

**CHALLENGES OF COMMUNITY DEVELOPMENT IN AN EMERGING DEMOCRACY:
IMPLICATIONS FOR ADULT AND NON-FORMAL EDUCATION**

BY

Adekola, G., PhD

&

Nwogu, G.A

**Department of Adult and Non-Formal Education
Faculty of Education
University of Port Harcourt, Nigeria
Email: godwin_nwogu@yahoo.com**

Abstract

Government and policy makers are beginning to recognize the important role communities can play in democratic society and efforts are being made to allow them to become more involved in the policy-making process. However, despite these efforts, there are still many challenges that can stand in the way of community involvement. Therefore, this paper examined challenges of community development in an emerging democracy: implications for adult and non-formal education. The paper is divided into four sub areas. The first aspect is the introduction with a view of determining the nature of community development in Nigeria. The second aspect attempted comprehensive roles community development play in a democratic society, while the third aspect critically takes a panoramic overview of concept of adult education and challenges of community development in an emerging democracy. The paper concluded that community development umbrella organisations should provide better support to community development workers and strategic stakeholders in evidencing and articulating the strategic benefits of good community development practice.

Keywords: Community Development, Emerging Democracy, Adult and Non-Formal Education.

Introduction

The practice of community development as a strategy for development according to Adekola (2011) is not a new thing in the continent of Africa. It has always been part of the culture of the people. Adekola and Oyebamiji (2010) also noted that in the post independent Nigeria, community development and its principles is major instrument for achieving rapid development especially, at the grassroots' level. Thus, there is no doubt that community development has been with the people of Nigeria for a very long time.

Nigeria got independence in 1960, and attained the status of republic in 1963. At independence, Nigeria was a democratic nation; this lasted till 1966, when the military interrupted the democratic government through a coup-de-tat. In 1979, another attempt at democratic government was made and it lasted for about four years only before another military junta took over power. However, another attempt at democratic governance started in 1999. This has lasted for about fifteen years now and events in the country shows that democracy has come to stay in Nigeria.

There is a consensus of opinion that democracy is government of the people, by the people and for the people. Therefore the people are the nucleus of any democratic government. It therefore translates that whatever is done in a democratic government should start with the people and end with the people. The concern of the people according to Oyebamiji and Adekola (2008) is self and community development. Government and her institutions in Nigeria, being conscious of this fact always assure the people of their development and that of their community, in terms of provision of development projects which are the main concern of the people.

Development according to Amirize (2005) is a conscious effort made by individuals, organizations or state authority to facilitate the gradual growth, advancement and improved well-being of man and society. As observed by Akinpelu in Oyebamiji and Adekola (2008) development is of man rather than of infrastructure. This is similar to the view of Nyerere (1978) that development is for man by man and of man. This emphasis on man is a major link between democracy and community development; since it is a major believe among development practitioners that the people must be at the hearth of any development process.

In Nigeria, succeeding democratic government have been making claims to their believe in community development as a development strategy, especially at the grassroots' levels; however, enough commitment has not been shown to proof that this claim is real. For instance, the Obasanjo Economic Blue Print in year 2000, a document that highlighted the development direction of President Obasanjo; 1999-2007, did not contain any specific guidelines on community development. Similarly, the 7-Point Agenda of President Yar'adua; (2007-2010) lack any policy statement on community development. The Transformation Agenda of President Goodluck Jonathan is not different from the ones before it. With government claim of acceptance of community development as a strategy for grassroots development, the low level of development in most Nigerian communities and the inability of the people to use community development for self and community improvement revealed that community development in Nigeria are facing some challenges that retard its use as a development strategy. This definitely has some implications for adult education since those involved in democratic governance and the community development are adults who will only learn and respond to new information and knowledge through approaches and programmes of adult and non-formal education.

Community Development

The term community development is a relatively new term in the social sciences and also a relatively new art of practice in the western world. This is because the concept was only introduced in 1948 at the Cambridge summer conference. However, in Africa Anyanwu (1981) noted that community development is nothing new. He observed that from the earliest periods of human history, men have sought to improve their lot, and community development is only a modern way of doing this.

The above opinion was shared by Adekola (1997) when he asserted that community development has always been a part and parcel of African culture. He based his stance on the view of Fafunwa (1974) who identified the objectives of African Traditional Education to include the development of a sense of belonging and the encouragement of active participation in family and

community affairs. Before the advent of imperialism, Fafunwa (1974) revealed that, Nigeria traditional societies like other African societies had learnt to meet their social and economic needs. He argued, for instance, that age groups usually engage in communal work. They may help other members of the group in clearing, planting or harvesting or helping the community at large in road building or the chief in performing a given assignment.

In the African traditional society, community development implies working together as members of a particular community to achieve common goals that are designed to benefit the entire community. The place of community development in African society is best revealed in the National Youth Service Corps (NYSC) lecture series of 1986 as cited in Adegboyega (1988:51) thus:

One of the enduring and flourishing heritages of traditional societies in Africa is their involvement in community development. It has been the indigenous mechanism and technique developed and employed by the people to identify their felt needs, choose what they want and take co-operative action to satisfy the needs. Long before the introduction of the science of development planning and studies, many rural communities in Nigeria had learnt to pool their resources and provide both functional and physical facilities for themselves. It was in this way that they involved themselves in construction of fortification, moats and trenches round their settlements, shrines, churches and mosques for religious worship and of late educational institution.

The above position clearly revealed that community development is not new in the African societies. However, with the growing field of knowledge and emphasis on real development for the improvement in the life of the people, community development has become an area of interest for development practitioners, social scientists, adult educators, social workers and even politicians. While no widely accepted definition is available, few important elements or aspects of community development appear again and again in literature. These elements together provide a generally acceptable description of the term community development. Such, elements as noted by Osuji (1991), include:

- Community as the unit of action;
- Community initiative and leadership as resources
- Use of both internal and external resources;
- Inclusive participation;
- An organized and comprehensive approach that attempt to involve the entire community; and
- Democratic and rational task accomplishment.

Based on the reoccurrence of the above elements Ojokheta and Oladeji (2004) observed that there is little or no divergence in scholars' perception of the concept of community development, going by their views. This means they are saying the same thing in different ways. The lack of agreement on a specific definition therefore, has brought about the existence of various but similar definitions. For instance, as cited in Anyanwu (1992:36) the Cambridge summer conference in 1948 define community development as

a movement designed to promote better living with the active participation and if possible on the initiative of the community but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to ensure its active and enthusiastic response to the movement.

This definition by the Cambridge Summer Conference formed the rallying point for subsequent definitions. Even the definition provided by the Ashridge Conference on Social

Development in 1954 as cited by Akintayo and Oghenekohwo (2004:18) does not show much difference. The Ashridge Conference defined community development as:

a movement designed to promote better living for the whole community with the active participation and on the initiative of the community.

The United States' definition of community development as contained in the guideline for International Cooperation Administration of 1956 is "a method by which national governments reach out to people at the village level and help them use local resources to achieve increased production and higher standard of living." In the search for a consensus definition for the concept of community development, the United Nation Organization (UNO) in 1963 presented a definition that today enjoys wider acceptability. It defined community development as a

a process by which the efforts of the people themselves are united with those of governmental authorities, to improve the economic, social and cultural conditions of community, to integrate those communities into the life of the nation and to enable them contribute fully to national progress.

A critical look at the definitions given by organizations as mentioned above revealed that community development is a development instrument that can manifest in different forms depending on the practitioner. In this vein, individual scholars and development practitioners have also expressed views on what they feel is embedded in the concept of community development. For instance, Batten (1957) described community development as "a process during which people in the small communities first thoroughly discuss and define their wants and then plan and act together to satisfy them." According to Anyanwu (1992) community development is "education in the fullest and best sense." To Paul and Alice (2001) community development is "the economic, physical and social revitalization of communities led by the people who live in that community"

Community development today has gone beyond its traditional boundaries of developing the community and the physical, economic and social conditions of the people to include emotional and psychological development of the people. To this end, community development can be described as a process by which the efforts of members of a community are united with those of governmental and non-governmental bodies for a gradual and positive reconditioning process with much reliance on local initiatives, leadership and resources for improvement in the physical and social structure of the community and general well-being of the inhabitants.

Roles of Community Development in a Democratic Society

In recent time, community development has been playing a vital role in the democratic society. Among these roles according to Cabinet Office (2001) are:

- i. Community development increases people's confidence and ability to seek solutions and take actions themselves. In terms of individual empowerment, focusing on dialogue assists people to bring their own knowledge and experience to the fore, so they're not passive listeners to a supposed expert. This is empowering in itself as they become valued contributors. This can, in turn, encourage people to become engaged on an ongoing basis, either on a service-initiated engagement process or within a partnership, or on an autonomous community project.
- ii. Community development heightens people's ability and confidence to hold service providers to account for better services. In a local authority with mature engagement and involvement structures and a tradition of community development support for community involvement, residents simply expect to be involved in decisions that will affect them, and participation levels are high. Community development workers help people within communities to marshal the evidence and sift the competing priorities. Community

- representatives routinely make considerable input to governance and decision making on practical issues such as priorities and timescales for a programme of works, and influence policymaking through involvement and campaigning. Collectively they have considerably raised expectations of the council's performance and driven up service standards.
- iii. Community development raises people's expectations of all aspects of their quality of life. As a result of sustained community development support to groups, networks and participatory democracy movements, people learn to give and expect more in all aspects of their community life. Training tenants' and residents' associations on supporting vulnerable people has increased residents' willingness to extend neighbourliness and involvement in their organisations to vulnerable people and people with mental illness, and to seek external service provision or support if a crisis arises. Their expectations go beyond raised expectations of their council's performance in a particular service area, to expectations of a more equitable and diverse community.
 - iv. Community development supports the transformation of public services by working outside of 'silos' and encouraging partners to do the same. Community development acts as a golden thread, running across all service areas and issues addressed by community strategies. While public service officers will naturally look at the part of the strategy or agreement relevant to their work, community development workers look at the impact of these services on communities, neighbourhoods and underserved groups. This broadens partnership discussions, debates and decision making to their intended, holistic, 'quality of life' considerations. Community development workers observe that, currently, this broadening happens while partners are together 'round the table', but when they return to their organizations, partners do what they were going to do anyway, and the 'silo mentality' creeps back in.
 - v. Community development contributes to cultural change within organisations by influencing how colleagues and partners engage with communities. Community development practitioners need to be equally skilled in working at both grassroots and strategic level. This includes their communication skills, but goes beyond that to cover strategic, organizational and political skills. Community development workers in the voluntary sector can also promote significant cultural change within statutory agencies and partnerships when they demonstrate effective ways of engaging in trusting, honest and open dialogue with communities.
 - vi. Community development fosters trust, transparency and accountability. Fostering relationships of trust is at the heart of what community development workers do, and at the heart of the cultural change they are trying to support within their own and partner organisations. Practitioners' commitment to – and skill in – being honest about limitations is key to building up relationships of trust. Community development practitioners promote transparency by translating from strategic to everyday language, and back again, to ensure that communities, councils and partners all understand each other's needs, processes and priorities. They support accountability between decision makers, representatives and communities by creating feedback mechanisms and ensuring that they are used. However, the complexity of community development workers' lines of accountability must be recognised, especially where the strategic need and drive to engage communities takes precedence over development work on communities' autonomous and ongoing activities. Nevertheless, communication is a key process by which the outcomes of trust, accountability and transparency can be achieved or enhanced. Inauthentic communication or

- failure to articulate processes invisible to other stakeholders, erode trust, accountability and transparency.
- vii. Community development helps councillors to serve and be accountable to their communities. Councillors play a range of roles in relation to the communities they serve. At times they are members of a community trying to get a project off the ground or pressing for improvements in service delivery. At other times they are the council's representatives, breaking good or bad news, managing expectations and protecting the council's reputation. They are hard-pressed volunteers who believe they are carrying out a public service and civic duty. They too can benefit from community development support in all their roles.
 - viii. Community development improves decision-making processes. Different aspects of community development practice significantly improve decision-making processes. Community development workers use their skills and knowledge to advise partnerships and services on locally appropriate methods of engaging. Community development workers use participatory methods in consultation events, workshops, networking events and meetings to ensure that participants are able to contribute as fully as they wish to the decision-making process.

Concept of Adult Education

The concept of adult education has no generally accepted definition. As observed by Omolewa (1981) adult education is one of the most difficult concepts to define. This according to Fasokun (2006) is because adult education means different thing to different people. The confusion in the meaning of adult education arises from the variations in interpretation of the roles adult education perform in each society, in different sectors of the national economy and at various levels of national development. Also, many terms are used interchangeably with the term adult education. For instance, while adult education may mean basic literacy, extra-mural studies or mass education for community development in a developing nation like Nigeria, it may mean workers education, or liberal education for relaxation or entertainment in developed countries like America or the United Kingdom. Thus, Adesanya (2006) concluded that the concept does not lend itself to easy definition. However, adult education is something to everyone; a field of study, a philosophy, a way of life or a profession. According to Nzeneri (1996) it is in adult education that emphasis is placed on life-long education, education as a process, and agent of liberation, a tool for adjustment, for self and national development, for cultural awareness and integration, for conscientization and group dynamism. He then define adult education as "any education given to adults based on their social, political, cultural and economic needs or problems, to enable them adjust fully to changes and challenges in their lives and society".

To Delkar (1974), Omolewa (1981) and Aderinoye (1997), adult education is an organized and sequential learning experience designed to meet the felt needs of the adults. While contributing to the meaning of the concept of adult education, Asojo (2001) and Bamisaiye (2001) relied on Akinpelu's definition of adult education as:

All and any deliberate and systematically planned educational activity that has the adult as its target, that is designed around the interest and self expressed concern of adult, the intention of which is to solve immediate problems, and it is an activity that is part-time. (Bamisaiye, 2001, p.157).

From whatever perspective adult education is perceived, Anyanwu (1981) posited that it affords a pattern of adult development which has in view the needs of the adult not only as an individual but also as a member of the community which help him to function more effectively in the society. To clear the confusion in the definition of adult education as a field of study or practice the United

Nation Educational, Scientific and Cultural Organization (UNESCO) after two previous attempts defined adult education in 1976 as:

the entire body of organized educational process whether the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges or universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong, develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitude or behaviour in the two folds perspective of full personal development and participation in balanced and independent social, economic and cultural development.”

From its 1976 definition, UNESCO in 1997 came up with what it termed *adult basic education* which was defined as

all forms of organized education and training that meet the basic learning needs of adults, including literacy, numeracy, general knowledge and life-skills, and values and attitudes that they require to survive, develop their capacity, live and work in dignity, improve quality of their lives and make informed decisions and Continue to learn.

Today, available definitions of the concept of adult education vary as the number of practitioners and organizations involved in it; thus efforts to have a generally accepted definition of adult education are still on. Every nation of the world use education as an instrument “par-excellence” of effecting national development. In line with this world view, the Nigeria National Policy on Education (NNPE) is set out to achieve five national goals as stated in the National Policy on Education by Federal Republic of Nigeria (2004). These goals are to achieve:

- (a) a free and democratic society;
- (b) a just and egalitarian society;
- (c) a united, strong and self reliant nation;
- (d) a great and dynamic economy;
- (e) a land of full opportunities for all citizens.

Towards achieving these national goals, the National Policy on Education in 2004 recognizes the place of adult education and in its Section Six states the goals of adult education as:

- i. to provide functional literacy and continuing education for adults and youths who have never had the advantage of formal education or who did not complete their primary education;
- ii. to provide functional and remedial education for those young people who did not complete secondary education;
- iii. to provide education for different categories of completers of the formal education system in order to improve their basic knowledge and skills;
- iv. to provide in-service, on the job, vocational and professional training for different categories of workers and professionals in order to improve their skills;
- v. to give the adult, education for public enlightenment.

These goals, as stated above, are the main purpose of adult education in Nigeria. However, as noted by Nzeneri (2006), man is presently being challenged by constant changes in technology and rapid increase in new knowledge. This according to Adekola (2008) brings about expansion and dynamism in the purpose of adult education ‘just not to be left behind’ in the race for a fast growing technologically oriented globalization process in a global village. To overcome changes and challenges of life, man must constantly renew his knowledge. As noted by Adesanya (2006)

everyone has to continue to learn throughout life in order to survive and evolve in a world where each has to adapt to constant changes which is more of development and advancement.

For nations to migrate from the uncherished group of developing nations to the desirable class of developed nations, adult education is a vital source of social, economic, educational, and political development, which could be used to achieve and promote improved participation and contribution of the adult citizenry towards social, economic, political and technological upliftment of the nation. At the individual level, the purposes of adult education vary with the identified needs. Such needs could be cultural, educational, social, economic, political or even religious. Thus Olusegun Obasanjo (former President of Federal Republic of Nigeria) in 2006, during his matriculation ceremony into the Nigerian Open University to study Theology observed that: socially, culturally, economically, one cannot be too big, too rich, too powerful or too busy to learn". If this is so, the purpose of adult education is not only to meet the immediate needs of the recipients but also to make them constantly and consistently relevant in the society. The discussion on the question "why adult education?" can best be anchored on the views of UNESCO (1976) as summarized by Townsend-Cole (1978) that the purpose of adult education is:

To develop a critical understanding of major contemporary problems and social changes; to develop the attitudes for acquiring new qualifications, new knowledge, attitudes for forms of behavior; ensuring the individuals consciousness and effective incorporation into the world of work, promoting increased awareness of the relationship between people and their physical and cultural environment, creating an understanding of and respect for the diversity of customs and cultures...

From the various definitions of adult education given earlier, it is clear that adult education activities are very wide in scope especially when it is viewed as forming part of life-long education and learning. This support the view of Fasokun (2006) when he observed that adult education has no theoretical boundaries since it meets the specific needs of individuals, groups and organizations as required at a particular point in time. As observed by Nzeneri (2002) adult education in all its ramifications embraces all forms of education. It could be formal, non-formal or informal. This is in line with Okedara (1981) who claimed that formal adult education involves remedial education or extra-mural classes and lead recipients to obtain a certificate. He noted that Non-formal adult education covers training and instruction outside the formal education system and may be organized as individualized apprenticeship, vocational training or nationwide mass literacy campaign. He went further to describe informal adult education as learning that may come unintentionally or accidentally through interactions, the media or through serendipity.

In terms of specific programmes, Fasokun (2006) identified adult literacy, extra-mural studies, continuing education, distance education and community development as the coverage of adult education. Similarly, Adesanya (2006) noted that adult education consist of functional literacy, remedial education, continuing education, vocational, aesthetic, cultural and civic education for youths and adults outside the formal school system. In his broad classification of the field of adult education, Aderinoye (2004) identified basic literacy, functional literacy, open distance learning, preventive education, vocational skill education and extra-mural studies as the focus of adult education. In a seemingly comprehensive summary of the scope of adult education, Akintayo and Oghenekohwo (2004) claimed that the field of adult education has expanded to include:

- Workers education;
- Remedial education;
- Life-long education;
- Distance education;
- Prison education;

- Mass education;
- Nomadic education;
- Women education;
- Vocational education;
- Community education;
- Leadership training; and;
- Labour education;

A critical observation of the scope of adult education reveals that in practice, its focus is inexhaustible. The scope continues to widen as modernization, technology and globalization bring about new ideas, innovations and inventions that touch the life of the people. Thus, in recent time, the field of adult education has widened to accommodate new areas such as computer education, Information-Communication Technology (ICT) Education, Environmental Education, Retirement education and even Death Education.

From the whole lot of the focus of adult education, it is clear that most of its fields are directly relevant to the industrial sector for the welfare of the workers and improved performance of their roles in the industry. Adult education field such as workers education, vocational education, functional literacy, labour education, life-long learning and social work have specific relevance to the industrial sector.

Challenges of Community Development in an Emerging Democracy

Individuals and community organizations face many potential challenges to policy development in democratic society. According to Communities and Local Government (2006), these challenges are:

- i. **Lack of Resources:** In order for rural communities to play an active role in the policy-making process, it is necessary for their members to have access to resources. These resources include adequate funding, government training programs, education, leaders, and volunteers to support rural causes and initiatives. Many rural communities tend to lack one or more of these resources, a situation which interferes with their ability to effectively impact the policy-making process. Having inadequate resources negatively impacts a rural community's ability to effectively influence and develop policy compared to other players in the policymaking process. For example, corporations and professional organizations often have access to large amounts of financial and human resources. This creates an inequity whereby community organizations that may be equally or even more affected by policy change do not have the same opportunity to participate in and influence the process.
- ii. **Reliance on Volunteers:** Lack of access to financial resources necessary to address problems and concerns of rural communities' leads to organizations relying on volunteers to carry out community-based activities. Low populations in rural areas can result in the availability of only a small number of volunteers to carry out all the necessary activities demanded by their community organizations. This situation can lead to reluctance to become involved in the complex policy-making process. Even more difficult is finding individuals within rural communities with the skills, abilities and desire to initiate and champion rural policy development.
- iii. **Lack of Access to Information:** Rural citizens have indicated that they feel there is a lack of access to information about government programmes and services. There is a desire to learn and access information about government programmes and services that is understandable, concise and timely but these have been difficult to obtain and interpret.
- iv. **Absence of Rural Representation in the Decision-Making Process:** Living in a democratic society, we elect representatives to speak on our behalf at the government level.

Unfortunately, there are some groups who tend not to be well represented in the policy forum, for example, people with lower socio-economic status.

- v. **The Relationship between Rural Communities and Government:** The relationship between rural communities and government is strained by the community perception that governments do not understand rural issues and impose policies and programs that negatively affect rural communities. Even worse, there is sometimes not even agreement among key policy makers that circumstances in rural communities are problematic and deserving of government action (Doern & Phidd, 1988). Government is also seen as sometimes downloading responsibilities on rural communities without providing the necessary resources (e.g., financial support, educational programmes) for communities to assume these responsibilities.

Conclusions

Having identified the implications of challenges of community development in an emerging democracy on adult and non-formal education, it is pertinent to note that community development umbrella organisations should provide better support to community development workers and strategic stakeholders in evidencing and articulating the strategic benefits of good community development practice. Also, local government and other employers of community development workers should give practitioners time to build up trusting relationships and give engagement mechanisms and structures time to achieve maturity. Learning and development support should be provided for managers to enable them to recognise the knowledge and skills of their teams and maximise opportunities for these to be harnessed at strategic levels.

References

- Adegboyega, A. (1988). *Information Credibility and Diffusion Pattern for Community Development Projects*. University of Ibadan, Unpublished M. Ed Project.
- Adekola, G. (2011). *Rethinking Community Development in the Context of Contemporary Development Trends in Nigeria*. A Chapter in Adekola, G. & Oyebamiji, M. A. (eds) *Topics in Community Development*. Port Harcourt: University of Port Harcourt Press.
- Adekola, G. (2008). *Methods and Materials Utilization in Adult Education and Non-Formal Education*. Ibadan: Gabesther Educational Publishers.
- Adekola, G. (1997). *The Contributions of Islamic Religious Organisation to Community Development Activities in Ibadan*. University of Ibadan, Unpublished M. Ed Project.
- Adekola, G. & Oyebamiji, M. A. (2010). *Community Development in the African Indigeneous Education: Implications for Contemporary Community Development Practices in Nigeria*. *Proceedings of International Conference on Research and Development Held in Accra-Ghana between 24th - 26th December*, 9(15): 141-146.
- Aderinoye, R. A. (2004). *Adult and Non-Formal Education and the Global Challenges: Issues and Perspectives*. Ibadan: Gabesther Educational Publishers.

- Aderinoye, R. A. (1997). *Literacy Education in Nigeria*. Ibadan: University of Ibadan Publishing House.
- Adesanya, L. A. (2006). The Concept and Scope of Adult Education. In Adult and Non-Formal Education in Nigeria: Emerging Issues. Nigeria National Council for Adult Education.
- Akintayo, M. O. & Oghenekohwo, J. (2004). *Developing Adult Education and Community Development*. Ibadan: Education Research and Study Group.
- Amirize, B. (2005). *Community Development Project Management*. Owerri: Springfield Publishers Ltd.
- Anyanwu, C. N. (1981). *Principles and Practice of Adult Education and Community Development*. Ibadan: Abiprint Publishing Company Ltd.
- Anyanwu, C. N. (1992). *Community Development: The Nigerian Perspective*. Ibadan: Gabesther Educational Publishers.
- Asojo, T. T. (2001). Philosophical Thinking in Adult and Non-Formal Education. In J. T. Okedara, C. N. Anyanwu and M. A. L. Omole (eds) *Philosophical Foundations of Adult and Non-Formal Education*. Ibadan: Ibadan University Press.
- Bamisaiye, R. A. (2001). Some Ethical Issues in Adult and Non-formal Education. In J. T. Okedara, C. N. Anyanwu and M. A. L. Omole (eds) *Philosophical Foundations of Adult and Non-Formal Education*. Ibadan: Ibadan University Press.
- Batten, T. R. (1957). *Communities and their Development*. London: Oxford University Press.
- Cabinet Office (2001). *A New Commitment to Neighbourhood Renewal: National Strategy Action Plan*: London, Cabinet Office.
- Cambridge Summer Conference (1948). The 60th Anniversary of the First Conference of Junior Sinologue in Cambridge, London and Oxford and the Origins of the EACS.
- Communities and Local Government (2006). *Strong and Prosperous Communities: The Local Government White Paper*: London, Communities and Local Government
- Delkar, P. V. (1974). Government Roles in Life-Long Learning. *Journal of Research Development and Education*, 4(3): 70-81.
- Doern, G. B. & Phidd, R. N. (1988). *Canadian Public Policy: Ideas, Structure, Process*. Nelson: Toronto
- Fafunwa, (1974). *History of Nigeria Education*. London: George Allen and Uwean.
- Fasokun, T. O. (2006). Nigeria National Council for Adult Education and the Challenges of Professionalizing Adult Education. In Adult and Non-Formal Education: Emerging Issues.

- Proceedings of the 2005 Annual Conference of the Nigeria National Council for Adult Education.
- Federal Republic of Nigeria (2004). National Policy on Education. (4th Edition) Lagos: NERDC Press.
- Nyerere, J. K. (1978). Adult Education and Development. In Hall, B. and Kidd, J. R. (eds). *Adult Learning: A Design for Action*. London Pergamon Press.
- Nzeneri, I. S. (2006). Concept and Scope of Adult and Non-Formal Education. In *Adult and Non-Formal Education: Emerging Issues*. Proceedings of the 2005 Annual Conference of the Nigeria National Council for Adult Education.
- Nzeneri, I. S. (2002). *Handbook on Adult Education: Principles and Practices*. 2nd Edition. Onitsha: Goodway Printing Press Ltd.
- Nzeneri, I. S. (1996). *Handbook on Adult Education: Principles and Practices*. Onitsha: Goodway Printing Press Ltd.
- Okedara, J. T. (1981). *The Impact of Literacy Education in Ibadan, Nigeria*. University Press Publishing House.
- Ojokheta, K. O. & Oladeji, B. (2004). Reflections on Community Development and Strategic Partnership with Distance Education for Sustainable Education Development in Nigeria. *Journal of Research in Education*, 3(1), 138-146.
- Omolewa, M. A. (1981). *Adult Education Practice in Nigeria*. Ibadan: Evans Brothers Limited.
- Osuji, E. E. (1991). The nature of the Community. Ibadan: Adult Education Department, University of Ibadan.
- Oyebamiji, M. A. & Adekola, G. (2008). *Fundamentals of Community Development in Nigeria*. University of Port Harcourt Press.
- Paul, H. & Alice, J. (2001). *A guide to Career in Community Development*. London: Oxford Books.
- Townsend-Cole, E. K. (1978). *Adult Education in Developing Countries*. London: Oxford Pergamon Press.
- UNESCO (1997). *Adult Education in a Polarized World: Education for All, Status and Trends*. Paris: UNESCO.
- UNESCO (1976). *Recommendations on the Development of Adult Education*. Nairobi: UNESCO.