Social Orientation, Spirit of Communalism, Aesthetic Values, Security of Lives and Properties and Healthy Environment) to the prediction of the dependent variables ie (Residents' Participation in Self-help Projects in GRAs) was significant. The table also showed a coefficient of multiple correlation (r = .619 and a multiple r^2 of .383. This means that 38.3% of the variance was accounted for by the predictor variables when taken together. The significance of the composite contribution was tested at $p<.05$ The table also showed that the analysis of variance (ANOVA) for the regression yielded an F-ratio of 86.564 (significance at 0.05 level).

This implies that the joint contribution of the independent variables to the dependent variable was significant and that other variables not included in this model may have accounted for the remaining variance. The implication of the above results is that the participation of the residents in self-help projects implemented in the GRAs was as a result of the motivational factors which include culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and healthy environment.

It was discovered at the data collection stage when some residents affirmed that these factors motivated them to participate in the projects carried out in the GRAs. The finding could be said to be in line with Klarin (2018) submission that if residents are motivated they would be ready to carry out projects that are meant for the development of their communities and without being forced to do so. The people would be ready to make use of the resources at their disposal in carrying out identified projects that would add values to the GRAs. Thus, motivational factors contributed significantly to the residents' participation in self-help projects in the selected GRAs.

RQ7: What is the relative contribution of Culture of Self-help, Government Persuasion, Social Orientation, Spirit of Communalism, Aesthetic Values, Security of Lives and Prosperities and Healthy Environment on Residents' Participation in Self-helpProjects in GRAs?

Table 4.5: Regression and ANOVA showing the relative contribution of Culture of Self-help, Government Persuasion, Social Orientation, Spirit of Communalism, Aesthetic Values, Security of Lives and Prosperities and Healthy Environment to Residents' Participation in Self-helpProjects in GRAs

Model	Unstandardized Coefficient		Stand. Coefficient	T	Sig.
	B	Std. Error	Beta Contribution		
(Constant)	11.858	1.697		6.986	.000
Culture of Self-Help	.438	.055	.252	7.998	.000
Government Persuasion	.190	.053	.121	3.613	.000
Social Orientation	.286	.042	.200	6.781	.000
Spirit of Communalism	.421	.053	.248	7.911	.000
Aesthetic Values	-.529	.035	-.512	-15.128	.000
Security of Lives and Prosperities	.286	.064	.139	4.455	.000
Healthy Environment	.121	.048	.072	2.549	.011

Table 4.5 revealed the relative contribution of the independent variables expressed in beta weights to the dependent variable: Culture of Self Help (β = .252, p<.05) had significant relative contribution; Government Persuasion (β = .121, p<.05) had significant relative contribution; Social Orientation (β=.200, p<.05) had significant relative contribution; Spirit of Communalism (β = .248, p<.05) had significant relative contribution; Aesthetic Values (β = -.152, p<.05), had significant relative contribution; Security of Lives and Properties (β=.139, p<.05), had significant relative contribution and Need for Healthy Environment (β=.072, p<.05) had significant relative contribution.

The implication of the above results was that each of the motivational factors which include culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and healthy environment had sigbificant relative contribution to residents' participation in self-help projects in the GRAs. The finding could be said to be in line with the submissions of Kenny (2018) Oyebamiji and Kajuri (2019) that every motivational factor would play a significant role in motiving residents' participation in in self-help projects in rural communities and Government Reservation Areas. The finding is equally in line with what was discovered on the field as most residents said that each of the motivational factors prompted and motivated their participation in the implementation of the projects carried out in the selected GRAs.

RQ8: What is the perception of the GRAs' residents on the effectiveness of self-help projects in the development of their localities?

Table 4.6: The perception of the GRAs residents on the effectiveness of self-help projects in the development of their communities

S/N	Items	SA	A	D	SD	Mean	SD
17	It is the responsibility of all residents in GRA to participate in self-help projects	711 72.2%	238 24.2%	-	36 3.7%	3.65	.67
24	Participation in self help creates a sense of belonging among residents	501 50.9%	464 47.1%	10 1.0%	10 1.0%	3.48	.58
18	Participation in self help projects hastens developments	533 54.1%	416 42.2%	-	36 3.7%	3.47	.68
25	I learn a lot when I participate in self help projects	369 37.5%	578 58.7%	6 .6%	32 3.2%	3.33	.57
23	Residents don't need to be motivated to take part in self help projects in their locality	440 44.7%	469 47.6%	44 4.5%	32 3.2%	3.32	.74
20	Community cannot develop without the participation of residents in self help projects	539 54.7%	303 30.8%	-	143 14.5%	3.26	.1.03
19	Participation in self-help projects promotes peaceful co existence	269 27.3%	680 69.0%	-	36 3.7%	3.20	.62
22	It will be easier to participate in self-help projects if residents put aside their differences	376 38.2%	407 41.3%	142 14.4%	60 6.1%	3.03	1.01
21	It is the sole responsibility of government to provide all necessary amenities in GRAs	402 40.8%	387 39.3%	186 18.9%	10 1.0%	3.02	1.08
28	Participation of residents in self-help project in this area is based on mutual understanding	293 29.7%	460 46.7%	150 15.2%	82 8.3%	2.91	.99
29	Both landlords and tenants in this area always ready to participate in self help projects	148 15.0%	561 57.0%	174 17.7%	102 10.4%	2.69	.93
27	The residents in this area are always ready to participate in self-help projects	141 14.3%	379 38.5%	22 22.3%	245 24.9%	2.45	.99
26	The attitudes of residents to participate in self-help projects in this area is poor	76 7.7%	287 29.1%	218 22.1%	404 41.0%	2.22	.88
	Grand mean=3.08						

The perception of the residents in the selected GRAs were analysed based on the following;

      1 Relevance

      2 Adequacy of the projects implemented

      3 Impact of the projects and

      4 Maintenance and sustainability of the projects

Relevance: It is shown in the table that the residents believe in self-help practice because according to the residents it hastens development in their localities It makes them to have sense of belonging that the community is their own and that no stone must be left unturned to make it comfortable and conducive.

Adequacy of the projects: According to the residents of the GRAs the existing projects are not adequate and that was why they continue to identify relevant projects and which are implemented using the resources at their disposal for the implementation without waiting for the government except for permission and approval for implementation.

Impact of the project: According to the residents the impact of the implemented projects cannot be overemphasized. The projects had impacted the people in so many ways The projects had enhanced improved communal living and healthy environment. The projects had enhanced cooperation among the residents of GRAs selected for the study. There is cohesion and unity among the people More so, participation in self-help project was enhanced cum peaceful coexistence The projects had made interaction among the people to be cordial.

Maintenance and sustainability: It is deduced that the residents in the selected GRAs were not forced to take part in self-help projects in their communities. This made the issue of maintenance to be easy as residents voluntarily maintained the existing projects thus, enhancing sustainability of the projects in their communities.

These findings are in line with the submissions of (Nkwede, 2014; Klarin, 2018) that a true and sustainable development cannot take place through force or order but it would naturally happen when all actors equally and democratically participate and share their ideas, visions and responsibilities to steer and implement development programmes. Citizen participation is an obvious strategy for programme success as it is the powerful tool for mobilizing new and additional resources within the community.

The findings also corroborate the assertions of (Madu, 2007; Ryder, 2014) that self-help practice is the process whereby people (including community members, volunteers, professionals) organize to inform and empower each other for collective action on jointly identified needs. In self-help practice effort on the part of the citizens are shown in the participation in the programme designed for their well-being in the community and such participation may take many forms which include time, energy, financial and physical resources.

The responses of respondents corroborate the fact that residents of GRA voluntarily participated in the implementation of self-help projects in their localities Some of the residents have this to say;

> We do participate in projects implementation in our community because we know that government alone cannot do everything for us even at this time of recession in the country. We equally believed that collective efforts would get us there (GRA Respondents, 2019).

It gladdens ones' heart that residents of Government Reservation Areas now embark on self-help projects which were carried out through concerted efforts without external assistance except permission from the Ministry of Lands and Urban Development before such projects were executed. This was corroborated by Mr Audu, the Director of Lands in the Ministry of Lands and Urban Development through key informant interview that

before any project is implemented the residents must seek for permission from the ministry so as not to alter the existing structures.

Mbuki (2012) Nkwede (2020) support the finding when they opined that participation makes residents to respond to development programmes. According to these scholars the processes of information given on developmental programmes which would in the end create awareness of information needed by the member communities to become effective in the process of development. Through participation residents were mobilized for their own community advancement from a state of dissatisfaction to satisfactory stage.

Testing of Hypotheses and their Discussions

Ho$_1$: There is no significant relationship between Culture of Self-help and Residents' Participation in Self-help Projects in GRAs

Table 4.7: Relationship between Culture of Self-help and Residents' Participation in Self-help Projects in GRAs

Variable	Mean	Std. Dev.	N	r	df	P	Remark
Culture of Self-Help	24.8518	2.2820			34		
			985	.346**		.000	Sig.
Residents' Project Participation	40.0345	3.9726					

**Sig. at .01 level, *Sig. at .05 level

The table below showed that there is a positive significant relationship between Culture of Self-Help and Residents' Participation in GRAs an (r = .346**, N= 985 p<.01). Culture of Self-help in the people had positive influence on residents' participation in self-help projects carried out in GRAs. Therefore, the null hypothesis was rejected while alternative hypothesis was accepted.

The existing literature is in support of the finding (Shell, 2011; Mbuki, 2012) said that the ability of a community to meet the needs of those who live there is strengthened and awakened by the culture, knowledge and expertise within existing structures. This means that culture of the people living together in a geographical location go a long way to determine the level of participation in the developmental projects embarked on by the people. When people who share a sense of community and the same culture of self-help are faced with problem, they are motivated and empowered to undertake actions to change their situation.

This result was corroborated by participants who responded to the question on the influence of culture of self-help on resident participation in self-help projects One of them had this to say;

> Because we shared the same culture our leaders did carry us along and sought our advices and contributions before any decisions are taken and this behaviour actually influenced residents' participation in any project because we do feel recognized and important in the scheme of things (Resident 2019).

In this sense culture of self-help does provoke active participation that sustained the projects and the community at large In relation to sustainability (Mbuki, 2012; Ryder, 2014) assert that self-help practice has the responsibility to pilot local sustainability in practice if an ecological, social, economic and political order are to be established. This finding pointed out that Nigerian Communities had employed communal effort as the mechanism for providing functional infrastructures in their localities as well as for the

development of economic aspect of their lives. It is on record that Nigeria peoples through concerted efforts had embarked on projects which were meant for the development and sustainability of their communities which include road construction, building of markets, construction of drainages, ensuring security of lives and prosperities and so on.

This finding also support the fact that despite the limited financial and material resources people often opted and trooped out voluntarily to participate in those projects which invariably bring about social awareness, harmony, cooperation, good citizenship and communal spirit. The emphasis is that self-help practice has been part of the culture of the people and this has enabled the residents of the selected Government Reservation Areas to take a giant stride in embarking on development projects in their communities. The finding support that culturally, Nigerians wherever they reside the culture of self-help continue to manifest, they are ever conscious to embark on project meant for the development of their communities.

More so, this finding corroborates the saying that the traditions of people are paramount to them and such are nurtured and transferred from generation to generation. In this wise the Nigeria people had in their culture self-help practice which is transferred to younger generation The implication is that people would continue to embark on projects, through their concerted efforts and without waiting for outside assistance.

A participant in his response affirmed that culture of self-help had helped greatly in motivating the residents to participate in the implementation of self-help projects in the GRAs. He had this to say; As Nigerians the culture of self-help is in our blood whereby you don't need to be forced to participate in the implementation of those projects that are meant to improve your standard of living thus immediately we are called out to participate in project implementation without wasting time we are ready to adhere to the clarion call of our leaders and wholeheartedly everything in our disposal are dedicated including our energy.

Interviews revealed that majority of the respondents affirmed that culture of self-help had been part of African tradition nurtured and transmitted from one generation to another.

Thus the culture and belief greatly motivated residents' participation in self-help projects in the community. Corroborating this fact Klarin (2018) Oyebamiji and Nworgu (2020) opined that culture of self-help used to provoke active participation which is the necessary ingredient for development. It is the participation that would sustain the project and the community at large.

Rhetorically, it is on record that before the advent of colonial masters Nigerian communities had shown interest and willingness to improve their situations through self-help programmes to make life and their environments meaningful for living. Deductively, the culture of self-help is not new to Nigerians and the culture has been nurtured and transmitted from one generation to another. The residents of the GRAs selected for the study displayed this peculiarity with their active participation in the implementation of projects carried out in the localities.

Ho2: There is no significant relationship between Government persuasion and Residents' Participation in Self-help Projects in GRAs

Table 4.8; Relationship between Government persuasion and Residents' Participation in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	r	df	P	Remark
Government Persuasion	19.7036	2.5197			21		
			985	.215**		.000	Sig.
Residents' Project Participation	40.0345	3.9726					

 **Sig. at .01 level, *Sig. at .05 level

Table 4.8 showed that there was a positive significant relationship between Government persusion and Residents Participation in Self-Help in GRAs (r=215***, N=985, p<01). The result showed that Government Persuasion significantly influenced residents participation in self-help preojects in the GRAs selected for the study. The implecation is that the null hypothesis is rejected while the alternative hypothesis accepted.

This finding corresponds with the assertions of (Akpunne 2012; Arikawe, 2015; Klarin, 2019; Oyebamiji and Nwogu, 2020) that through persuasion people are induced with the need to support government effort in the bid to make life meaningful for the people. Government through their agencies must provide the community people with formal organizational framework which enable them conduct their affair effectively and regulate the actions of their members for the good of the people and the entire community.

Hatley (2013) Klarin (2018) corroborate the finding when they asserted that in self-help practice success is assured where the efforts of a community people are supplemented and aroused by government persuasion and directive Government agencies at all levels should be involved in creating the needed awareness for community residents to embark on projects that would contribute to their development.

From the interaction with residents of GRAs government awareness creation had helped tremendously in sensitizing the people to participate actively in self-help projects embarked on in their communities Mbuki (2012) Akoroda (2012) Oyebamiji and Nwogu (2020) similarly support the finding with their submissions that for sustainable development programme to happen in our communities the government at local, state and federal must inculcate in their development policies mass awareness to sensitize the residents in our communities to contribute their own quota in development process because government alone cannot supply all the needs of the people. Government persuasion then becomes vital in self-help practice. People must be encouraged and made to participate in programmes meant for individuals and community development and improvement.

One of the chairmen of Landlord Association interviewed had this to say on government persuasion and involvement in project implementation. He says; the awareness and support of the government through its agency helped to ginger the people to support and ready to participate in project implementation. We used to see the joy and seriousness in their participation during project implementation. The people were aware of the fact that government alone cannot provide every facility needed in the GRAs hence the residents were ever ready to contribute money and other resources whenever we embarked on self-help project in the community. Government persuasion becomes vital and necessary ingredient for self-help project implementation Obviously, government agencies in the local, state federal levels should be involved in persuading the people to embark on projects that would contribute to the development of their communities This reveals that self-help practice is about active involvement of the people in issues that affect their lives.

Interviews showed that majority of the respondents said that the awareness created by the government agency motivated the residents of the GRA to participate actively in the implementation of self-help projecs embarked upon in the communities. It is the belief of the residents that government alone cannot supply all the needs of the people hence the people themselves should be ready to contribute their quota in development projects that would make life meaningful and conducive. Hatley (2013) and Klarin (2018) corroborate the finding when they asserted that in self-help practice success is assured where the efforts of a community people are supplemented and aroused by the government persuasion and directive. Deductively, government agencies at all levels should be involved in creating the needed awareness for community residents to embark on projects that would contribute to their development.

Ho3: There is no significant relationship between Social Orientation and Resident

Participation in Self-help Projects in GRAs

Table 4.9 Relationship between Social Orientation and Residents' Participation in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	R	df	P	Remark
Social Orientation	18.7706	2.7865			29		
			985	.295**		.000	Sig.
Residents' Project Participation	40.0345	3.9726					

**Sig. at .01 level, *Sig. at .05 level

Table 4.9 showed that there was a positive significant relationship between Social orientation and recidents' Participation in self-help Projects in GRAs (r= .295**, N= 985, p<.01). The result revealed that social orientation of the people had positive significant relationship with residents' participation in self-help projects in the selected Government Reservation Areas Thus, the null hypothesis is rejected and the alternative hypothesis accepted.

The finding is in line with Klarin (2018) who submitted that social orientation of the people had great influence on their participation in self-help projects implementation For effective participation social orientation of the people especially education of the people would determine not only the level of participation but success of such projects The implication is that there must be a proper orientation for the people on why they need to carry out projects through concerted effort in their localities.

In support of the finding Akoda (2012), Agbonlahor (2012), Tisdall (2015) asserted that level of social orientation inculcated in the people a sense of patriotism, citizenship and spirit of civic and environmental consciousness in the people and that the willing cooperation towards the advancement of the community, participation are determined by the level of education and social orientation of the people Social orientation helps create an ethical awareness of all forms of life with which humans share the planet, respect for all life circle and impose limits of humans' exploitation of other forms of life It creates in the people the spirit of self-help and the need for them to take the development of their community in their own hands and through their sweat.

The response of one of the respondents corroborates the finding He said thus;

> The residents in this area are highly educated and they know what it takes to sustain and add to existing projects. Hence, whenever they are called to participate in a project participation had always been positive and that emanates from the level of social orientation of the people (Residents, 2019).

Hatley (2013) supports this finding that social orientation of the people is shown in the level of participation in the programme designed for their well-being and development of their communities which may take many forms including time, senergy, financial and physical resources. Social orientation creates in residents the spirit of self-help and the need for them to take the development of their communities in their own hands. Level of orientation of the people highlights the importance of the involvement of the people, their lives and their communities in her moving towards sustainability and these are recognized as foundation for self-help practice and activities.

As regards social orientation of the residents as it affects project implementation a woman said that most of the residents living in Government Reservation Areas, social orientation motivated their participation in the implementation of self-help projects and the reason being that they already knew that government alone cannot supply their needs Residents' participation therefore emanated from from our level of education and exposure. Corroborating the above, Hatley, (2013) Klarin, (2018) submitted that for effective participation in self-help project implementation social orientation of the people of especially level of education would determine not only the level of participation but success of such projects. The implication is that there must be a proper orientation for the people on why they need to carry out projects through concerted effort of the people in the Government Reservation Areas.

Interview revealed that majority of the respondents interviewed affirmed that government awareness on why residents need to participate in self-help projects that would add value to their communities greatly motivated the residents' participation in the implementation of development projects. It was revealed that social orientation inculcated in the people a sense of patriotism, citizenship and spirit of civic and environmental consciousness in the people and that the willing cooperation towards the advancement of the community participation were determined by the level of education and social orientation of the people.

Nkwekede (2020) supports this finding that social orientation of the people is shown in the level of participation in the programmes designed for their well-being and development of their communities which may take many forms and which include time, energy, financial

and physical resources. Deductively, social orientation creates in residents the spirit of self-help and the need for them to take the development of their communities in their own hands. Level of social orientation of the people highlights the importance of the involvement of the people, their lives and their communities in her moving towards sustainability and these are recognized as foundation for self-help practices.

Ho4: There is no significant relationship between Spirit of Communalism and Residents' Participation in Self-help Projects in GRAs

Table 4.10 Relationship between Spirit of Communalism and Residents' Participation in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	R	df	P	Remark
Spirit of Communalism	21.1431	2.3389			35		
			985	.358**		.000	Sig.
Residents' Project Participation	40.0345	3.9726					

**Sig. at .01 level, *Sig. at .05 level

Table 4.10 showed that there was a positive significant relationship between Spirit of Communalism and Residents' Participation in Self-Help Projects in GRAs (r = .358**, N= 985, p<.01).   The result of the table revealed that the spirits of communalism embedded in the residents significantly influenced their participation in self-help projects in the GRAs selected for this study. The implication is that the null hypothesis is rejected while the alternative hypothesis is accepted.

Ryder (2014) supports this finding in his submission that the people of Africa from ancient days had employed communal efforts as the mechanism for providing functional infrastructures in their localities for the development of socio-political and economic aspects of their lives. Akoroda (2012) in his assertion supports this finding that spirit of communalism has been part of the peoples' culture that enabled the residents to freely embark on projects that were beneficial to the development of their communities without waiting for government directive and assistance. Participation in this sense had being a voluntary exercise because the residents had the belief that they have no other community than the one in which they reside Thus, with the spirit of oneness they had employed communal efforts to move the community forward by embarking on projects that would change their lives and the community positively.

The response of a respondent regarding the influence of communalism on residents' participation in self-help projects had this to say;

> In traditional Nigeria spirit of communalism was part of the existence and even now the spirit to do things together is still there and that had helped us in this GRA. Whenever there is a clarion call for self-help projects the responses of my people had always been positive and that we could see in the projects being implemented overtime in the GRAs (Respondent 2019).

Spirit of communalism remains a tool for active participation in development programmes. The residents with high sense of belonging were ever ready to share responsibilities and this they displayed whenever a project is to be carried out Individuals played different roles in ensuring the success of project implementation. Another respondent interviewed in his response had this to say; in this community the level of cooperation among the residents cannot be overemphasized and whenever there is a call for participation in development projects we were always ready to contribute our quota and make sure we achive the goal of the project.

Spirit of communalism therefore had enhanced residents' participation in self-help projects as they had shared possessions and responsibilities among themselves. Ryder (2014) opined that spirit of communalism as part of the culture of the peoplee had enabled the residents to freely embark on projects that are beneficial to the development of their communities and without waiting for government intervention.

Interviews revealed that majority of the respondents confirmed that ethnic belief of the residents motivated them to participate in self-help projects implemented in the selected GRAs. Spirit of communalism enabled the residents to freely embark on projects that were of benefits to their communities without waiting for government intervention, directive and assistance. Ryder (2014) Oyebamiji and Nworgu (2020) submitted that the people of Africa from ancient days had employed communal efforts as the mechanism for providing functional infrastructures in their localities for the development of socio-economic aspects of their lives. Deductively, spirit of communalism motivated residents' participation in self-help projects as they shared possessions and responsibilities among themselves.

Ho5: There is no significant relationship between Aesthetic Values and Residents' Participation in Self-help Projects in GRAs.

Table 4.11 Relationship between Aesthetic Values and Residents' Par.ticipati.on in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	R	df	P	Remark
Aesthetic Values	19.9117	3.8418			16		
			985	-.160**		.000	Sig.
Residents' Project Participation	40.0345	3.9726					

  **Sig. at .01 level, *Sig. at .05 level

Table 4.11 showed that there was a significant relationship between Aesthetic Value and Residents' Participation in Self-Help Projects in GRAs (r = -.160**, N= 985, p<.01). The result of the table above showed that Aesthetic values of the residents of the selected GRAs significantly influenced their participation in self-help projects. The implication of this result is that the null hypothesis is rejected while the alternative hypothesis is accepted.

The finding is in line with the submissions of (Tisdall, 2015) that appreciation of good environment play a significant role in making community members to participate in self-help projects in their localities. The bid to make their environment beautiful and good looking prompted the par.ticipati.on of the residents in the implementation of self-help projects in the GRAs.Madu (2012) Klarin (2018) corroborate the study finding with the assertion that people must value good things in their localities hence they should strive to embark on self-help projects that would make life meaningful to the residents Such projects may include planting of flowers and trees, construction of drainages and culverts among others Aesthetic values would raise the morale of the residents to a pitch at which they become desirous of and willing to achieve a higher standard of life by their own efforts and industry.

It was observed that the level of education and exposure of the residents were added advantages. It has raised their level of reasoning and agitation to participate in self-help projects meant for the upliftment of their communities. Another respondent revealed that planting of trees and flowers had become part of tradition in the locality. According to her residents knew that planting of trees and flowers would add value and beauty to the environment.

Interviews indicated that majority of the respondents said that appreciation of good environment motivated the residents' participation in self-help project in the GRAs. The bid to make the locality beautiful prompted the planting of trees and flowers in the community. The finding is in line with Madu (2012) and Klarin (2018) submission that aesthetic value remains a tool that had motivated community people active participation in self-help projects. Deductively, the residents of the selected GRAs had embarked on planting of trees and flowers which had given the communities the beauty it deserved.

Ho6: There is no significant relationship between Security of Lives and Properties and Residents' Participation in Self-help Projects in GRAs.

Table 4.12: Relationship between Security of Lives and Properties and Residents' Participation in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	R	df	P	Remark
Security of Lives and Properties	23.4569	1.9366	985	.145**	14	.000	Sig.
Residents' Project Participation	40.0345	3.9726					

**Sig. at .01 level, *Sig. at .05 level

Table 4.12 showed that there was a positive significant relationship between Security of Lives and Properties and Residents' Participation in Self-Help Projects in GRAs (r = .145**, N= 985, p<.01). The result of the above table indicated that agitation for security of lives and properties in the selected GRAs significantly influenced residents participation in self-help projects in the localities. Thus, the null hypothesis is rejected and the alternative hypothesis upheld.

This finding corroborates the submission of (Nultavuthist et al (2015)) that security of lives and properties is of great importance to human existence and it takes a major position in self-help activities as residents did everything possible to secure lives and properties in their communities. In the traditional Nigeria the age grades in the community used to constitute what is referred to as "Vigilante Group" which serves as the security outfit in the locality. The groups are empowered to make arrest of suspects and pass necessary judgment on them.

The finding is also in line with the response of residents about the influence of security of lives and properties on resident participation in self-help projects A respondent has this to say;

> The issue of security is paramount to our agenda in meetings and every resident was ever ready to pay their dues to facilitate security of lives and properties and any defaulter is promptly reported to the police for action (Respondent 2019).

It was observed that the residents used to hold meetings from time to time to review security network and needs. The effort is not without government agencies to tightened security. It was gathered that Land Lord Associations in the selected GRAs partnered with the police and they were registered with the PCRC for patrol and quick response to the invitation of the residents when the need arises In this sense residents' participation was encouraging as residents attend meetings without any coercion or force.

Adesokan (2016) confirmed this finding with her submission that the residents of a community see it as their own and that they have no other community. Hence, they would do everything humanly possible to protect the territory even if there is need to shed their blood. More so, the issue of security is of paramount importance that everybody woke up to achieve. This belief had great influence on residents' participation in self-help projects in the selected Government Reservation Areas.

Interviws revealed that majority of the respondents affirmed that efforts to secure lives and properties motivated residents' participation in self-help projects that would make life meaningful. It was discovered that the residents did not leave any stone unturned as measures were put in place to avert any kind of robbery in the locality. The finding is in line with the submission of Summers (2010) that security of lives and properties is of great importance to human existence and it takes a major position in self-help activities. Deductively, the residents did everything possible to secure lives and properties in the GRAs selected for the study. More so, in the traditional Nigeria the age grades constituted what is refered to as "Vigilannte Group" which served as the security outfit in their communities and which is still relevant in the modern world.

Ho7:   There is no significant relationship between Need for Healthy Environment and Residents' Participation in Self-help Projects in GRAs

Table 4.13: Relationship between Need for Healthy Environment and Residents' Participation in Self-Help Projects in GRAs

Variable	Mean	Std. Dev.	N	R	df	P	Remark
Need for Healthy Environment	25.8041	2.3459			27		
			985	.277**		.000	Sig.
	40.0345	3.9726					
Residents' Project Participation							

**Sig. at .01 level, *Sig. at .05 level

Table showed that there was a positive significant relationship between Healthy Environment and Residents' Participation in Self-Help Projects in GRAs (r = .277**, N= 985, p<.01). The result in the table above showed that need for healthy environment had a significant influence on residents' participation in self-help projects in GRAs. The implication therefore was that the null hypothesis is rejected and the alternative hypothesis accepted.

The finding is in line with the submissions of (Eversole 2012; Klarin, 2018) that in traditional Nigeria the people had continued to embark on projects and programmes that would make the communities clean so as to prevent the outbreak of epidemic and diseases. The age grades were involved in cleaning of the bushy environment, burning of refuse and sanitation geared towards making the community free of diseases and untimely death.

It was observed and through the responses of the residents during data collection that government had enacted sanitation laws making it mandatory for residents to participate in sanitation programme at the end of every month. Most states Oyo state inclusive had set aside last Saturday of the month for this exercise with government agencies enforcing and making sure that residents actively participate in this exercise More so, the level of awareness of the residents in GRAs had been an added advantage. Residents knew the importance of clean and healthy environment, so they used to come out with joy on their faces to participate in the cleaning exercise whenever they were called upon to do so.

Adesokan (2016) equally supports this finding with her emphasis that government alone cannot enhance a clean and healthy environment unless the people themselves come out to support government efforts to meet the need of the people in this direction.. The implication is that to make our community clean and healthy and free of epidemic outbreak is a collective responsibility of all and sundry. Hence, the residents did not wait for government to enhance clean and healthy environment for living in the GRAs The finding is equally in line with the response of a respondent on the need for healthy environment. According to him the residents were aware of the fact that government alone cannot enhance a clean and healthy environment unless wih people's support. He stated further that every last Saturday of the month has been set aside for sanitation and which every resident must participate.

Interviews revealed that majority of the respondents said that the fear of epidemic and other diseases influenced and motivated the residents' participation in the implementation of self-help projects in the GRAs. The residents were involved in the cleaning of the bushy environment, burning of refuse and sanitation geared towards making the community free of diseases and untimely death. It was observed that government had enacted sanitation laws making it mandatory for the respondents to participate in cleaning their environment at the end of every month. It is good to note that residents voluntarily participate in sanitation programme without force The finding could be said to be in line with the submission of Ryder (2014) Klain (2018) and Oyebamiji and Nworgu (2020) that for any community to be free of diseases and epidemic the people themselves must imbibe the spirit of healthy environment and ready to participate in sanitation programme as put in place by the government.

Deductively, it was observed during data collection that the residents of the GRAs selected for the study used to troop out with joy on their faces to participate in development programme and self-help projects being implemented in the communities. The reason for active participation emanated from the fact that the residents see the communities as theirs and they were equally aware that government alone cannot satisfy numerous needs of the people.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1   Summary

This study examined motivational factors and resident participation in self-help projects in Government Reservation Areas in Ibadan Metropolis, Oyo state, Nigeria with the view to examining how these factors influenced residents' participation in self-help projects embarked on by the residents of the selected GRAs. The study provided an insight on how culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and need for healthy environment influenced residents' participation in self-help projects in the GRAs. The study consisted of five chapters.

Chapter one looked at the background to the study, the statement of the problem, objectives of the study, research questions, research hypotheses, significance of the study, scope of the study and operational definition of terms Literature review in chapter two focused on concept of self-help, conceptualization and approaches, concept of citizen participation in self-help projects, principles of CD, conceptualization of Government Reservation Areas, history, development and relevance of GRAs to urbanization and challenges The review further discussed self-help projects in GRAs with focus on culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and need for healthy environment and how these factors influenced residents' participation in self-help projects embarked on in the GRAs The review further provided a detailed overview of the theoretical basis for the study Two theories were reviewed which include development participatory theory and symbolic

interaction theory The framework for the study has three stages; process of self-help practice, outcomes and impact of the project on the residents and the communities at large.

The study adopted the descriptive survey of the ex-post-facto type. The target population for the study comprised all household heads and their representatives in the six selected Government Reservation Areas in Ibadan metropolis. The total population for the study was 5,326 out of which 1,062 respondents were systematically selected for data collection. The instrument used for the study was a set of self-structured scales; (a) GRAs Developmental Inventory, (b) Self-help Participation Scale and (c) GRAs Residents Motivation Factors Questionnaire The reliability of each scale was determined through the test-re-test method and analysed using Cronbach alpha reliability. The data collected were collated and analysed with the use of descriptive statistical tools of frequency counts and simple percentages, inferential statistics of multiple regression analysis and Pearson moment correlation and content analysis for the qualitative data collected.

The findings of the study showed that there is significant relationship between motivational factors (culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic value, security of lives and properties and need for healthy environment) and residents participation in self-help projects in the selected GRAs Culture of self-help, (r=.346**, N= 985, p<.01); Government Persuasion, (r =.215**, N = 985, p<.01); Social Orientation, (r =.295**, N = 985, P<.01); Spirit of Communalism (r =.358**, N = 985, p<.01); Security of live and properties (r =.145**, N =985, p<.01); Need for Healthy Environment (r=.277**, N = 985, p<.01); Aesthetic values (r =.160**, N = 985, p<.01).

The findings further revealed that the principles of CD (felt-need, self-help, citizen participation, self-growth, self-reliance, self-direction) were followed in the process of project implementation in the selected GRAs These principles influenced active and voluntary participation of residents in self-help projects implemented in the selected Government Reserved Areas vis-a-vis the success attained. The findings showed that the residents embarked on self-help project which include repair of lights, construction of drainages, pay for day and night guard, repair of transformer, repair of road, involvement

140

in environmental sanitation, planting of flowers, purchase of transformers, construction of culverts, street numbering, pay levies, building of fences and construction of cross bars.

5.2 Conclusion

Nobody could ever think that the residents could embark on concerted self-help projects in the first instance. The GRAs are now witnessing heavy participation of residents in self-help projects, not only in maintaining the existing infrastructure but providing additional social facilities. Projects like road maintenance, construction of drainages and cross bars and gates, ensuring security of lives and properties, purchase and repair of transformers, provision of dustbins, planting of trees and flowers, building fences, pay levies for emergencies among others were jointly embarked on and implemented by the residents of the selected GRAs. Motivational factors which include spirit of communalism, culture of self-help, government persuation, social orientation, aesthetc values, security of lives and properties cum healthy environment influenced residents' participation in self-help projects in Government Reservation Areas selected for the study.

Spirit of communalism, culture of self-help, social orientation, healthy environment were the major factors while government persuasion, aesthetic value and and security of lives and property played complementary roles influencing residents' participation in self-help projects in Government Reservation Areas in Ibadan metropolis.

Implication for policy design and formulation

The findings from this study have implications for stakeholders in the education sector, government agencies and ministries of eduction at federal and state and levels, non governmental organizations, community development and self-help project practioners. It is important to note that motivational factors which include culture of self-help, government persuasion, spinrit of communalism, social orientation, aesthetic values, healthy environment and security of lives and properties significantly influenced residents of GRAs participation in self-help projects.

To be able to achieve the desired goals of self-help practice in the GRAs motivation becomes necessary and important. This implies that government and other stakeholders especially community development and self-help projects practitioners should be conscious of these factors and be ready to motivate the community people to participate in the projects meant for the development of their communities and not only that they should be ready to embark on self-help projects conscious of the fact that government alone cannot supply all the needs of the people. The study study will equally guide the policy makers in formulating development policies in Nigeria at large.

5.3   Recommendations

Based on the findings of this study the following recommendations were made;

i.   The chairman and the executive members of Community Development Association should be conscious of promoting effective communication in their communities and perform their duties efficiently and effectively. Regular meetings should be organized where the residents are intimated with the needs of GRAs.

ii.   Effective communication is an important element in making people to participate in self-help projects. Thus, the chairman of Landlord Association should therefore ensure the regular flow of information in the GRAs. This is because the ability to understand the nature and importance of a particular project would be encouraged through effective communication and thereafter influence the level of residents' participation in the implementation of such projects.

iii.   The state government through its Ministry of Lands and Urban Development should see it as a duty to constantly embark on sensitization programmes that will inbuild in the community members the spirit of self-help practice that they do not need to continue waiting for the government to provide the community needs thus, they should embark on projects that would add meaning to individual and community development..

iv.   It is on record that before any project is carried out in the GRAs, the residents must seek permission from Ministry of Lands and Urban Development therefore government should not delay such permission from their own end so that the residents would not be discouraged from participating in self-help projects.

v. In self-help practice the involvement of people is paramount for active participation. Community leaders should be conscious of this as they must involve the residents and other stakeholders in the identification, planning and implementation of projects such involvement will go a long way to influencing residents active participation.

vi. Proper monitoring and control cum evaluation are central to achieving the stated goals in self-help practice. Hence, associations, government and non-governmental organizations should ensure that projects are actively monitored and evaluated at completion stage for the success of such projects to be validated.

vii. Individual tendencies and differences count in the implementation of any self-help projects, these tendencies if negative the community leaders should not allow such to discourage them towards implementation of projects meant for community development.

viii. Equity should be ensured by the community leaders in the process of project implementations, some residents should not see themselves as superior to others as such could mar the success of any projects.

ix. Social orientation greatly influenced residents' participation in self-help projects in the selected GRAs, Government should collaborate with community associations for regular orientation programmes through which the community members would be intimated with advantages inherent in embarking on self-help projects that will help develop their communities..

x. Media organizations in the community should as a matter of urgency contribute to the encouragement of using programme communications for mobilizing residents to participate in self-help projects and programmes. the awareness will go a long way to influence residents' participation in self-help projects.

5.4   Limitations to the study

In the course of carrying out this study, there were some limitations In the first instance the respondents were not easy to reach by the researcher as a result of the nature of jobs they do, majority of them are civil servants and business men and women so the researcher

had to pay many visits to trap down these respondents. This delayed the process of data collection.

The researcher also faced the challenge of reluctant attitude of some respondents to fill questionnaires despite their level of education The researcher overcame this challenge through endurance, effective communication and persistence.

The issues of COVID-19 pandemic and ASUU strike equally posed challenges to the study. This affected timing of data collection from the field. Nevertheless, the identified problems did not have any negative effect on the result of this study as the findings are cogent and empirically established and could be generalized for all GRAs in Nigeria.

5.5   Contributions to Knowledge

i.   The study showed that culture of self-help, government persuasion, social orientation, spirit of communalism, aesthetic values, security of lives and properties and need for healthy environment influenced residents' participation in self-help projects in GRAs.

ii. The study further showed that participation in all the stages of self-help project life cycle was very essential for effective outcomes of developmental projects.

iii. The principles of CD (felt need, citizen participation, self reliance, self- growth) impacted on the process of self-help practice in GRAs.

5.6   Suggestions for further studies

The results of this study point to the fact that further studies are necessary The following areas are suggested below;

i.   This study is limited to motivational factors and residents participation in sef-help projects in GRAs. Other researchers could also look at the impact of those projects on the residents of GRAs.

ii. The research is restricted to Ibadan, Oyo state in the Southwestern Nigeria Future studies could focus on GRAs in Northern and Eastern states.

REFERENCES

Abiona, I.A., 2003. Primordial culture and sustainable CD in Ayodele, Bamisaye, Nwazoke &Okediran (eds) education this millennium-innovation in theory and practice, Ibadan: Macmillan Publishers.

Abiona, I.A., 2009. Principles and practice of community development, Ibadan: University Press

Aboyade, O., 1999. The provision of information for rural deve.lopme.nt, Ibadan: Foundation Press.

Aboyade, O., 1973. Issues in the development of tropical Africa, Ibadan: Foundation Press.

Adebola, H. E., 2004. The influence of technical capacity building programmes on women participation in Community Development in Oyo State, Nigeria. Unpublished PhD Thesis, Department Of Adult of Education, University of Ibadan, Ibadan.

Adediran, A., 2007. Challenges of the new national building code, presented at the continuing professional development programme. NITP and TOPREC, Lagos, Nigeria.

Adekanmbi, G., 1989. Self-direction in community development, a paper presented at the Third National Seminar on Community Development programme. Department of Adult Education; University of Ibadan

Aderinoye, R., 2007. From poverty to power: reflections on the University Village Association (UNIVA) functional literacy programme, *International Journal of Literacy Education, 4 (1):.*

Adesokan, K.O., 2016. Group dynamics factors and par.ticipati.on of paramilitary officers wives in community development pro.gramm.e in Oyo and Ogun state, Nigeria. An unpublished P.hD thesis of the University of Ibadan, Ibadan.

Agbola, T. 1990., Women, self-acctualisation and theories of deve.lopme.nt" *African Urban Quarterly,* 5 (1&2) 170-175.

Agbola, T., 1994. NGOs and community development in urban areas: A Nigerian Case-study. *Cities* 11(1) 59-67.

Agbonlahor, M. U., Enilobo, O. S., Sodiya, C. I., Akerele, O. and Oke, J. T., 2012. "Accelerating rural growth through collective action: group activities and determinants of par.ticipati.on in Southern Western Nigeria". *Journal of Rural Social Sciences*, 27(1): 119-136.

Ajayi, A. R. and Otuya, N., 2006. Women's par.ticipati.on in self-help community development projects in Ndokwa agricultural zone of Delta State, Nigeria. *CD Journal, 41(2), 189-209*

Ajewole, A., 2014. Programme communication strategies as determinants of citizen participation in community development projects in south-west, Nigeria. An unpublished Ph.D thesis of the University of Ibadan, Ibadan.

Ajuzie, H. D., Okoye, C. A. and Mohammed, D. A. 2012., Ass.essme.nt of the influence of education on women empowerment; implications for national deve.lopme.nt. *European Journal of Globalization and Development Research,* VOl. 6, No. 1, 2012

Akinbile, L. A., and Ikwuakwam, O. T. 2004., Contribution of women to rural development in Orlu local government area of Imo State and Nigeria's democratic experience. *Nigerian Journal of Rural Sociology* 4(1&2): 34-40.

Akinpelu, J.A., 2002. Philosophy and Adult Education*,* Ibadan: Stirling-Horden Publishers.

Akintayo, M.O. and Oghenekohwo, J.E., 2003: Developing adult education and community development NCW Paradigms Mimeo. Department of Adult Education University of Ibadan, Nigeria.

Akinyemi, V.I., 1990. Determinants of citizen par.ticipati.on in CD in Ondo State. Ph.D Thesis of department of adult education, University of Ibadan. Ibadan, Nigeria.

Akoroda, O., 2012. Citizen par.ticipati.on in self-help projects and socio-economic development in communi.ties in Delta and Oyo States. Unpublished PhD thesis, University of Ibadan, Nigeria. 197 pages.

Akpunne, B.C., 2011. Socio-Cultural factors as predictions of people's participation in CD programmes in urban communities of Lagos state, Nigeria. Ph.D Thesis of department of adult education, University of Ibadan, Ibadan Nigeria.

Anderson, C. M., and Martin, M. M., 1995. The effects of communication motives, interaction involvement, and loneliness on satisfaction: A model o small groups. *Small Group Research,* 26, 118-137

Anyanwu, N.C., 1981. Principle and practice of adult education and co.mmuni.ty, Ibadan, Abiprint Publishing Company.

Anyanwu, N.C., 1985. Perspectives in Nigerian co.mmuni.ty education, University of Ibadan, Faculty of Education Lecture Series, 1.

Anyanwu, C.N., 1992. CD: The Nigerian Perspective, Ibadan; Gabesther Educational Publishers

Anyanwu, C.N., 2002. Co.mmuni.ty Education: The African Dimension. Ibadan; Gabesther Educational Publishers. Anyanwu, C. N. 1999. *Introduction to CD.* Ibadan: Gabesther Educational Publishers.

Arikawe, A.R., 2020. The design of integrated CD model for enhancing service delivery in CD practice in Nigeria, Journal of Education and Social Research, 5 (2), 41-51

Arnstein, S. R., 1969. A ladder of citizen participation, *Journal of the American Institute of Planners,* 35, 216-224.

Asnarulkhadi, A. S. and Aref, F., (2009). People's participation in CD: a case study in planned village settlement in Malaysia. *World Rural Observations,* 1 (2), 45-5

Atata, A. U., (1995) Leadership style as a factor in successful CD pro.gramm.es in Imo State. Unpublished PhD Thesis, Department of Adult Education, University of Ibadan, Ibadan. 153 pages.

Axelrod, A., 2006. Eisenhower on leadership: Ike's enduring lessons in total victory management, San Francisco: Jossey-Bass.

Azikiwe, U., 1992. Women education and empowerment, Enugu: Fulladu Publishing Company.

Baatiema, L. Skovdal, M. Rifkin, S. and Campbell, C., 2013. Assessing participation in a community-based health planning and services programme in Ghana, *BMC Health Services Research,* 13: 233-245.

Barber, B. R., 1984. Strong democracy: partipatory politics for a new age. Berkeley, CA: University of California Press.

Barker, M. and Klopper, H., 2007. Community participation in primary healthcare projects of the Muldersdrift Health and Development Programme. Curationis. 30: 36-47

Baron, R. A. and D., 1997. Social Psychology. Boston: Allyn and Bacon.

Barrett, D. J., 2002. Change communication: using strategic employee communication to facilitate major change. *Corporate Communications: An International Journal,* Vol. 7 ISSN: 4: 219-231

Barro, R. J., 1996. Democracy and growth. *Journal of Economic Growth,* Vol. 1: 1-27.

Barro, R. J. 1997. Determinants of economic growth, a cross-country empirical study. The MIT Press

Barro, R. J. and Lee, J., 1994. Sources of economic growth. Carnegie-Rochester. *Conference Series on Public Policy 40, p. 1-46.*

Barro, R. J. and Lee, J., 2001. International data on educational attainment updates and implications. *Oxford Economic Papers, Vol. 3, p. 541-563.*

Barro, R. J. and Sala-i-martin, X. 1995. *Economic growth,* New York, McGraw-Hill.

Batten, T.R., 1965. Community and their development, London, Oxford University Press.

Bessant, K.C. 2005. CD corporations as vehicles of community economic development: The case of rural Manitoba. *Journal of the CD Society,* 36 (2), 52-72.

Biddle, W.W. and Biddle, L. J., 1965. CD process, New York, Holt, Rinchart & Winston.

Biddle, W.W., 1968. CD. *International Encyclopedia of the Social Sciences, 3&4.*

Biralmah, K., 1987. Class, gender, and life changes: a Nigerian university case study. *Comparative educational review,* 31:570-582.

Bowen, G. A. 2005. Local-level stakeholder collaboration: A substantive theory of co.mmuni.ty-driven development. *Journal of the CD Society, 36(2),* 73-88.

Brian, T., 2004. Tragedy averted: The promise of collaboration. *Society & natural resources,* 17, 881-896

Bridges, W. R., 1974. Helping people develop their communities. Lexington: University of Kentucky, Cooperative Extension Service, 1974.

Burkey, S. 1993. People first: a guide to self-reliant, participatory, rural deve.lopme.nt. London, Books.

Cahn, E.S. and Camper, C. J., 1968. Citizen Participation in Urban Development, HBC Spiegel, (eds) Center for Community Affairs, NTL Institute for Applied Behavioural Science, Washington, DC, Vol. 1:221-224.

Carron, A. V., 1980. Sociology, psychology of sport, Ithaca, NY: Movement.

Carron, A. V. 1982. Cohesiveness in sport groups: Interpretations and considerations. *Journal of Sport Psychology*, 4:123-138.

Cartledge, B. 1995. Population and environment: women the neglected factor in sustainable development. Oxford University Press, New York.

Charles, C., Fon, C.& Lotmart,N. 2010) The concept of self reliance in CD Iinitiatives in the Cameroon grassfield, Fonjong: University of Buca, Cameroon

Christenson, J.A. & Robinson, J.W., 1980. CD in America. Iowa; Iowa State University Press.

Church, A. H., 1998. From both sides now: the power of teamwork – fact or Fiction? Team Performance Management, Vol. 4, No. 2, 42-52.

Coady, D., Dai, X. and Wang, L. 2001. Community pro.gramm.es and women's participation. The Chinese experience. Policy Research Working Paper. The World Bank, East Asia and Pacific Region, Poverty Reduction and Economic Management Sector Unit June, 2001.

Cook, J. B. 1975. Citizen participation: a concepts battery. Columbia: University of Missouri. Department of Regional and Community Affairs.

Cook, B. and Kothari, U. 2001: Eds. Participation: the new tyranny*?* New York: Zed Books, 207 pages.

Comwall, A., 2017. Unpacking par.ticipati.on: models, meanings and practices, *Community Development Journal 43(3)*

Craig, G. 2002. Towards the measurement of empowerment: the evaluation of CD. *Journal of the CD Society*, 33(1), 124-126.

Curtis, D., 1995. Power to the people: thinking CD, power and participatory development theory and practice (eds) Nelson, N and Wright S.L London; Intermediate Technology Publication.

Daramola, A and Ibem, E.O., 2010. Urban environmental problems in Nigeria: implication for sustainable development *Journal of sustainable Deve.lopme.nt in Africa 12(1)*

Deji, O. F., 2007. Co.mmuni.ty socio-cultural factors associated with the participation of local women's group in rural CD projects in Nigeria. *Research Journal of Social Sciences*. Lagos.

Doe, S. R. and Khan, M.S., 2004. The boundaries and limits of co.mmuni.ty management: lessons from the water sector in Ghana. *CD Journal* Vol. 39 No. 4.

Donnelon, A., 1996. Team talk: the power of language in team dynamics. Boston: Harvard Business School Press.

Egenti, M.N., 2001. The influence of citizen participation in self-help project on the welfare of people in Imo state, Nigeria. *CD Journal 43 (3).*

Elliot, J.A., 1999. An introduction to sustainable development. London and New York; Routledge

Eversole, E., 2012. Remarking par.ticipati.on: challenges for CD practice. *CD Journal 43 (3)*

Eyre, R. Gauld, R. 2003. Community participation in a rural community health trust: the case of Lawrence, New Zealand. *Health Promot Int.* 18(3):189-97.

Ezegbe, B. N., and Akubue F. N., 2012. An Appraisal of the Status of Nigerian Women: educational implications and national development. *American Journal of Sociological Research.* 2(2): 27-31

Ezegbe, B. N., and Akubue F. N., 2012. An Appraisal of the Status of Nigerian Women: educational implications and national development. *American Journal of Sociological Research.* 2(2): 27-31

Fajingbesi, A., 2009. Potential sources of deve.lopme.nt resources for Nigeria. Resources Mobilization and Management for Development. A. Fajingbesi, M. Hiley and H. Jalilian (eds.) Ibadan: NCEMA.

Faniran, A., 2016. Urbanization and urban problem in Nigeria. http://books.openeditionor/ifra/544

Frank, F. and Smith, A., 2014. The CD handbook: a tool to build community capacity, Canada, Human Resources Development

Fourchard, L., 2003. Urban slums report: the case of Ibadan, Nigeria. http//www. ucl. 9C.ukdpu

Hardina, D. 2003. Linking citizen participation to empowerment practice: a historical overview. *Journal of Community Practice*, 11(4), 11-38.

Hatley, 2013. Preserving place: a grounded theory of citizen participation in community based planning. *CD Journal 43 (3)*

Heberlein, T. A., 1976. Principles of public involvement. Madison: University of Wisconsin, Department of Rural Sociology.

Herper, E.B. and Dunhan A., 1959. Community organization in action, New York, Association PIGS

Ife, J, 2002. Potentials of CD association participation in CD program. American *Journal of CD*

Ishola, G.B., 2005. Evaluation of participation in community based health project implemented by NGO in Oyo and Plateau state. *Journal of Social and Economic Development, 18 (2)*.

Isijiola, I., 1996: Political mobilization and national development in Nigeria, Akure St. Victor's Litho-Print Ltd.

Irvin, R.A. and Stansbury, J., 1996. Citizen participation in decision – making: is it worth the effort. *American Journal of Psychology 18 (1)*.

Jack, R., 1968: Three models of community organization practice; social work practice New York; Columbia University Press.

Jacobs, B. and Price, N., 2003. Community participation in externally funded health projects: lessons from Cambodia. Health Policy and Planning. 18: 399-410.

Jeremy, M. Melinde, C. and Ciller, V., 2012. Perceieved leadership style and employee participation in manufacturing company in the democratic republic of Congo. *African Journal of Business Management*. 6(15), 5389-5398.

Jiboye, A.D., 2011. Sustainable urbanization: issues and challenges for effective urban governance in Nigeria. *Journal of Sustainable Development 4(6)*

Kangolo B. and Bamgbose, O. O., 2002. Par.ticipati.on of Rural women in development: a case study of Tshenseng, Thintwa, and Makhalanenge villages, South Africa. J. Int. Women's Studies. 4: 112-129.

Kenny, C, 2019. The role of community based organization in rural development: CD effort *Journal of Communtiy Developme.nt*

Khan, K., 2000: A review of response to community cohesion review taem questionnaire, in Cantle (Eds) USAS

Kerlinger. F. & Lee, H., 2000. Foundation of behavioural research. New York; International Thomson Publishers.

Klarin, T., 2019. The concept of sustainable development: from its beginning to the contemporary issues, Zogreb International Review of Economics and Business, 21 (1), 67-94

Koreber, A.L, & Kluckhohn, C., 1952. Culture : a critical review of concepts and definitions. Cambridge, M.A Peabody Museum.

Kornhauser, W., 1966. Power and participation in the local community, "perspectives on the America community. Rolland L. Warren (ed.). Chicago: Rand McNally.

Kuponiyi, F. A., 2008. Community power structure: the role of local leaders in CD decision making in Ajaawa, Oyo State, Nigeria. The Anthropologist, 10(4), 239-243

Locke, E. A. 1968. Toward a theory of task motivation and incentives. *Organizational Behaviour and Human Perf.,* 3, 157-189.

Locke, E. A. and Latham, G. P. 2006. A theory of goal setting theory and task performance. Prentice-Hall, Inc., Englewood Cliffs, N.J.

Luufgen-Sandvik, P. 2010. *Positive* communicative interactions as an indicator of emergent leadership. National Communication Association, San Francisco, November 14-17.

Lynam, T. J. P. 2001. Participatory systems analysis; an introductory guide. IES Special Report 22. Institute of Environmental Sciences (IES), University of Zimbabwe, Harare, Zimbabwe, and Center for International Forestry Research (CIFOR), Bogor, Indonesia.

Mabogunje, A., 1985. Towards an urban policy in Nigeria in P.Onibokun (ed) Housing in Nigeria. A book of readings, Ibadan, Nigeria NISER

Maclver, E.M., and C.H., Page, 1965. Society: an introductory analysis, London, Macmillan.

Madu, I.A., 2003(b). Institution framework for natural development administration in Nigeria *Journal of Rural Development 22(1)*

Madu, I.A., 2004. Market integration and rural deve.lopme.nt in Nsukka region, Southeastern Nigeria. *Journal of Rural and CD 23(3)*

Madu, I.A., 2014. Special inequality in Nigeria; The imperative of geographic perspectives in the deve.lopme.nt process. *Journal of Social and Economic Deve.lopme.nt 8(2)*

Madu, I.A., 2007. The underlying factors of rural deve.lopme.nt patterns in the Nsukka region of southeastern Nigeria. *Journal of Rural and CD 8(2)*

Madu, I.A., 2003(a). Conceptual framework and action plan for community participation in rural infrastructure deve.lopme.nt in Nigeria. *Nigeria Journal of Administration and Science 6(2).*

Mallilo. A.T. and Millar, P.A., 1992: Impart on Programme success*, Journal of Extension*

Manyozo, L. 2006. Manifesto for development communication: Nora C. Quebral and the Los Banos School of Development Communication". *Asian Journal of Communication*. 16(1). 79-99.

Mazuri, A. A. 1990. Social par.ticipati.on and the cultures of production: Africa between pastoralists and cultivators. The social situation factors of deve.lopme.nt and transformation. Hans Zell Publishers, New York.

Mbuki, I.A., 2012. Factors influencing participation of men in ante-poverty self-help groups in Dagoretti District of Nairobi. *Journal of Rural and CD 8(2).*

McNair, R. H. 1981. Citizen participation as a balanced exchange: an analysis and strategy, *Journal of the CD Society*. 12, 1-19.

Metz,H.C., (ed), 1991. "Nigeria-Urbanization since independence: A country study". http://wwwcountrystudies.us/nigeria

Miles, S. J. and Mangold, G., 2002. The impact of team leader performance on team member satisfaction: the subordinate's perspective. *Team Performance Management,* Vol.8, No,. 5/6, 2002, 113-121.

Morgan, A. E., 1942. The small community: foundation of democracy life. New York: Harper and Bros.

Morgan, A.E., 1957. The community of the future and the future community. Yellow Spring, Ohio community service.

Mudrack, P. E. 1989. Group cohesiveness and productivity: A closer look. *Human Relations* 42(9): 771-785.

Mullen, B. and Cooper, C., 1994. The relation between group cohesiveness and performance: An integration. *Journal of Applied Psychology,*115, 210-227.

Murray, C. E., 1954. Group work in community life. New York: Association Press.

Narayan, D., 1995. The contribution of people's participation: evidence from 121 rural water supply projects. *ESD Occasional Paper Series 1*. World Bank.

Newton, K., 2001. Trust, social capital, civil society, and democracy. *International Political Science Review,* 22, 201-214.

Nibler, R and Harris, K. L., 2003. The effects of culture and cohesiveness on intragroup conflict and effectiveness. *Journal of Social psychology*, 143, 613-631

Nkwede, J.O., 2020. Approaches for poverty alleviation and sustainable development in Nigeria: a study of Ebonyi state Community Based poverty Reduction Agency (EB-CPRA), *International Journal of Social Sciences Studies*, 2 (1), 153-183

Norris, C. and Barnett, B., 1994. Cultivating a new leadership paradigm: from cohorts to communities. Paper presented at the annual meeting of the University Council for Educational Administration, Philadelphia, PA.

Nuttavathisit, K., Jindahra, P. and Prasampharich, P., 2015. Participatory CD: evidence from Thailand. *American Journal of Community Psychology 18(1)*

Ogolo, M. B. 1995. Grassroots participation in rural development: a study of selected infrastructures in some communities of River State, Nigeria. Unpublished Ph.d Thesis, University of Ibadan, Ibadan, Nigeria. 179 pages.

Oguonu, C. N. 2006. Women and socio-economic development process and Aid, East Asian Experiences.

Okunade, E. O., Farinde, A. J. and Laogun, E. A. 2005, Participation of women local leaders in women based rural deve.lopme.nt projects in Osun State, Nigeria. *Journal of Social Sciences,* 10(1): 37-41.

Olaleye, O., 2004: Evaluation of the contribution of cooperative societies to poverty alleviation in Ibadan, Nigeria. An unpublished Ph.D thesis, University of Ibadan. Ibadan.

Olopoemia, R. A., 1983. On the meaning of deve.lopme.nt. deve.lopme.nt economics and planning. Osayimwese, I. Z. (ed.), Ibadan. University Press, Nigeria

Oyebamiji, M.A. and Kajuru, O., 2019. Achieving sustainable CD project through co.mmuni.ty education in Nigeria, *International Journal of Education and Evaluation, 2 (5), 9-16.*

Oyebamiji, M.A. and Nwogu, G.A., 2020. Role of adult education in Nigeria social integration in Kazeem, K., Adenigba, K.A., Ogidan, O. T. and Oni, M.B., (eds) Understanding Adult Education Practice in Nigeria, Essays in Honour of Professor Kehinde Oluwaseun Kester, John Archers Publishers Limited, Chapter 2, 26-39

Nyerere, J.K., 1978. "Development is for man by man and of man" the declaration of Dares Salam, Adult learning, a design for action. Oxford: Pergamum Press

Ogunleye. B., 2005. "Environmental degradation for sustainable urban growth in Nigeria" in Fadare et al (Eds) processing of the conference on globalization, culture and the Nigeria built environment, Ibadan; NISER

Okowa W.J., 1991. Urban bias in Nigerian deve.lopme.nt; a study of the Mathew effect in national development. Port Harcourt: Pan Unique

Omisore, E.O., &Akande C.G., 2003. "The roles of all tiers of government and non-governmental organizations (NGOs) in environmental conservation" In, V. Adekunle et al (Eds) Proceedings of the Conference on the Challenges of environmental sustainability in a democratic governance. Lagos; EBAN.

Omolewa, M.A., 1981: Adult education practice, Ibadan, Evans Publishing Ltd.

Organ D. W. 1988. Organizational citizenship behaviour: the good soldier syndrome. Lexington, MA: Lexington Book.

Organ D. W., Podsakoff, P. M. and MacKenzie, S. B. 2006. Organizational citizenship behaviour: Its nature, antecedents, and consequences. USA: Sage Publications, Inc.

Osaghae, V. A. 2012. Ass.essme.nt of participation of Igbo women hometown associations in CD. Unpublished PhD Thesis, Department of Adult Education, University of Ibadan, Ibadan. 212 pages.

Osirike, A. B. and Egbayebo, T. E. 2012. Women empowerment for CD in Nigeria. *JORIND,* 10(3), 5-11.

Osuji, E.E., 1992: Community participation proceeding of UNICEF sponsored workshop, University of Ibadan Consulting Services Unit.

Osuji, E.E., 2001: Social mobilization and development in Nigeria: An overview in Rethinking Adult and Non- Formal Education, Ibadan Sterling Horden Publishers Lit.

Osuji, E.E., 2001: Poverty, democracy and democratization challenges for political education, Department of Adult Education.

Otto, G., 2008. Urbanization in Nigeria: implication for socio-economic development. http//www.trancampus.org/JORINDV6 Dec 2008/ Journals 6(2)

Oxford, R. and Shearin, J. 1994. Language learning motivation: expanding the theoretical framework. *The Modern Language Journal.* 78(1), 12-28.

Oyebanji, M.A., 2000. Community participation for improved delivery of primary health care in Osun state, Nigeria. *Journal of Sustainable Development 4(6)*

Ozor, N. and Nwankwo, N. 2008. The role of local leaders in CD programmes in Ideato Local Government Area of Imo State: implication for extension policy. *Journal of Agricultural Extension,* Vol. 12 No. 2, pp63-75

Paine, J. D. and Organ D. W. 2000. The cultural matrixof organizational citizenship behaviour: some preliminary conceptual and empirical observations. *Human resource management review,* 10, 45-59.

Panos, p., 2007: The case for communication in sustainable deve.lopme.nt, London.

Pigg, K. E., 2002. Three faces of empowerment: expanding the theory of empowerment in CD. *Journal of the CD Society*, 33(1), 107-123.

Pintrich, P. R. and Schunk D. H., 1996. Motivation in education: theory, research, and applications. Englewood Cliffs, NJ: Merrill/Prentice Hall.

Podsakoff, P. M., and MacKenzie, S. B., 1994. Organizational citizenship behaviour and sales unit effectiveness. *Journal of Marketing Research,* 31, 351-363.

Podsakoff, P. M., MacKenzie, S. B., Paine, J. B. and Bachrach, D. G., (2000). Organizational citizenship behaviours: a critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management,* 26(3), 513-563.

Quebral, N. C., 1973. What do we mean by deve.lopme.nt communication. *International Development Review,* 15(2): 25-28.

Ravallin, M., 2013. "Urban poverty" *Journal of Finance and Development 18(2)*

Redmond, M., Mumford, M. and Teach, R., 1993. Putting creativity to work: Effect of leader behaviour on subordinate creativity. Organizational behaviour and human decision processes, 55(1), 120-151.

Rifkin, S. B., 1990. Community participation in MCH/FP programmes: An analysis base on case study materials. Geneva: World Health Organization; 1990.

Rifkin, S. B. and Kangere, M., 2002. What is par.ticipati.on? In: CBR a participatory strategy in Africa. Hartley, S. (ed.), University College of London. Pp 37-499, [Online] Available at: http://www.asksource.info/cbr-book/cbr03.pdf [Accessed 01/02/14].

Rhonda, B., 2013. History of self-help, *Journal of CD*, 18 (1)

Ross, M.G., 1955. Community organization: theory and practice New York: Harper and Brothers.

Rothman, J. 2001: Approaches to community intervention. Strategies of community intervention: Macro practice. (6th Eds.). J. Rothman, J. Erlich, & J. Tropman (Eds.), Itasca, IL: F. E. Peacock Publishers, Inc. Pp. 27-64.

Ryder, 2014: Snakes and Ladders: inclusive CD and gypsies and travelers. *American Journal of Co.mmuni.ty Psychology 18(1).*

Sanders, I.T., 1966: The community: an introduction to a social system, New York, The Ronald Press Company.

Sanders, I.T., 1958: Community: an introduction to a social system. New York: The Renald press

Sara, D& Katz, M 1997. Analysis of the activities of CD association in rural transformation. *Journal of CD* 18 (1).

Sarvaes, J. and Liu, S. (Eds.) 2007: New approaches in communication and CD, Moving Targets: Mapping the Paths Between Communication, Technology and Social Change In Communi.ties. Penang, Malaysia: Southbound.

Scerri and James. 2010; Communi.ties of citizens and indicators of sustainability. *American Journal of CD 18(1)*

Schafft, K., 1998; Grassroots deve.lopme.nt and the reconfiguration of local political and economic resource for Hungary's Roma Population. Paper presented at the Graduate Student Conference on International Affairs, George Washington University.

Seer, D. 1981: The meaning of deve.lopme.nt. *Extension education and rural deve.lopme.nt.* Crounch, B. & Chamala, S. (eds.), John Wiley and Sons, New York.

Shaffer, R. E.1989. Co.mmuni.ty economics. Economic structure and change in smaller communi.ties. Iowa State University Press, Ames, Iowa.

Simpson, L., Wood, L. and Daws, L. 2003. Co.mmuni.ty capacity building: starting with people not projects. *CD Journal,* 38(4), 277-286.

Snyder, C. M. and Tadesse, M. 1995. African women and deve.lopme.nt. Witwatersrand University Press, South Africa.

Stiglitz, J.E., 2002. Par.ticipati.on and deve.lopme.nt perspectives from comprehensive deve.lopme.nt paradigm*, Review of Deve.lopme.nt Economic 6(2).*

Staurt, T.N., 1993: Par.ticipati.on for empowerment and sustainability: how deve.lopme.nt support communication makes a difference, Media Asia, 21 (4) Singapore AMIC

Stuart, C.F., 1965; A model for stimulating residential deve.lopme.nt*, Journal of the American Institute of Planners 31*

Stern, S. E. and Noe, F. P. 1973: Affiliation-par.ticipati.on in voluntary associations: a factor in organized leisure activity. Sociology and Sociological Research, 57(4), 473-481.

South African Rural Deve.lopme.nt Framework, 1997; Rural deve.lopme.nt framework. Pretoria, South Africa: Deve.lopme.nt of land Affairs.*)*

Sullivan, G. S. and Strode, J. P. 2010; Motivation through goal setting: a self-determined perspective. *Strategies :A journal for physical and sport educators,* 23(6), 19-23.

Summers, L. 1992; Investing in all the people: educating women in developing countries. World Bank Working Paper, World Bank, Washington DC.

The World Bank Group, 1998: African deve.lopme.nt indicators in findings: African Region. Report Number 111. Washington, D.C: World Bank. Retrieved from http://www.worldbank.org/afr/findings/english/find111.htm

Tisdall, 2015. The transformation of par.ticipati.on: exploring the potential of transformative par.ticipati.on for theory and Practice around children and young people's par.ticipati.on. *American Journal Co.mmuni.ty Psychology 18(1).*

Todaro, M. and Smith, S., 2009. *Economic Deve.lopme.nt*(10th ed.). Boston: Addison Wesley.

Udensi, L. O., Udoh, O. S., Daasi, G. L. K. and Igbara, F. N., 2012. Co.mmuni.ty leadership and the challenges of CD in Nigeria: the case of Boki Local Go.vern.me.nt Area, Cross River State. *International Journal of Deve.lopme.nt and Sustainability.* Volume 1 Number 3. Pages, 912-923.

Udoakah, N., 1998. Deve.lopme.nt communication. Ibadan: Sterling-Holden Publishers. www.neuchalinitiative.net (Assessed on February 22, 2012).

Udul, I.E., and Onwei, S.O., 2016. Approaches to CD in Nigeria: issues and challenges, a study of Ebonyi state Co.mmuni.ty and Social Deve.lopme.nt Agency (EB-CSDA), *Journal of Sustainable Deve.lopme.nt, 9 (1), 290-307.*

Ujoh, F., Kwabe I.D., & Ifatimehin, O.O., 2010. Understanding urban sprawl in the federal capital c.ity, Abuja: towards sustainable urbanization in Nigeria. *Journal of Geography and Regional Planning 3(5).*

UNDP, 2001: Governance for sustainable human develomemt; a UNDP policy document (http:/magnet.undp.org/policy/summary.2006)

Van Vuuren, M. and Elving, W. J. L., 2008. Communication, sensemaking and change as a chord of three strands. *Corporate communications: An International Journal* Vol. 13 No 3:349- 359.

Vosloo, J., Ostrow, A. and Watson, J. 2009. The relationships between motivational climate, goal orientations, anxiety, and self-confidence among swimmers. *Journal of Sport Behaviour,* 32(3), 376-393.

Wade, S. H. 1989. The deve.lopme.nt of a scale to measure forgiveness. Unpublished doctoral dissertation, Fuller Graduate School of Psychology, Pasadena, CA. 198 pages.

Wageman, R. 2001. How leaders foster self-managing team effectiveness: deign choices versus hands-on coaching. *Organisation science*, 12, 559-577.

Warkentin, M., and Beranek, P. M. 1999. Training to improve virtual team communication. *Information Systems Journal* Vol. 9, No. 4, 271-289.

Warren, R.L., 1978. The co.mmuni.ty in America, (Second Edition), Chicago; Rand McNally College Publishing Company.

Watts, M. 2000. Political ecology. A companion to economic geography. T. Barnes & E. Sheppard (Eds.), Oxford: Blackwell. Pp. 257-274.

Wegge, J. 2000. Par.ticipati.on in group goal setting: Some novel findings and a comprehensive model as a new ending to an old story. *Applied psychology: an international review,* 49(3), 498-516.

Weinberg, R., Burton, D., Yukelson, D. And Weigand, D. 2000. Perceived goal setting practices of Olympic athletes: An exploratory investigation. *The sport psychologist,* 14(3), 279-295

Williams, B. A. and Matheny, A. R. 1995. Democracy, dialogue, and environmental disputes*:* The contested languages of social regulation*.* New Haven, CT: Yale University Press.

Williamson, K., 1987. The pedigree of nations' historical linguistics; inaugural lecture series No5, University of Port Harcourt.

World Bank, 2001. Attacking poverty. World Deve.lopme.nt Report 2000/2001 New York: Oxford University Press, Inc.

World Bank, 2008. *World deve.lopme.nt report.* Washington D. C.: World Bank.

Waulfhorst, P., and Karen, M. 1990. Co.mmuni.ty decisionmaking in providing sewer service to a rural area. *The environmental professional,* Vol. 12: 156-163.

Yukl, G. A. and Latham, G. P. 1978. Interrelationships among employee par.ticipati.on, individual differences, goal difficulty, goal acceptance, goal instrumentality, and performance. *Personnel psychology,* 31:305-323.

Zaharah, H. and Abu, D. S. 2008. Women leadership and CD. *European Journal of Scientific Research,* 23 (3), 361-372.

Zand, D. 1972. Trust and managerial problem solving. *Administrative Science Qyarterly, 17, 229-239.*

Zhang, H. and Agarwal, N. C., 2009. The mediating roles of organizational justice on the relationships between HR practices and workplace outcomes: An investigation in China. *The International Journal of Human Resource Management,* 20(3), 676-693.

Zimmerman, J. N. and Meyer, A. (2005). Building knowledge, building co.mmuni.ty: integrating internet access to secondary data as part of the CD process. *Journal of the CD Society,* 36(1), 93-102.

DEPARTMENT OF ADULT EDUCATION, FACULTY OF EDUCATION, UNIVERSITY OF IBADAN, IBADAN

MOTIVATIONAL FACTORS AND RESIDENTS' PARTICIPATION IN SELF-HELP PROJECTS IN GOVERNMENT RESERVATION AREAS IN IBADAN METROPOLIS

Dear Sir/Ma,

This questionnaire is prepared to collect information on motivational factors and residents' participation in self-help projects in Government Reservation Areas in Ibadan Metropolis The questionnaire is for research purpose and will be used strictly for its purpose.

Please kindly respond to all the items with sincerity, your response will be treated with confidentiality.

Thanks

Demographic Characteristics

1. Age:
   a) Below 20 years ☐
   b) 20-30 years ☐
   c) 31-40 years ☐
   d) 41-50 years ☐
   e) 51-60 years ☐
   f) 61 and above ☐

2. Sex:
   a) Male ☐
   b) Female ☐

3. Marital Status
   a) Single ☐

b) Married   ☐

c) Separated   ☐

d) Divorced   ☐

e) Widowed   ☐

4. Educational Level

   a) Did not attend any school   ☐

   b) Primary school certificate   ☐

   c) WAEC/NECO   ☐

   d) Grade II   ☐

   e) NCE/OND   ☐

   f) HND/Bachelors' Degree   ☐

   g) Masters   ☐

   h) Ph.D   ☐

5. Religion

   a) Christianity   ☐

   b) Islam   ☐

   c) Traditional   ☐

   d) Others_____specify   ☐

6. Occupation

   a) Unemployed   ☐

   b) Self-employed   ☐

   c) Civil servant   ☐

   d) Pensioner   ☐

   e) Student   ☐

7. Ethnic Group/Background

   a) Yoruba   ☐

   b) Igbo   ☐

   c) Hausa   ☐

   d) Fulani   ☐

   e) Others_____specify   ☐

8. State of Origin _____

9. Do you live in this GRA

Yes ☐ No ☐

10. Are you a landlord or Tenant

Yes ☐ No ☐

GRA Development Questionnaire

Please tick ( ) your response to the following questions

11a Do you know the meaning of self-help project?

Yes ☐ No ☐

11b If your answer is YES which of these best summarizes the meaning of self-help project?

I. Government imposition of project on the people ☐

ii People identify their needs and reporting such to government authorities ☐

iii Project carried out by the residents of a community through a concerted effort with or without external assistance from government, organizations or individuals ☐

12 Are the residents of this area made up of people from different social background?

Yes ☐ No ☐

13 Have you ever participated in any self-help projects in the community where you reside?

Yes ☐ No ☐

14 If YES please specify the project you participated in;

_____

15 Did you seek for permission from government for the implementation?

Yes No ☐ ☐

16   What is the source of income for the implementation of projects?

a) Donations   ☐

b) Levies   ☐

c) Others_____specify

Please use the following keys to tick ( ) your response to the following questions

Keys:

SA- Strongly agree

A - Agree

SD-Strongly disagree

D - Disagree

	Project Participation Scale	SA	A	SD	D
17	It is the responsibility of all the residents in GRA to participate in self-help projects				
18	Participation in self-help projects hastens developments				
19	Participation in self-help projects promotes peaceful coexistence				
20	Community cannot develop without the participation of residents in self-help projects				
21	It is the sole responsibility of government to provide all necessary amenities in GRAs				
22	It will be easier to participate in self-help projects if residents put aside their differences				
23	Residents don't need to be motivated to take part in self help projects in their locality				
24	Participation in self help creates a sense of belonging among residents				
25	I learn a lot when I participate in self help projects				
26	The attitude of residents to participate in self-help projects in this area is poor				

27	The residents in this area are always ready to participate in self-help projects				
28	Participation of residents in self-help project in this area is based on mutual understanding				
29	Both landlords and tenants in this area always ready to participate in self help				

GRA Residents Motivational Factors Questionnaire

Section A: Culture of Self-Help	SA	A	SD	D
30	My native customs and shared beliefs and practices influence how I think and relate with others and my attitude towards participation in self-help project in the community I reside				
31	I participate in self- help projects in my area because I understand the host community beliefs and practices				
32	Residents should participate in self help projects wherever they live irrespective of the cultural practices of where they come from				
33	If beliefs and practices of indigenes of a community are friendly non indigenes would feel belong and therefore willing to participate in self help projects in their area				
34	I often find it difficult to agree and work with people whose shared beliefs are different from mine				
35	Shared beliefs and practices of residents influence how they think and relate with others and their culture towards participation in self help projects in the community they reside				
36	The customs and traditions of my host community is friendly and make me feel belonged and therefore willing to participate in self help projects in the area I reside				
37	Working with people whose group beliefs and practices are different helps to increase knowledge of their way of life and therefore promotes participation in self help projects				

163

		SA	A	SD	D
Section B: Government Persuasion					
38	Government should encourage participation of residents in self help projects in GRAs				
39	The degree of residents participation in self help projects in GRA will be based on government persuasion				
40	Government persuasion influences how residents think and relate with others and their participation in self help project				
41	Government ability to create necessary awareness influences residents participation in self help projects				
42	Readiness of government to work with community members will influence residents participation in self help projects in the community				
43	Participation of residents in self help projects is often influenced by the efforts made by the government				
44	Government sensitization programme will influence residents participation in self help projects in the community they reside				
		SA	A	SD	D
Section C: Social Orientation					
45	I do not consider my level of social orientation as a barrier to participating in self help projects in the area I reside				
46	Individual social orientation influences their participation in self help projects				
47	When people of different levels of social orientation work together in self help projects there is usually a lot of disagreement				
48	Residents levels of social orientation do not influence their thinking and attitude				
49	Social orientation of residents influences how they think and relate with others and also influence their attitude and participation in self help projects				

50	I often find it difficult to agree and work with people whose level of orientation is different from mine				
51	Working with people with different social orientation helps to increase knowledge of their way of life and promote willingness to participate in self help projects				
Section D: Spirit of Communalism		SA	A	SD	D
52	Spirit of communalism has a great influence on residents attitude and willingness to participate in self help projects				
53	Working with people with different ethnic affiliation increase knowledge about their way of life and promotes willingness to participate in self help project				
54	It is difficult for people whose shared beliefs are different to agree and participate in self help projects				
55	My ethnic affiliation influences how I think and relate with others and also my attitude towards participation in self help projects in the community I reside				
56	I do not consider my ethnic beliefs as a barrier to participating in self help projects in the area I reside				
57	My ethnic background does not influence my attitude towards participation in self help projects in the area I reside				
58	When people from different ethnic and historical affiliation and other cultural background work together, they have better results				
Section E: Aesthetic Values		SA	A	SD	D
59	Appreciation of beauty influences residents participation in self help projects in the area they reside				
60	Appreciation of good and tasty environment influence residents participation in self help project the area they reside				
61	It is difficult to agree and work with people whose aesthetic values are different				

62	Effort to make one's environment to be good looking influence people's participation in self help projects in the area they reside				
63	Aesthetic values influence how people think and relate with others in a community				
64	People whose aesthetic values are the same participate better in self help projects				

65	Working with people whose aesthetic values are different would help to increase knowledge of their way of life and promote willingness to participate in self help projects				
Section F: Security of Lives and Properties		SA	A	SD	D
66	Readiness to secure lives and properties influence residents participation in self help projects in GRAs				
67	Efforts not to lose bread winners in a community influence residents participation in self help projects				
68	People participate in self help projects because they don't want to lose their properties to robbers				
69	Fear for armed robbers and thieves make people to participate in self help projects				
70	Inability of the government to provide necessary security for lives and properties make people participate in self help project in the area they reside				
71	Community members are always ready to participate in any measures taken to secure lives and properties in the area they reside				
72	People work and cooperate together on precautions taken against theft and danger within a community				
Section G: Need for Healthy Environment		SA	A	SD	D
73	Fear of epidemic and diseases influence residents participation in self help projects				
74	Knowledge of outbreak of epidemic and diseases would make members of a community to participate in self help projects in the area they reside				
75	Fear to lose families to environmental diseases influences peoples participation in self help project				
76	Awareness on the need for clean environment make residents to participate in self help projects in the area they reside				

77	Government policies on environmental sanitation in recent times influence peoples participation in self help project in their localities				
78	I participate in self help projects because of my passion for healthy environment				
79	Effort to live in a healthy environment make residents to participate in self help projects in the area they reside				
80	The adage that says health is wealth makes community members to participate in self help projects in their locality				

Iyaganku GRA, Ibadan

Researcher collecting data at Iyaganku GRA, Ibadan

Aerodrome GRA, Samonda, Ibadan

Researcher collecting data at Aerodrome GRA, Samonda, Ibadan