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Community Capacity Building

Perceived Manpower Development

Highlights

The Prospects and Challenges

Agricultural Development Programme

Discovering Thoughts, Inventing Future

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Community Capacity Building for Eliminating the Individualistic Norms and Values in a Society Polarized by a Socio-Economic Divide

By Dr. Kazi Abdur Rouf

Noble International University, Canada

Abstract- Capitalism, consumerism, industrialization, globalization and corporations promote individualism, sexism, classism, racism, privatization, competition, urbanization, and socio-economic division between rich and poor, increasing social polarization, inequality, injustice, and discrimination in society and thereby diminishing its human face. They are not promoting environmentalism, a Cinderella economy and people-centered green economics beneficial for the majority of people. The socio-economic divide polarizing society is reinforced by anti-community and non-communal, non-altruistic values and norms. In contrast, community organizing, community capacity-building, community planning and social networking excel in building a sense of community belonging and caring, and nurture the desire to support each other in cooperative exchange (social capital), resulting in a more altruistic, local, and sustainable economy. The community development approach addresses The issues of unemployment, poverty and gender discrimination in society.

Keywords: *community development; community organizing; community planning; deepening community; social capital; social network and virtual community.*

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COMMUNITYCAPACITYBUILDINGFORELIMINATINGTHEINDIVIDUALISTICNORMSANDVALUESINASOCIETYPOLARIZEDBYASOCIOECONOMICDIVIDE

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Community Capacity Building for Eliminating the Individualistic Norms and Values in a Society Polarized by a Socio-Economic Divide

Dr. Kazi Abdur Rouf

Abstract- Capitalism, consumerism, industrialization, globalization and corporations promote individualism, sexism, classism, racism, privatization, competition, urbanization, and socio-economic division between rich and poor, increasing social polarization, inequality, injustice, and discrimination in society and thereby diminishing its human face. They are not promoting environmentalism, a Cinderella economy and people-centered green economics beneficial for the majority of people. The socio-economic divide polarizing society is reinforced by anti-community and non-communal, non-altruistic values and norms. In contrast, community organizing, community capacity-building, community planning and social networking excel in building a sense of community belonging and caring, and nurture the desire to support each other in cooperative exchange (social capital), resulting in a more altruistic, local, and sustainable economy. The community development approach addresses The issues of unemployment, poverty and gender discrimination in society.

The objectives of the paper are to explore the contributions of community development, and to familiarize readers with various successful community initiatives (as opposed to individualism) in different communities in Canada and in Bangladesh. The paper explores why community development work is essential in society as well as some means and strategies for developing altruistic communal values and norms in the community. The paper contains the author's own academic scholarship, experiences working with the community agencies Noble Institute for Environmental Peace (NIEP), Ahamodhya Muslim Society, MCC in Canada and Grameen Bank (GB), Grameen Motsho & Pashusampad Foundation (GMPF) in Bangladesh. The paper also contains literary reviews on community organizing and community development.

Community development is a living process that strives to create communal identity and change the dominating power structure of the society. Communal values can minimize power struggles and develop trust among community members instead of competition and conflict. Hence promotion of communal norms, values and practices such as caring for each other and helping each other is important if not essential in lessening the socio-economic divide that is a symptom of modern society. However, it is necessary to understand the meaning of community and community development; know about strategies of community

organizing, community capacity-building and the community-planning process. This knowledge can help the people of a community organize themselves to use their community resources, create opportunities for local initiatives, and engender a feeling of "We" instead of "I". These processes assist people engaging in community development activities to deepen community solidarity and other communal values. The paper provides implications for effective community-building, methods of community organizing and community social-capital development with examples from Canada and Bangladesh. The paper finds it is possible to build the conditions for mutual aid and prosperity among community members even in the giant cities. The paper generates new knowledge of community organizing where people can generate green jobs; address their poverty and environmental degradation issues in their neighbourhoods.

Keywords or phrases: community development; community organizing; community planning; deepening community; social capital; social network and virtual community.

I. INTRODUCTION

Canadian community-builder Paul Born (2014) asserts that taking care of one another and looking out for one another had been an evolutionary prerequisite. It is why we have survived. However, capitalistic society creates walls around people that separate people from one another. However, the "survival of the kindest" states that evolution is more a cooperative process than competitive one. Members of a species that have been able to collaborate and learn from one another are much more adaptable to their environments and able to respond to the changing circumstances. Caring for one another and working together are at the heart of community. It is how people of a community build a sense of belonging and prompt cooperative exchange. It is necessary because in the modern capitalistic and individualistic value-oriented urbanized society an increasing number of people are falling ever-harder on the unfortunate side of the socio-economic divide, a division which creates miseries, injustice, discrimination, exploitation, competition, poverty, unemployment and many other socio-economic and environmental problems in the community. Hence promotion of the communal norms, values and practices of caring for each other and helping each other is important for the

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society afflicted by the socio-economic cultural divide. Therefore this thematic paper is emphasizing the understanding of different community types, possibilities of developing different means and strategies for community organizing and the building of community capacity and social capital for the betterment of human well-being and community development because community builders can enhance the happiness and joyfulness of life in the community. The paper covers some community agencies like Mennonite Central Committee (MCC), Ahamodhya, Muslim Society Noble Institution for Environmental Peace (NIEP) in Canada and Grameen Bank (GB) and Grameen Mpossho and Pashusampad Foundation (GMPF) in Bangladesh, which are examples of community development agencies that create communal values in these two countries.

II. RESEARCH QUESTIONS

What is meant by community, neighbourhoods, virtual community, community organizing, community development, social capital development and deepening of community? Is there a difference between a community and social network? Why is community development work essential in the society? How do people make the connection from self to others? What are the means and strategies for developing altruistic communal values and norms in society?

III. OBJECTIVES OF THE STUDY

The purpose of this paper is to identify the meanings and characteristics of community, virtual community, neighbourhood, community development, and deepening community; to explore the contributions of social networks in community organizing and community development; and discover the role of local or geographical boundaries and the role and challenges of communication technologies, social capital (social networks) in community development.

IV. METHODOLOGIES

This paper used the author's own academic scholarship, personal working experiences with Noble Institution for Environmental Peace (NIEP), Ahamodhya, Muslim Society Menonnite Central Committee (MCC) in Canada and Grameen Bank (GB) and Grameen Bank Motshu and Pashusampad Foundation (GMPF) in Bangladesh. The paper uses MCC, Ahamodhya, GB and GMPF secondary data and reviews their Muslim Society literature. This paper informs readers about the community development strategies and knowledge of these agencies. The study also contains a review of the literature and short history of the decline of communal values in the current society.

V. SIGNIFICANCE OF THE STUDY/ STATEMENT OF THE PROBLEMS

Individualistic norms and values started from pre-industrial and industrial capitalistic society, but the process of economic polarization and the resulting divide have increased in the post-industrial period through emerging giant cities and globalization. This socioeconomic and cultural polarization process creates community, rural-urban, socio-economic, and cultural divides, and environmental destruction in the society. Giant cities, by way of globalization, overexploited natural and human resources without giving return to earth and community. Cities have become so large that comparatively simple services and agencies have posed problems. Even technology has been unable to solve social and economic problems. Rather, technology is increasingly used in ways that increase the socio-economic gap, injustice, anti-altruism, unethical individualistic values and norms. The financial crisis of 2008-2009 grows from the same root—a fundamental flaw in the theoretical construct of capitalism (Yunus, 2013). This new capitalistic industrialized urbanizing society not only looks for profits while transferring the expense through human, social, economic, cultural and environmental exploitation and imposing injustice in the society, but also strikes a blow against communal altruistic values, community cooperative norms and principles, and common human well-being. The result is increased poverty, unemployment, artificial financial crises, human exploitation through cheap labour, gender discrimination, racism and the stereotyping of individual capability in the society. Consequently, resources and power are concentrated in the hands of few dominating people. Mass people of the society are less wealthy and suffering from miseries across the world.

The modern large city, the giant metropolis, has been viewed by scholars as an indication of the disintegration of communal civilization (Barker, 1999; Korten, 2006; Koenig, 1957; MacIver (1955). People are exhausted from the securing and expenditure of money and somehow make life livable without comfort, joy and happiness. Capitalists, industrialists, bankers force people to be robot labourers, having no voice and choice in their workplace and social life. According to Samuel Koenig (1957) there is extreme concentration of wealth and power under a merciless economic and cultural regime. Even spiritual and intellectual things are appraised in monetary terms. Now rich and poor neighbourhoods, separatism and polarization, exploitation, and extremes of wealth and poverty reach maximum heights (Quarter, 2014). The capitalist regimes think village community with its subsistence agricultural economy and primary relationships are dating back as far as the Neolithic age. In the modern age, however, the majority of people are socially,

economically, and culturally sick, living in an environmentally polluted world. Masses of people are suffering from economic and social injustice in the society. Capitalistic society puts importance on individual and market competition, turning community members into consumers instead of creating communal altruistic feelings among people. The requirements of capitalism also result in commodities travelling long distances.

Moreover, there are increasing concerns with the relations of animals and plants to their neighbours as well as the effects of environment, such as weather, water, air and lands, upon plants animals and human beings. Now people become job slavers instead of developing their communities and carrying the beliefs, norms and values, as well as performing activities in their neighbourhoods, to help each other and to mobilize local resources. However, or alternatively, community development is a way to enhance the resources (both human resources and non-human resources) of a community to increase quality of life of its people and to enable access to those resources. CD approaches and addresses the problem of poverty in a sustainable way (Yunus, 2013). This approach allows community members to help each other, and enables them to develop solutions to the issues within the community and acquire opportunities so that members by their own abilities can take action. Therefore, development of communal services, community capacity-building, neighbourhoods linking in cooperation, and community development planning are essential in the contemporary society for developing civic well-being, economic well-being, cultural and environmental restorations and justice in the neighbourhoods.

VI. DEFINING COMMUNITY

According to Christenson, Fendley & Robinson (1994), a community is defined as people that live within a geographically bounded area who interact socially and have one or more ties with each other and the place in which they live (p.8). This is done while maintaining social networks with intense ties, social interaction and an identification with the community. However, there are many communities that interact with and network among themselves without living in a particular geographical area. For example, Muslims may interact about issues from different places via the Internet. The lesbian / gay / bisexual / transsexual community (LBGT) commune to celebrate different festivals in different places along the lines of acknowledging and celebrating their sexual diversity. The author believes that in a community there are features such as people, place/territory and purpose.

According to Robert M. Maclver (1955) in his book *Society: Its Structure and Change* a community is

a group of people “who live together, who belong together, so that they share, not this or that particular interest, but a whole set of interests wide enough and complete enough to include their lives.” He includes as community villages, cities, tribes and nations. Kingsley Davis, in *Human Society*, defined community as “the smallest territorial groups that can embrace all aspects of social life.” Other sociologists usually conceive of it as a local aggregation of people, i.e. village, town, or city, but some sociologists refer to it as a society. So it is a local area over which people are using the same language, conforming to the same mores, feeling more or less the same sentiments, and acting upon the same attitudes. However, now people restrict a community to the village, city or nation, rather claiming that community needs close relationships, which are essential characteristics of the community and which prevail only in such smaller areas. Defining communities in terms of geography is only one way of looking at them. Communities can also be defined by common cultural heritage, language and beliefs or shared interest. These are called communities of interest. Aboriginal communities may not be confined by geography but rather might be scattered over a larger area which includes non-Aboriginal geography.

Community can also be defined as a group of individuals or families that share specific values, services, institutions, interests and/or geographic proximity (Barker, 1999, p. 89). Another definition of community or a sense of community exists when two or more people work together toward the accomplishment of mutually desirable goals (Lofquist, 1993, p. 8). It can also be defined as a number of people who share a distinct location, belief, interest, activity or other characteristics that clearly identify their commonality and differentiate them from those not sharing them (Homer 2004, p. 150).

Community shapes our identity and quenches our thirst for belonging. In the community, people’s personal identity becomes part of the collective identity. It has the power to unite people all in a common bond as people of a community work together for a better world. For example, people feel a sense of connection by joining a church, yoga class, community gardening project, sports club, music club, and by sharing in food preparation.

VII. COMMUNITY CHARACTERISTICS

- In a broad sense, a community has its own physical features, people, locale, values and spirit. It includes the formation of identity, cooperation, interaction and networks amongst its members.
- Physical features (the size, gathering locations, key points of reference, natural features that include: flood, draught, abundance of water, forestation, dwelling types, mosquitoes, etc.)

- People (population size, length of time living there, demographic breakdown: age, density, family make-up, marital status, income, education, ethnic background)
- Place/geography/territory/natural resources/physical features
- Common interests/feelings/beliefs/goals/lifestyles/needs/activities
- Values/spirit/customs/practices/rituals/habit/conduct
- Identity/common attachment/ psychological identification
- Cooperation/solidarity versus competition
- Networks/communication
- Action, interaction, reaction (regularly/casually), printed/electronic media (email/Internet/ face book, etc).
- Neighbourhoods (specific physical area/location/ where people live). It is used more in urban housing settings.

According to Paul Born (2014) there are five simple principles of community: seeking community is natural; people all have many communities in their lives; people can choose to deepen their experience of community; seeking community is part of their spiritual journey; and healthy community leads to individual and collective altruism. Here are the key qualities of community people who either lead or participate in a community development initiative: respect for the individual, group and community, strong sense of responsibility and commitment, empathy, openness to look at alternate solutions, ability to recognize new opportunities and ways to improve, patience, perseverance and endurance, creativity, innovation and institution, willingness to participate without always having to lead, trust others, and self-confidence.

VIII. TYPES OF COMMUNITIES

In ancient time, village community was preceded by a nomadic economy and the latter by a collectional economy, which was the most primitive. Villages developed into towns when a class of traders settled permanently in the villages and began trading from their homes. Later, towns developed into metropolises, or large cities, which appeared with the rise of empires and of national states (Korten, 2006). The smallest living clusters are community people living together. Primary community referred to a community possessing intimate relationships like a fishing or lumbering community. The main function of a secondary community is to collect the basic materials produced in the surrounding area and to distribute them throughout the region. A manufacturing community produced finished products and sent their products to commercial centers where commercial communities lived. Communities are commonly divided into two generic types: rural and urban. Now many other communities

exist such as agricultural, trading, and professional communities, as well as music groups, sports groups, and arts, dance, and manufacturing groups etc.

Benefits of community: In the community, people can learn from sharing stories. In fact, this sharing benefits community people, individually and collectively. Community belonging shapes people's identity more broadly. Community builds the conditions for mutual aid and prosperity. Community improves overall human well-being. It can help us to engage in and embrace a communal approach that benefits many, and it can be approached from many directions. Here community people become involved in agriculture, renewable energy, information technology, spirituality, education, health, employment services and many similar areas and sub-areas. For example, Ahamedhya Muslim and Mennonite communities aid their members in Canada. They feel that their communities and their faiths in God are insurance enough. When there is a medical emergency or personal need, these community people take up a collection to pay the hospital bill. They are one another's insurance. This is their definition of "Mutual Aid." Ahamedhya faiths believe service is part of their worship. Many Muslim people have joined credit unions and cooperatives. GB and GMLF Bangladesh organize poor people to be involved in community livestock, community fisheries, community agriculture and community informal adult education. By joining others, people have a better chance of being successful. This allows people to support one another. These community people trust that the success of one becomes the success of all.

IX. VIRTUAL COMMUNITY

Virtual/Cyber-communities are usually created through online interaction. They exchange and share information with certain goals and aims. Contemporary technologies, primarily digitalization and the Internet, have shrunk our world, making all events and all problems omnipresent to us. People can be smarter and more effective in community. Facebook, Twitter, LinkedIn, Flickr, pinterest are great virtual tools that help people to understand others and find patterns to follow. The virtual community trend is increasing across the world because accessing the Internet has become relatively easy. Computers, tablets, smart phones and Internet-mediated communication connect people globally. The advantages of the Internet in terms of community, learning and networking are that members are able to gain information with a wide range of possibilities available. The Internet may be used to develop supports where there were once weak ties. Here, the virtual community fulfills the definition of community, although they are not meeting the geographical criterion.

As a result, the traditional definition of community may become problematic as information technology has allowed for this definition to be expanded through developed and maintained relationships via email, online networking sites, and cellular communication. Barry Wellman and Milena Gulia (1999) have raised the question: *are virtual communities 'real' communities?* They fear that the virtual community is a zero-sum game where more time is spent interacting online and less time is spent interacting in real life. According to them, the Internet is especially suited to people who cannot see each other frequently. Online relationships are based more on shared interests (p. 353). Its architecture supports the maintenance of a large number of community ties.

Although key facets in the definition of community should include having real-world interaction and face-to-face communication, modern communication technology (IT) and the challenge of the 'digital divide' help people to retain their relationships and communication while sharing information, values and ideas among interested parties. Kuh-Ke-Nah Network (KNET) in Canada blurred community *informatics* (the application of information and communications technologies) to enable community process and the achievement of community objectives (Stoecker p.14). Many Northern Canadian young people are building connections through the Internet, cleverly and determinedly finding ways to KNET connect to cybernetic communities. Social media can be used to bring people together to celebrate or work on a common cause. However, this virtual capability is also dangerous because of people's emphasis on individualism at the cost of community.

X. NEIGHBOURHOOD

In larger urban centers, communities are often defined in terms of particular neighbourhoods. Most people belong to more than one community, but people belong to a particular neighbourhood. Many scholars refer to communities as neighbourhoods. A neighbourhood is similar to a community, but it is a smaller area in which relationships tend to be primary, or more or less intimate. The neighbourhood, in other words, is a section in which live a number of families among whom close relationships exist. It is a group in which no introductions are needed. Neighbourhood is an area in which the residents are personally well acquainted with each other, and are in the habit of visiting one another, of exchanging articles and services, and in general, of doing things together. Neighbourhood has a geographical area characterized by both a physical individuality and by cultural characteristics of people who live in it. People living in such an area possess a common set of institutions, customs, traditions, beliefs, attitudes, and ways of life; they

constitute a more or less distinct cultural unit within a wider culture. The Ahamadhya Muslim community neighbourhood, MCC neighbourhoods in the town houses in Mabel, Toronto and Cambridge in Ontario are examples of neighbourhoods where they have close intimacy with each other. They (Ahmadhya Muslims) celebrate religious, cultural, music, theatre and sports events in their community religious and recreational centers around the mosque.

The question is: as a community worker, how to get to know neighbours in the neighbourhood. The tip is to go door-to-door. It will help you to meet people face-to-face, which is the very best organizing approach. Collect their email and other contact information to make things much easier. Consider changing your front yard for sitting and enjoy the fullness of front-yard flowers, shrubs, fruits and vegetables, and greet neighbours as they pass by. Get out and play. Children can bring a neighbourhood together, and dogs are also great for building relationships. Stop and talk while people are walking in the community. Such activities can be found in the Mabel Ahamadya Muslim neighborhoods. It is surprising how people have no interactions living together in their neighbourhoods for many years, especially in giant cities. Hence, consider forming a neighbourhood or apartment association; take the initiative to visit neighbours, talk with them and greet them. Do not wait for everyone to come when organizing meetings or events. Take a risk to organize an event; many will join the event. This can facilitate the organization of community events, socials and programs that will support neighbourhood cohesiveness.

XI. ASSOCIATION

People who are associated with particular goals and objectives meet to discuss issues, have a leader, and abide by certain rules and procedures that are usually formal. However, a community is usually developed naturally, whereas members of an association become a community through interactions that are both formal and informal. In a neighbourhood, dwellers live in certain regions and may or may not interact among themselves. Also, they may or may not have homogeneous characteristics as it relates to class, interest, beliefs and lifestyle. Community by associations can cross many boundaries. Most often they are not restricted by geography; rather they provide a context for identifying with others like oneself or with a cause about which one cares deeply. An association can provide a sense of solidarity and bring feelings of belonging. Communities of association are formed by those who feel outside or on the margins of the mainstream, who are struggling together for broader acceptance in society.

XII. COMMUNITY SOCIAL CAPITAL

A social network is a collection of nodes (people, organisms, institutions) connected by a variety of ties, relationships, directions, and reciprocity that are based on the exchange of resources (emotional, social, financial and informational). People create social networks through their interaction based on similar interests, shared values, visions, ideas, and on financial exchange and friendship. For example, the Toronto Bengali Cultural Club (TBCC), MCC members, NIEP members, GB and GMPF members have a volunteers/network/circle where they share and exchange Bengali culture, music, dance, theatre and food. They also exchange Bengali books and movies, and teach English to newcomers and Math to school children in Toronto. They maintain community activities through their connections, networking and shared interests. Social networking is an essential element for community formation and maintains community solidarity.

Social capital refers to connections among individuals for creating social cohesion by means of value such as better health, education and security. Bonding social capital facilitates in developing social relationships within the framework of community and development. Here, social capital can create close bonds within the community without bridging other groups; an example may be that of church-based women's reading groups, or book-circle groups. Bridging social capital includes the civil rights movement and many youth service groups. Bonding social capital is good for mobilizing solidarity and bridging networks in the community, and is also better for linking external assets and information diffusion.

Social networking involves mutual communication and exchanging of information among members; it is one of the essential ties of a community. Social networking includes building relationships and loyalty to a community and neighbourhood. It has strong ties and weak ties depending on the relationship and interaction among persons. The services in a social network are usually specific, while those of communities are usually more general. A social network is based on shared interests for the well-being of the community. For example, Winnipeg Mondragon Cafe and Book Club creates a social network among Winnipeg down neighbourhoods, which at the same time can be termed a Winnipeg Mondragon Cafe and Book club community too. MCC and NIEP volunteers, Grameen Bank and GMPF field workers build networks among marginalized people in Canada and in Bangladesh. Therefore a community can be analyzed using a social network approach.

Robert Putnam is particularly concerned with the loss of social capital in modern communities and what might be done to rebuild it. He describes two kinds

of social networks. The first and more common kind is created by bonding with people who are like us. The second involves bridging by connecting and engaging with people who are not like us--people who have different belief systems or skin color or socioeconomic status. Though people are different, citizens can bridge these differences and build cohesiveness. This physical place of gathering becomes a tremendous source of personal and community identity. For example, the designing of walkable communities is to facilitate connection by making it more a part of everyday life, such as meeting a neighbour while walking to the grocery store. Social networks are the way people get to know one another better over time.

XIII. ROLE OF LOCAL OR GEOGRAPHIC BOUNDARIES AND THE ROLE OF COMMUNICATION TECHNOLOGIES AND SOCIAL CAPITAL IN COMMUNITY DEVELOPMENT

A community of practice may be more relevant for people rather than a geographically place-based community. However, to do community development work, organizers need to initially use on-the-ground techniques in organizing the people and then have an online presence or vice versa. A community or neighbourhood can exist with close links to the larger society and still retain its identity and viability because it provides a basis for the local population to engage in community actions (Christenson, Fendley & Robinson 1994, p. 7). Hence nowadays place is becoming less relevant and is being replaced by mutual networks. For example, automobiles and Internet have made it possible for people to live farther from where they work within metropolitan areas as compared to fifty years ago. Still, space affects our access to jobs and public services (especially education); our access to shopping and culture and the availability of medical services. The Internet, email and other digital technology make social networking and space creation easier for people to be together without physically being together. However, poor and working-class families are less likely to own instruments of eliminating or reducing the barrier to community that large distances present, such as a computer that has Internet access including e-mail exchange.

XIV. COMMUNITY DEVELOPMENT

Community Development (CD) is not imposing solutions from the top or from outside: it is a community democratic decision-making process that requires the active participation of a variety of people. According to Christenson, Fendley and Robinson (1994) Community Development (CD) would be driven not by competition and deprivation, but by cooperation and affluence for

the wellbeing of people (p.15). From this point of view, the author prefers the CD definition by the Centre for Urban and Community Studies, University of Toronto that asserts that community development is positive change in the social, economic, organizational or physical structures of a community that improves both the welfare of the community members and the community's ability to control its future. It entails a variety of citizen-led efforts, carried out within or on behalf of a community, to define problems, develop solutions, and attract the resources necessary to implement activities that address the identified problems. For example, MCC, Ahamodhya, Muslim Society GB and GMPF are about helping poor and working-class citizens improve their socio-economic status.

MCC, Ahamodhya, Muslim Society NIEP, GB and GMPF are community development (CD) agencies who are fundamentally about building partnerships, collaborations and information-sharing, and helping people in need, where community-members and community-builders develop integrated actions and services to improve conditions of people's lives in the society in Canada and in Bangladesh. A community development approach is built upon belief in people's need, freedom of choice and voices, ability, knowledge, interactions, and relationship development. It is about mutual cooperation and altruism, and not about competition to one another. Community development's aim is to work together with a community's members to improve quality of life (through green development) among the community people, particularly for marginalized people of the community. It is about integration of people towards community belonging, and not social, economic and environmental division among community people. CD promotes the development of common knowledge and critical awareness among community members. CD provides community with both formal and informal adult learning, children's transformative learning, and promotes popular culture in the society. Community mutual learning and mutual helping among community members is central to the common well-being of human life. Community development is a continuous process promoting a sense of belonging to and an engaging with a community, and connecting each other to create opportunities to promote socio-economic and green well-being and to eradicate poverty from the community. Deepening relationships, empathetic feelings, and community identity among community members is the key to community engagement and development.

The strength of CD is in bringing diverse interests together to achieve a common purpose. NIEP campaigns for community awareness is an example of one of the beginning steps of community green actions for green community capacity building. However, CD is a continuous process where organizations work hand-

in-hand with people and mobilize resources for the interest of the community's disadvantaged people.

Community development activities usually serve people to improve their socio-economic status, health, political-civic engagement, cultural activities, religious observances and educational outlets. It also empowers them to be self-managing. State macro-policies, mezzo- and micro-community development policies and their support services that are based around online virtual communities can serve only those who are using the Internet. Marginalized poor people may be left out of online community development activities especially in developing countries. However, the Kuh-Ke-Nah Network (K-Net), a regional network of more than 60 aboriginal communities around northern Ontario and Quebec, is used for health, education and other social services. This is an excellent CD scheme to serve northern marginalized First Nations people in Canada through modern communication technologies. Community informatics may be used to achieve CD objectives. However, information and communication technologies (ICT) have eclipsed the traditional concept of CD.

XV. COMPONENTS OF COMMUNITY DEVELOPMENT

CD has four components: building support, making a plan, implementing and adjusting the plan, and maintaining momentum. Building support creates awareness, understanding and support for the community development process. CD is an inclusive process. Community members' shared vision and a sense of belonging to their community initiate the community development process. It includes economic, social, environmental organizations (government, labour, business, social services--all are part of CD). However, Frank and Smith (2005) assert the following diagram that has nine agencies as community planning participants.



Diagram 1 : Agencies involved in the CD capacity building process (Frank & Smith 2005).

However, there are some mistakes made by outsiders or insiders of the community when a wide cross-section of interests (community members / agencies) are present--misunderstandings, silence or the tone of voice of the community members' responses, presenting ideas instead of asking for input, assuming needs, treating interactions as competitions instead of learning opportunities, inappropriate framework of thinking patterns, judging or stereotyping by gender, appearance or past actions, and giving more attention to officially recognized leaders. The diversity of community members, political interests, organizational mandates and existing structures are factors that must be recognized and built into the community development process.

XVI. COMMUNITY ECONOMIC DEVELOPMENT AND GRAMEEN BANK, GRAMEEN MOTSHO AND PASHUSAMPAD FOUNDATION (GMPF) BANGLADESH EXPERIENCE

In Grameen Bank and in Grameen Motsho and Pashusampad Foundation (GMPF) local communities work together at setting up businesses and promoting their own interests through economic expansion. Here the definition of economy serves all CED approaches (Ced, cEd, and ceD) and can be given as "a system of human activity directed to meeting human basic needs that is determined by deliberate allocations of scarce resources" (Boothroyd, P. and Davis, H. 1993: p. 230). Micro-financing is working with local currency to provide loans to the poor to create self-employment through income-generating schemes; it helps meet basic needs and build the local economy. It also mobilizes small deposits and community savings which are used to invest in community planning. Micro-financing is a small financing system, whereby interested private

entrepreneurs borrow money for running their own sustainable small business ventures. Micro-financing is run by NGOs all over the world.

Bangladesh is a non-welfare state and a largely rural society where these programs are needed. The government of Bangladesh has been implementing a 'Cooperative Village' approach as a means to achieve integrated rural development through the Bangladesh Rural Development Board (BRDB). Grameen Bank (GB) provides micro-credit support services to the poorest rural women with a ray of hope. It to eradicate poverty provides them with the opportunity, through micro-finance, to start and run their own businesses.

Grameen Bank operates nationwide through 2 185 branches. The repayment rate has been highly satisfactory (99%) since 1979. The majority of them (97.9%) are women borrowers. The Bank serves a total of 6.5 million borrowers through 130 000 rural landless associations in 70 370 villages in Bangladesh. Total loan disbursement is \$5.65 billion since its inception. Of that \$5.00 billion has been repaid. Current borrower savings are \$2.5 billion. To date, its monthly loan disbursement is \$58.00 million and 100% of loans are financed from borrower deposits. It has 21 500 staff working at the village level nationwide. GB never receives any grants from outside sources (Grameen Bank Annual Report 2013). It is run based on its own borrowers' savings, an internal fund mobilization, which makes it economically sustainable.

The Grameen Bank (GB), GMPF, and MCC are shining examples of a locally and democratically run organization (CED organization) designed to serve the poor people by being run by them. GB is responsive to the people and engages with them on regular bases which are all features of good Ced. Every year GB officials, at all levels, face an election. This process of electing a leader helps to develop democratic norms and facilitates networking among members, especially

poor women. All centre chiefs and group chairmen gather at a monthly workshop organized by each branch where they discuss and exchange new strategies and concerns. Women organize independent associations to receive loans from GB. Borrowers receive loans and save money, repay loans individually and collectively, and participate in the local association or centre weekly meeting. They receive loans from the bank and run their businesses in their locality. They earn money and gradually create personal and collective (community) assets. As part of the monthly meetings they discuss their status of the business, family matters, community problems, children's education, health and other social agenda. GB and GMPF borrowers perform community development as well as community economic development activities in which GB officials act as catalysts and help borrowers to reach their goals of eradicating poverty and empowering their societies.

Like Grameen Bank and GMPF, there are many community economic development organizations--Bangladesh Rural Advancement Committee (BRAC) in Bangladesh that includes poor rural women in its community education (CEd) program, and provides small loans to rural poor women through group formation and business initiatives. Grameen Bank gives preference to female empowerment because it feels that women suffer more from poverty than men, and women are much more active when escaping poverty than men. The Bank focuses its attention on female community organizing, because it explores and promotes female empowerment both economically and socially. These businesses build up savings and help them find dignified livelihoods by increasing income, providing education, creating material assets and developing social and human capital to overcome poverty. One of the prime objectives of the Grameen Bank is to promote female entrepreneurship and to create self-employment. This empowers women economically and socially by increasing their income and creating leadership and networking among them. In addition, clients of the GB gain access to better nutrition, housing, and social activities which help them acquire new skills and coping strategies. This is typical CED--using economics to improve the community in non-economic ways.

Beginning in 2003, Grameen Bank expanded and began to directly tackle homelessness. Approximately 79 000 beggars have already joined the 'Struggling Members Program' set up to deal with their unique situation. \$1.2 million have been lent to street people so far; of that \$0.53 million has already been paid off (Grameen Bank Annual Report 2013). The poor commonly live in isolation, trapped in their homes. The objective of micro-finance and the Grameen Bank is to create an environment under which people can develop the confidence to survive on their own. Again, this is quintessential ceD. Although Boothroyd, P. and Davis, H

say "the limitation of ceD is that it is out of step with the mainstream attachment to unlimited growth." P. 235), nevertheless, GB activities contributed to Bangladesh poverty eradication.

The Grameen Bank community development program not only maximizes local economic activity but also creates the kind of social and emotional environment in which people connect with each other to strengthen mutual aid norms and practices through GB landless women associations. Social cohesion and solidarity among them crystallizes through making associations. They discuss their business problems, family problems, and other social problems and how to solve them, and exchange business ideas.

XVII. COMMUNITY ORGANIZING

Community organizing is essential for community development and the well-being of community members, and creates opportunities for group formation and addresses community issues collectively. The value of mutual cooperation, participation, mutual aid, mutual actions, and a collective voice is in the growth of autonomy and the arising of collective efforts to develop and solve local problems by using local resources. These are the valuable components of community organizing. Influence, imposition, exploitation, injustice, competition, top-down decisions and top-down executions are anti-community organizing phenomena. Community builders need to be successful motivators and selfless. In Toronto, many community agencies are successful in forming networks among community members to provide community services. Examples are Food Share, Regent Park Community Services, MCC, Islamic Social Services and Rehabilitation Services (ISSRA), NIEP, Ahamodhya Muslim Society, Scott Mission and Red Cross Programs of Toronto, etc.

These organizations are able to make networks that bridge across differences of age, gender and ethnicity. Several members of these agencies have been able to make strong connections to each other in terms of personal and familial ties. Scarborough Village Center is able to develop strong ties among its senior members in Scarborough, Toronto. However, there are weak tie among Canadian-born members of immigrant families and first-generation new immigrants. This is because new immigrants take time to become familiar with the new country's social, economic, cultural, and political values and norms, and its technological system. Therefore, bridging programs, one-on-one counselling services, and new immigrant families with Canadian-born members linking with Canadian family service agencies could help the new immigrants to know the Canadian existing values, norms, customs and systems. Community builders could look into these features for new immigrants' adaptation within the community.

However, new immigrants feel more comfortable to get services from citizens who are from their country of origin. They have more connections and interactions with people having family or historical ties to their country of origin.

Grameen Bank and GMPF in Bangladesh are community organizing schemes in the sense that they help landless poor women to organize themselves in the centre, develop leadership qualities, become involved in the decision-making process, resolve problems through mutual dialogues for improvement of lifestyle, children's education and health in Bangladesh. They help other poor people and work with them. They work together towards improving hygiene and sanitation in their village, and to resolve neighbourhood conflicts, dowry problems, reduce the resort to violence, and vote and participate in other human rights issues. They involve themselves with public awareness and act with class consciousness for social uplift. They become interconnected with each other. Today, they are no longer socially isolated. They use their credit for home-based businesses. All their activities create an impact on the local businesses and economy. Thus people play a collective role in local economic development. In Canada, Scarborough Storefront and Bangladesh Center, Toronto organize small business fairs, community picnics, volunteer gatherings, and homemade food-selling fairs, a farmers market, street festivals, community storytelling, community gardening, and community music festivals. These events help Scarborough immigrants and neighbours to gather in these events and sell their products, exchange greetings and get acquainted with each other, share ideas and skills etc. These activities and events have allowed community members to participate in these community organizing events to engage with other neighbours, organization employees, and volunteers who previously may not have had experience related to neighbourhood-specific community activity participations. Through these community-organizing events, new immigrants get a view of informal learning with other local community members and organizations, build connections and networks among each other, relieve loneliness of life, and discuss and exchange various neighbourhood issues and solutions.

XVIII. COMMUNITY CAPACITY BUILDING AND COMMUNITY DEVELOPMENT

Problem-solving, conflict resolution skills and team-building skills are important in the community capacity building process. To be effective in problem-solving, community builders need to have the ability to identify the issue or problem; look at options and alternatives; help individuals understand the views of others; break the impasse if discussion gets bogged down; manage conflict when it occurs; help find

common ground; assist members to recognize and make agreement when it happens; ensure that everyone understands the agreement. Both community development and community capacity building are viewed as a community-based participatory model of development. Principles and values are key parts of both community development and capacity building when they are being considered as participatory or inclusive processes (Frank & Smith, 2005). They are about respecting people, improving the quality of living, caring for one another, appreciating and supporting cultural and individual differences, and being good stewards of the land, water and wildlife. Community development process considers and changes the conditions and factors that influence a community, and thereby changes the quality of life of its members.

Community development is a tool for managing change and, therefore, it is not a quick fix to a specific issue within the community. It is a process that seeks to exclude community members from participating in and an initiative that occurs in isolation from other related community activity (Frank & Smith, 2005). However, one of the primary challenges of community development is to balance the need for long-term solutions with day-to-day realities that require immediate decision and short-term action. According to Flo Frank and Anne Smith (2005), effective community development is a long-term endeavour, well planned, and based on inclusive and equitable principles. It has a holistic and integrated approach, initiated and supported by community members. As a result, it enhances mutual benefit to the community members, facilitates shared responsibilities among community members, and connections between social, cultural, environmental and economic matters. Moreover, it respects diversity of interest and is grounded in experience that leads to best practices.

XIX. COMMUNITY PLANNING PROCESS (CPP)

Roles of the community and relationships are not always clear-cut at the beginning of the community-building process, and it needs to be adjusted to the local context and situations. In the CPP, there could be some common mistakes: failure in the up-front need to develop support for CD; imposing a vision on community members; failing to involve all the interests and sectors of the community in the visioning process; designing processes that are not inclusive or open to all; failing to inform members about the community plans and programs and to involve the community; leaders failing to build community ownership. To overcome these mistakes, Frank and Smith (2005) suggest seven steps in a community planning process: The following diagram provides an illustration of the community planning process.

In this CPP it is important to create a community vision that could help to form a picture of what the

community builder wants. Assessing the current situation involves consideration of factors outside and

within the community. The process involves identifying strengths, weaknesses, opportunities and challenges.

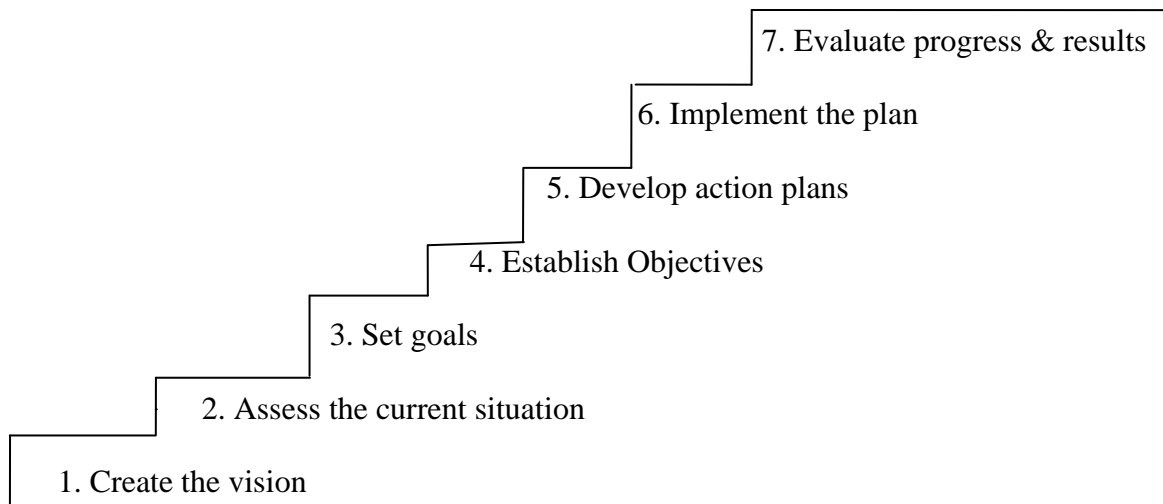


Diagram 2 : Community planning steps (Frank and Smith, 2005).

Here one needs to develop an action plan that includes questions of who, what, when and how around the plan. After implementation of the plan, it is CD.

Factors that contribute to successful community planning are: shared vision; long-term commitment; leadership; financial, physical and human resources; community support and political commitments. Other factors are a realistic appraisal of the current situation; a desire to build on the accomplishments and efforts of the past; an inclusive process and the ability to work as a team. Most important is a commitment to use the plan as a tool and to modify and make adjustments as needed at the implementation level. Therefore, designing a local community development process involves: understanding the community; learning from other communities; considering development success stories; learning from past efforts that have not worked well; recognizing the efforts. Knowledge, skills and abilities of all involved in the CPP are very important. CPP is bringing a responsive and flexible CD process to community people. However, the community members also need to evaluate the CPP activities that suit the community. Community development and community building are processes that increase the ability of people to prepare for and respond to opportunities and challenges in their communities. It develops community-based accountability and responsibility for the future.

XX. DEEP COMMUNITY

The term “deep community” is used by Paul Born in Canada. If society cares about poverty, safety, or well-being, then the experience of community is essential. Because capitalism worships the idea of competition and winning, it has raised the status of

competition to be a defining part of our nature. Moreover, cooperation and democracy are discounted as inefficient in capitalism. To deepen community means to make consciousness, proactive, intentional efforts to hold on to and build on the connections between us, connections that will help us resist the pull of the often-neurotic social responses to the complexity of our times (Born 2014). Paul Born mentions two other types of community--shallow community and fear-based community (p. 34). However, the deepening community creates the opportunity for people to care for and about others that builds a sense of belonging. This makes people more resilient and it makes community people healthier. Moreover, it improves our economic opportunities, networking and makes people happier.

Through community activities children not only develop a positive self-identity but also a positive community identity. Our culture's individualistic approach does not bring deep satisfaction. Children, youth, adults and seniors all enjoy community weddings. However, here the challenge is to understand one's own sense of isolation and the culture of individualism, acting in ways that eastern cultures would see as selfish (Born 2014).

Paul Born, Director of Tamarack Institute, Canada believes that seeking deeper connection, and relearning the skills of community engagement and collaboration, could reach the goal of reducing poverty for one million families in Ontario. Through community engagement and collaborations Canada can create a positive vision, organize community people to achieve it, and realize a better future for all. The deeper the community, the easier and better the outcome people can receive. He gives his life experience on MCC

Canada. Paul Born grew up in the Mennonite farming community in Ukraine and was a member of the Mennonite Central Committee (MCC) Canada. MCC has community bonds in Waterloo and Cambridge in Canada where MCC members help each other, fest together, and keep close to one another. The immigrated Ukraine people are a community that is trying to heal and establish itself (MCC) in Canada. Born

mentions (2014) that in MCC people grew up feeling a tremendous sense of warmth, identity and belonging, which is the foundation of MCC members' understanding of deep community. The following chart made by Paul Born (2014) distinguishes shallow community, fear-based community and deep community.

Diagram 3 : Types of community described by, Paul Born 2014

Shallow community	Fear-based community	Deep community
This is my story. Entertained, no emotional bond	I am not one of them	To open doors between us, Stories unite us.
Hedonism. Friends seen once a month, family at Charismas, people have association but lack bonding	Join others against others. We are right and they are wrong. We must stop them.	Knowing one another by spending repeated time together. Celebrate together in person, children know and trust us.
Take care of yourself-no one else will.	Believe that "we" have a greater right	Mutual acts of caring build a sense of
Send a get-well card, phone on their birthday; post a birthday message on Facebook. Our doctor cares for us when we are sick	to life (happiness) than "they" do. We are stronger when they are weak	belonging. We know and act when neighbours and friends and family are sick. Mutual acts of caring occur often.
I am alone in this world. Send in a donation, click "Like" on Facebook, sponsor a child in Africa, yet do not know names of children next door.	Share a belief that we are right and they are wrong, and work together to realize that belief. If we work together, we can win and they will lose. Will do whatever it takes for my "tribe," or people, to win and defeat the other.	Share a belief that creates a benefit for all, act together for the benefit of all. An absence of "they" or "them." As we care for others, our caring for each other deepens.

In the shallow community, Paul Born defined that people do not require ongoing connection and mutual caring. Here personal peace may be doomed; pursuit of pleasure can create a vacuum or become abuse—dependence on alcohol, drugs or sex. In this shallow community, consumerism wastes natural resources, creates inequality among those who produce what we consume, and distances people from the real nature of people. Shallow community could be an attempt to deny innate desire for deep community or to avoid making the effort to deepen community. According to Paul Born (2014) the shallow community is a turning away from the challenge of building deep community, and the fear-based community is a misguided attempt to build deep community.

Fear-based Community. A community based on fear is a dangerous place. These community people position themselves against the other to feel safe or hopeful. They do not accept people for who they are, but require them to unite against someone or something as the price of belonging. This fear can grow out of control quickly when groups start to organize against the other side. **Islamophobia** exists for Muslim people in the Western World. Poverty-stricken neighbourhoods become places of fear after dark, when gangs, drugs/prostitution come to life.

However, deep community is a place where people find opportunities for ongoing connection with those they care about and those who care about them.

It builds an emotional resilience within and between people that, in turn, builds mutuality and reciprocity. Examples are MCC, Ahamodhya Muslim Society members sharing potluck meals after their worship services, mourning together at funerals, opening their hearts to one another, building reciprocity and a sense of belonging. Here people have warmth and commitment to do for and share with each other. People share altruism and express collectively, creating a form of connection that makes people's commitment strong and the work light.

When people develop deep community, they can overcome their loneliness and challenge their fear; they can come together to make sense of destruction around them; they can reach out together and actually do something about it. There are four acts in the deep community: sharing their stories, enjoying one another, taking care of one another and working together for a better world. Deep community comes from a commitment to be in relationship with others. Deepening community involves creating places and opportunities where people can care for others: community people expect something of us. Paul Born thinks that hope needs to be based on a mutual understanding of what people want, of what they hope, together. People have choice, they can make a difference. They can build deep community together. People prosper together.

Paul Born (2014) identified five broad categories of basic understandings of deepening community:

community as identity, community as place, community as spiritual, community as intentional, and community as a natural living system. For example, Ubuntu is an African term describing the interconnection between people; Human is defined as individual and social but preciously as belonging to one another. It is not "I", but rather "We."

A community of faith helps people to strengthen their spiritual understanding and discipline their spiritual practice. A sorting of ideas, both supportive and challenging of lifestyles, reaffirms the importance of a common bond and understanding. Healthy spiritual practice; however, allows for "creative seeking" and for challenging belief, both personal and collective. This helps the community to grow in understanding and strengthens the overall belief system. A personal belief system indicates an important source of identity. The deepened spiritual community, when open, can help us to deepen peoples' commitment to each other and in turn, be a wonderful place for joy together.

Places of worship, service clubs, and community centers, which create trusting communities over time, can provide an environment of belonging that provokes mutual acts of caring. Helping one another during illness, supporting one another through celebrations and tragedies, knowing what is going on in one another's lives, and caring and acting collectively are all part of communities of belonging. Corporations such as Disney, Apple, and Ben & Jerry's have created international cultures committed to corporate social responsibility. Moreover, in any society, the cultural bonding among immigrants provides a sense of connection and promotes acts of mutual caring, creating a community of belonging in a new country.

To move from fear-based community to deep community most likely is a process and is requires transcending people's desires and responses. Paul Born (2014) provided the following chart of the community transcending process:

Diagram 4 : Moving from fear-based community to deepening community (Paul Born, 2014)

Community building	No community	Shallow community	Fear-based community	Deep community
Share story	This is my story	Entertained, no emotional bond	I am not one of them	To open doors between us, stories unite us
Enjoy one another	What's in it for me?	Time-limited connection	Join against others. We must stop them.	Shared identity. This draws us together. Seeking deeper connection.
Care for one another. (Build social capital)	Hedonism (pleasure seeking)	Friends we see once a month, family at Christmas. We have association but lack bonding	Bond together against others or something. We are right and they are wrong.	Knowing one another by repeatedly spending time together. Mutual acts of caring build a sense of belonging.
Take care of one another (empathy and belonging)	Take care of yourself- no one else will.	Send a get-well card, phone on their birthday, Facebook birthdaypost, Our doctor cares for us when we are sick.	Believe that "we" have a greater right to life (happiness) than "they" do. We are stronger when they are weaker.	Celebrate together in person, children know and trust us, we know and act when neighbours and friends and family members are sick, mutual acts of caring occur often.
Work together for a better world (collective altruism)	I am alone in this world	End in a donation, click "Like" on Facebook, sponsor a child in Africa yet do not know names of children next door.	Share a belief that we are right and they are wrong and work together to realize that belief. If we work together, we can win and they will lose.	Share a belief that creates a benefit for all; act together for the benefit of all. An absence of "they" or "them." As we care for others, our caring for each other deepens.
Giving your full identity	Delusional	Born into this community. These are my people.	I will do whatever it takes for my "tribe" or people to win and defeat the other.	I believe in this so much that I will give my whole self to this.

Helping one another is the key to the survival of all living things. People are working together to build a better world. This may mean improving a neighbourhood near their work or church. It can be starting a recycling program in a neighbourhood. It may mean cleaning up a park, feeding the hungry or visiting prisons together. When people do these together, with collaborative intention, they create the power of collective altruism (Yunus, 2013).

Collective awareness of group and transcendent knowing contribute to "collective wisdom." Paul Born 2014 says, "This collective wisdom is the hope for people's future in the chaotic times." Groups have the potential to be sources of extraordinary creative power, are the incubators of innovative ideas, and are instruments of social healing. Through gathering together, learning together, working forward, people are able to find the solutions they need for a more effective world. For example, GB groups have the potential to be sources of extraordinary creative power, incubators of innovative ideas, and instruments of social healing. The MCC, Ahamodhya Muslim Society, GB and GMPF members learn to identify with a group (social identity) and, in turn, shape their sense of self within the context of the group. The collective act seems to deepen the resolve of the many. Working together is a powerful testament to the aphorism (saying) "many hands make light work." It is like when everyone gets involved in something, the work gets done quickly. When people work together with purpose, the work feels light and the accomplishment extraordinary, resulting in joy. The giving and receiving relationship provides a form of mutuality and takes the work beyond charity. Paul Born called it "restoring our humanity."

XXI. COMMUNITY DEVELOPMENT NEEDS TO BE A GRASS ROOTS PHENOMENON AND/OR WITH EXTERNAL ASSISTANCE

Christenson, Fendley and Robinson (1994) say that community development impacts localities because it stimulates local initiatives by involving people in the process of social and economic change. However, state planners' emphasis on economic development without thinking people development doesn't fulfill the concept of community development. Community development is concerned with public policy, governmental action and other types of action that affect people. This is because outsider influence can disturb community self-help efforts. State community planners have worked extensively to meet the needs of governmental decisions. It is sometimes difficult to depend on the government (through policies, programs and monies) to deal with local problems. Community development activities can have more impact through communication-building among local people, which promotes solidarity and improved social, economic, and cultural well-being of community residents. Therefore,

self-help efforts are put first before taking assistance from outside. Governmental support could be used in the construction of bridges, roads, Internet connections, post offices, police stations, schools and hospital/health centers in communities. Governments can allocate public resources to the community for its socio-economic programs to assist the community to achieve its mission, vision and goals. Therefore, Rouf, I strongly believe in both the self-help approach and external supports (without go together influence) for the development of community. There should be; however, equal distribution of resources within society, otherwise, poor and working-class citizens will be deprived of opportunities that others will not be deprived of.

Implication of the paper: The end product of this paper would encourage community development builders and community organizers to know different initiatives of community development activities in Canada and in Bangladesh. The paper provides new knowledge of Canadian community organizers' initiatives and activities, and the women borrowers of Grameen Bank and GMPF are to be able to use the knowledge for the improvement of their personal life and citizenry development in their communities. This paper also discovers GB non-declared community development learning and its implication to borrowers' social life.

Limitations of the Study: The study is not an analytical paper, but rather is a thematic paper and narrates the author's own experience in community development work in Canada and in Bangladesh. The paper, however, does not measure their socio-economic development, which is also significant. Moreover, the paper does not have primary survey data on the impact of community development in community members' lives. The study only reviews the community development literature, community organizing process and community planning process.

Validity: This paper has intrinsic validity in the rich versus poor socio-economic divide process because it defines and reviews community communal values and norms, community organizing, and community capacity building skills from the point of view of creating communal altruistic values and norms. The paper has external validity too through careful review and analysis of MCC, Ahamodhya Muslim Society and GB community capacity development learning strategies and implementations.

XXII. CONCLUSION

Community development is a living process. It brings about change, forges new relationships and shifts power, but power struggles can arise in the community development process. Some community members may perceive a loss of power or be threatened by the new relationships that they see being developed. The community builders can minimize power

struggle issues by helping their community people to be aware that community development involves change and by changing along with those who will be affected. The community builders also need to assess the community situation, recognizing that confusion and power struggles are likely to occur so that they can identify constructive action. MCC, Ahamodhya Muslim Society in Mabel, Toronto, and NIEP in Canada and GB and GMPF in Bangladesh are community builders / agencies that can take action to minimize these social ambiguities, work to develop trust and promote two-way communication, develop open dialogues with those who are resistant to change, and know what is happening and why it is happening in the society. Moreover, the community builders/agencies need to promote the vision and goals of the community development plan to create a common purpose and focus. Therefore, they can invite and encourage those most likely to be affected by the community development process to take leadership roles and actively participate in group activities towards finding solutions or creating opportunities. To maintain interest and support over time, inclusion and local participation of the community people should be built into the very nature of the community organizing process.

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Local Leadership and Social Cohesion at Malaysia-Indonesia Border

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Abstract- Before establishing the concept of modern state, border communities have a common identity and culture -based social melieu they inherited. However, after the establishment of borders, collective identity has been divided into a number of national identity in relation to their respective nationalities. For communities in the border, political identity is the identity that is based on different political orientation. Thus, how the community at the frontiers of politically integrated into the national development? What political structure and power relations that bind social cohesion remote communities diperbatasan with national politic? To answer these questions, this study examines the local leadership and power relations in border communities and their role in bringing local communities in developing countries. Source data is through interviews with informants and survey at three locations namely Lubuk Antu, Kg. Mongkos and Teluk Melano is a village on the border of Sarawak (Malaysia) and West Kalimantan (Malaysia).

Keywords: border communities, political identity, social cohesion, nationalities, development.

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Local Leadership and Social Cohesion at Malaysia-Indonesia Border

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Mohd Yusof Hj. Abdullah* & Ong Puay Liu[§]

Abstract- Before establishing the concept of modern state, border communities have a common identity and culture - based social milieu they inherited. However, after the establishment of borders, collective identity has been divided into a number of national identity in relation to their respective nationalities. For communities in the border, political identity is the identity that is based on different political orientation. Thus, how the community at the frontiers of politically integrated into the national development? What political structure and power relations that bind social cohesion remote communities diperbatasan with national politic? To answer these questions, this study examines the local leadership and power relations in border communities and their role in bringing local communities in developing countries. Source data is through interviews with informants and survey at three locations namely Lubuk Antu, Kg. Mongkos and Teluk Melano is a village on the border of Sarawak (Malaysia) and West Kalimantan (Malaysia).

Keywords: border communities, political identity, social cohesion, nationalities, development.

I. INTRODUCTION

Borders refer to the political borders that characterize the sovereignty of nations on the frontier. Community at the border is a social grouping based on common history. For instance, most of the international border communities in Africa come from the same ethnic group (Flynn, 1997). The situation is also similar to the border community of Sarawak (Malaysia)-West Kalimantan (Indonesia). A community is based on a cultural frontier and collective identity since before the formation of the modern concept of state. This feature turns out not to be affected even after the formation of the nation-state based on the borders.

In terms of political space, they are separated but not cultural identity and family. Hence, this community seems to be very strong in terms of cultural identity. However, how are they related in terms of politics and governance in their respective nation-states as well as other communities far from the border? This paper aims to discuss aspects of local leadership and power relations in border communities and the role of local leadership in bringing the community into the national political development. Sources of data used in

this study are interviews with informants and survey at three locations in West Kalimantan border of Lubuk Antu, Kg. Mongkos and Teluk Melano. Overall, this study involved 263 respondents consisting of heads of households.

II. BORDER COMMUNITY AND SOCIAL INTEGRATION

The border is an imaginary line marking the power between two countries. International border zone serves as a claim of control over physical movement across borders and immigration document requirements. Borders also encourage countries to pursue legitimate activities depending on the regulations of their respective countries, as well as social acceptance of the communities involved (Ong Puay Liu, et al: 2012).

Border areas wherever they may be would represent the same community in terms of structural constraints and social transformation. This includes the international border, cross-border trade, migration and border conflicts. Examination of the political, cultural, and economic history of border communities will shape their perspective on the border, citizenship and community. Further, we can also learn more at the frontiers of identity construction process (Flynn (1997).

The biggest challenge in research on the frontiers is culture, the nature of which is homogenous based on sharing of history, multi- ethnicity and economically and politically binational (Alvarez 1995). Border communities think they have the right to move in their group despite being located in two different countries in terms of the nation state (Flynn 1997). Previous research has linked the Sarawak-Kalimantan border communities at the border markets like Serikin market has become a trans -state identity manifested through common history, kinship relations, customs, beliefs, linguistics and so on (Junaenah, et al : 2010). Frontier communities were not isolated from the dynamics of the market because they have been integrated into capitalism and extend to other social forms. Community ties in the Sarawak- Kalimantan border were built in terms of history, family, faith, culture and continuously strengthened. Although physically and socially frontier communities are far from the administrative center, Serikin market has become "trans -state identity" for traders from Borneo.

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Attachment relationships based on history and family has made the border communities in the countries very close and this is manifested in the Sarawak border communities in West Kalimantan. Thus, the attachment to their ethnic group in the country will keep their borders with the country's political and administrative authorities. Social cohesion may be the key to this border community politics and governance of their respective countries. This corresponds to social cohesion as a process linking micro-and macro-level phenomena affecting the attitudes and behavior of an individual (Friedkin 2004).

The study of social cohesion became popular among policymakers in the 1990s (Joseph Chan & Elaine Chan, 2006). Cultural, ethnic and the challenges of globalization, widen the divide between the rich and poor in the community. The social and political threat causes policy makers to take into account the turbulence and issues related to social cohesion that can affect governance. Social cohesion has a definition that is very subjective. However, it refers to the goals to be achieved by the community. It is also an ongoing process that can create unity in the community. In some situations, social cohesion is the solution to the political, democratic instability and intolerance (Joseph Chan & Elaine Chan, 2006). Social cohesion reflects the mindset of the society, which is expressed through certain behaviors. In particular, citizens are said to be attached to each other if there are three of the following criteria:

- a. they can trust, help and collaborate with other people in society
- b. they share a common identity or a sense of community, which comprises sense of belonging.
- c. subjective feelings in (a) and (b) above are embodied in the objective behavior of individuals (Chan & Chan, 2006: 289-290) .

According to Markus and Kirpitchenko (2007), social cohesion can be defined as sharing the same vision. Thus, social cohesion requires the universal aspirations of common or shared identity of each member. Social cohesion also reflect a community or group that share common goals and responsibilities and cooperation between members. Moreover, it is a continuous process and will not be stopped for the stability of society.

For communities living far from the political and administrative centres, social cohesion is an important agenda for policy makers. The delivery channel for government policies is through local leadership that is close to the people at the grassroots level.

III. LOCAL LEADERSHIP IN SARAWAK

The appointment of community leaders in Sarawak is enshrined in Article 140 of the Local Authorities Ordinance 1996. The article states that the *Yang DiPertua Negeri* (Chief Minister) shall appoint a

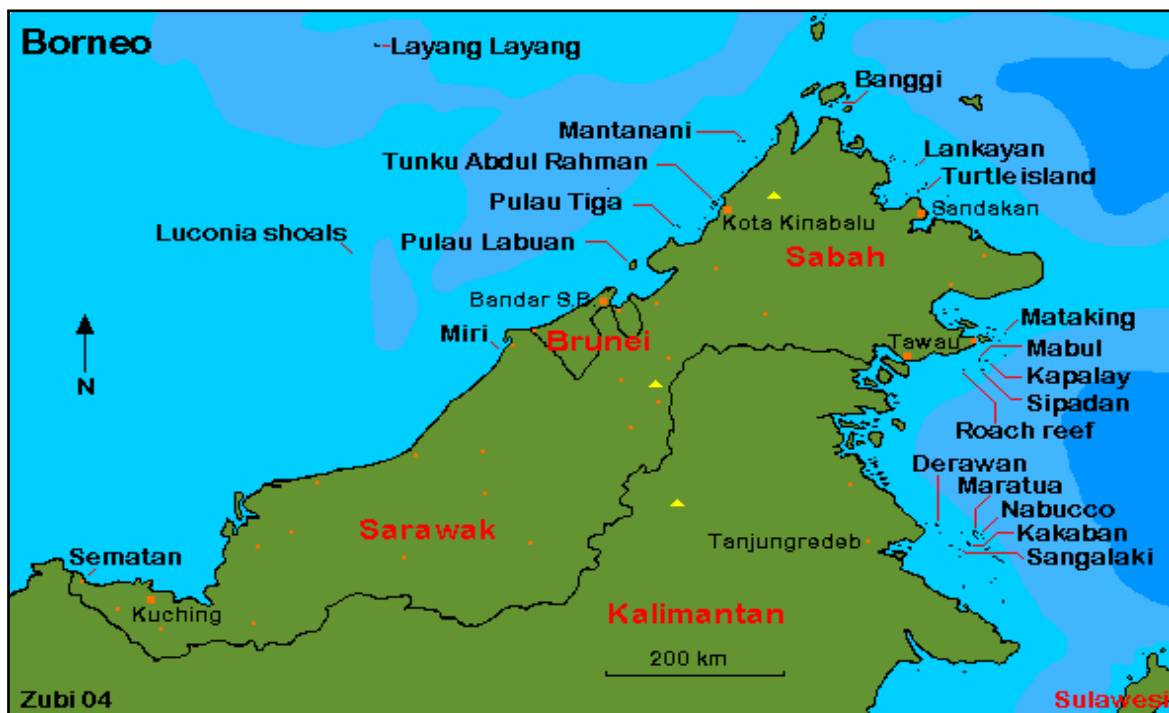
local authority to hold *Tuai Rumah* (Long House Chief), *Ketua Kampung* (village chief)- local level institution, and *Penghulu, Pemancha, Temenggong* (regional institution leaders) to help local authority which includes the power to perform services for the benefit of local residents. Article 140 does not specify in detail the responsibilities of each of these community leaders (Faisal S. Haziz 2012). *Penghulu, Temenggong* and *Pemancha* are institutions at the regional level or in the context of Sarawak in the division. Leadership of a political party is an institution of supra-regional level, while the *Tuai Rumah* and *Ketua kampung* is the most local level institutions. Leadership at the regional (Division) and local level has been around since before independence and supra- regional levels existed around the 1960's (Jayum A. Jawan 1994).

The services of the leaders of this society has been structured in accordance with the local administration that allows *Temenggong* to represent the community leaders at the division level, *Pemancha* the district and sub-district *Penghulu*. The highest level is the *Temenggong* representing the largest ethnic group in every part of Sarawak. The second is *Pemancha* representing the largest ethnic group in the district. Below the level of the local leadership the *Penghulu* is responsible for the welfare of each ethnic at the sub-district level and at the bottom is long longhouse chief, village heads and community chief.

The leaders of this community sometimes actively involved in politics, contesting elections and also as members of the State Legislative Assembly. At the border, local leadership is a key intermediate between border communities with the government, particularly the Office of the Resident and District Office. They are also part of the driving force for the realization of government policy to develop an area (Utusan Sarawak 26 September 2013). For communities living in the border, the important task of local leaders is to mobilize communities and politicians in the development of the country.

IV. BACKGROUND OF THE STUDY AREA

For studying border communities and social cohesion, the research team took samples from community settings in Sarawak-West Kalimantan border. This paper presents the findings of the study at three locations, namely Kg. Teluk Melano, Kg. Mongkos and Lubuk Antu (Map 1).



Peta 1 : Map of Place of Study (Sarawak-Kalimantan Barat)

Among the three areas studied, Kg. Teluk Melano is the challenging destination to visit. The village which is located in the Lundu District has no road (lack of roads in the forest, time-consuming and need to cross the sea when the tide is low) except by boat which takes about two hours from the pier Sematan town, about two hours away from Kuching. This resulted in Kg. Teluk Melano being marginalized from the nearby town, namely Sematan Lundu. The villagers are mostly farmers cultivating oil palm and pepper. The village does not have the basic infrastructure of electricity, water and roads. The situation is quite different from Kg. Mongkos, located in the district of Serian where one does not have to go through a difficult journey. It is just 40 minutes from the town of Kuching Serian and take almost two hours. The village has basic infrastructure such as roads, electricity but still use generator and water from the hills. The average community here are farmers cultivating pepper and rice and stay at home longer. However, some of them already live in homes as a result of urbanization leading to home ownership by individuals.

Lubuk Antu is the most remote locations by road. The journey takes about five hours. Just as Kg. Mongkos, Lubuk Antu has good roads, electricity and water supply which is only rudimentary. Residents still rely on generators and water from the hills and the river. Communities here live in longhouses and plant upland rice, rubber and pepper. The distance between the villages and towns in Lubuk Antu only takes 15 to 20 minutes.

V. POLITICS AND LEADERSHIP OF LOCAL BORDER COMMUNITIES

Kg. Mongkos average population consists of ethnic Bidayuh, Telok Melano consists of Sambas Malay, and Iban ethnic dominated Lubok Antu. It is also common to neighboring Indonesia Kg. Mongkos / Kg. Segumun (Kalimantan) occupied by the Bidayuh, Teluk Melano / Kg. Temajuk (Kalimantan) Malay majority and Lubuk Antu / Nanga Badau (Kalimantan) mostly composed of ethnic Iban (Dayak). This proves that the border communities are derived from the same ethnic groups, having relationship and common identity though separated by political boundaries through the formation of Malaysia in 1963. For communities that are far from the central government, the most convenient and easy way is to find the village chief and headman of the house for the community living in the long houses because they are the closest people to solve the problems of the village. Problems that are reported are brought to the Headman or continue only complained to the district office and later Resident Office. Selection of *Tuai Rumah* the Village Chief is through meetings among villagers. But usually the son of a former village chief will be selected before the village chief or headman of the house except if the beneficiary refused. The job of a *Tuai Rumah* is informal in nature and quite hard to find a clear definition. But the most important thing is that of custom and religion. A *Tuai Rumah* is also the person responsible for performing the rituals associated with custom. *Tuai Rumah* and village heads

are also selected through a democratic process that is chosen and accepted by society. Authority *Tuai Rumah* and village heads are also linked to their personal qualities. A *Tuai Rumah* should have a deep knowledge of the customs and religion. In addition, he is a person who can understand the socio-economic problems of local residents. Anyway having a deep knowledge of custom does not necessarily qualify someone to be a leader because a leader must also have other features such as non-biased and some other skills (Jayum A Jawan 1994). For the community of Kg. Mongkos and Lubuk Antu, to be a community leader one must have features such as close with the community and knowing the community. Education is the third most important aspect. While the community of Teluk Melano assume successfully engaged community is a key feature, followed by religion and morality as well as close to the people. For Teluk Melano community a leader who can solve the problems of the village is important. Therefore, leaders must be people who have close relationships with community members and superiors. Several respondents who are polled consider Kg. Telok Melano ignored because there is no road that connects the town of Sematan from Teluk Melano. Until now they have many times requested that the village head built five bridges to enable them to communicate with nearby towns but to date the request is not fulfilled. For those who are leaders should be firm and know superiors to allow this problem to be resolved.

According to the respondents, job as a *Tuai Rumah* is not easy even though it is seen as informal. *Tuai Rumah* is a challenge especially when application for assistance is unsuccessful and the villagers also get angry. Among the applications that failed include water pipes and PPRT (Housing Project for the Hardcore Poor). The roof support also did not work because only eight pieces of roofs were given per house. However, government assistance, such as fertilizers are easy to obtain.

VI. POLITICS AND POWER RELATIONS

As a community living away from the administrative center, supporting the ruling party is essential to the survival and development through government aid. Overview of the villages showed that the location of the flag of the BN (Barisan Nasional-The ruling party) flew over the house pillars. Support the ruling party, it is important to get the help of the school children. One of the respondent said, they should support the government because the children can stay in the hostel for free and he is very grateful to the government. For the residents of Mongkos and Lubuk Antu, among other reasons they support the ruling party is seeking the assistance. However, the community of Teluk Melano, the main reason to support the ruling party so that people are not left out of the development.

The community is aware of infrastructure at Temajuk Village (West Kalimantan) is better than Kg. Teluk Melano, especially in terms of roads. Despite many complaints against political leaders in the area, but residents still feel the only party that formed the government alone can help them. This view is based on the experience of rural development in Peninsular Malaysia. According to the villagers, they cannot blame the government for political leaders to present the truth about the problems of the people in the House of Representatives. So the federal government does not know about this problem. Against this, the desire to help and effort to develop the village, the support of the ruling is necessary. According to them, who can undertake the development of the people, the party will be selected. The ethnic factor is not important as long as the candidate from the BN.

Despite numerous complaints from residents of the political leaders, but due to its dependence on the government, the ruling party support is so important. For example, residents of Kg. Teluk Melano had to spend RM300-RM600 a month to buy gasoline for the generator. The term "village trying to project" has been synonymous with the villagers. This was a project that was built did not last long because no maintenance is performed as solar installations, turbine fan, and hydropower projects have also suffered damage. Although there is dissatisfaction, but this border community still consider the government is still paying attention to the development of their village as the PPRT project, Project 1 AZAM and fertilizer plants. According to Abu Seman Jahwie which is Jemoreng assemblyman, as grassroots leaders, community leaders must be loyal to the government to boost local development efforts. Community leaders also are the "eyes and ears" of the government as their role is crucial in developing states (New Sarawak Tribune. [Http://www.UtusanSarawakonline.com](http://www.UtusanSarawakonline.com)) .

Table 1 : Issues Discussed when meeting leaders

	Kg Mongkos				Telok Melano				Lubok Antu			
	Yes		No		Yes		No		Yes		No	
	n	%	n	%	n	%	n	%	n	%	n	%
Seek for assistance/ Help	99	84.6	18	15.4	16	24.6	49	75.4	63	86.3	10	13.7
Agricultural	34	30.4	78	69.6	7	10.8	58	89.2	20	27.4	53	72.6
Education	27	24.1	85	75.9	10	15.4	55	84.6	19	26.0	54	74.0
Other Issues	28	24.8	85	75.2	30	46.2	35	53.8	25	34.2	48	65.8

Table 1 shows the common issue discussed by the residents. Kg. Mongkos and Lubok Antu seek for assistance when they meet leaders, while the residents of Teluk Melano discussed other matters which is 46 per cent. For Kg. Teluk Melano 75 percent answered "no" in terms of seeking help meaning they do not meet the leaders to ask for help. Based on observations and interviews with villagers, projects in the village are not needed by the population. Among the projects are the distillation of salt water and free wifi. Their priority is the road that connects them with Sematan, Lundu town. People assume that the project is built to the popularity and profit only. After completion of the project is not maintained to such damaged propeller turbine and solar projects. Although the problem has complained to the attention of politicians and the district office, but no one was sent to repair the damage. It makes people frustrated and unmotivated to seek help again. Things like this are not only expressed by the population, but the village head himself. He has complained to the assemblyman and promised road will be completed by 2013. Unfortunately the project is not even running. The village chief also had this matter before the chief minister when he visits his marriage feast (village head). However this does not change. This is a manifestation of the frustration people against their leader. Usually every problem will be addressed to leaders such as *Tuai Rumah*, *Penghulu* and *Pemancha*. Political leaders only come once or twice each term elections. For residents of Teluk Melano, political leaders came to the village only once they are old even then. Based on the survey, 68 percent of respondents said the political leaders do not recognize them. The situation is different with the residents of Mongkos when 90 percent said they knew their area leaders assemblyman or MP as well as 82 percent of the population of Lubok Antu also gave the same answer.

In an effort to bring the community into the mainstream of political borders and nation-building, political leaders with community leaders should be more frequent reaching voters and residents in their area. This is to guarantee the bonds of social cohesion between communities living in remote border areas with structures and their governments at the state and federal. Otherwise this community will only be in their ethnic groups in the border either Malaysia or Indonesia

and will continue to be isolated from the political and the administration of their own country. So if not curbed national projects such as establishing a united Malaysian nation will fail, so does the slogan of 1 Malaysia and even national unity for the success of a nation. The spirit of social solidarity that arises when "a state of affairs concerning both the vertical and the horizontal interactions Among members of society as characterized by a set of attitudes and norm that's includes trust, a sense of belonging, and the willingness to participate and help, as well as their behavioral manifestations (Joseph Chan & Elaine Chan 2006:639)."

Social cohesion is not only a national agenda but community leaders and political leaders should take the effort to create awareness to the people to get involved in local community development as well as active in voluntary organizations or politics. According to Elaine Joseph Chan & Chan (2006), the main feature is a network of social cohesion and social solidarity. Social Solidarity includes individual attitudes and structural factors including sense of community, equality and opportunity in society, recognition of the values of pluralism and the existence of public and private organizations which serve as a bridge to social differences. Participation in voluntary organizations or political parties for the three locations studied is still low. In Kg. Mongkos, 66 percent of the population said they had not been involved in voluntary organizations or political parties, while Lubok Antu 86 per cent and 75 per cent of Teluk Melano. However, although many do not engage, they will vote in each election. Reasons given for not engaging is, no time, no interest, not given the opportunity and also answered no experience. For the majority of respondents who participated, the only participation of the village only.

Despite many complaints against the leaders and government, the marginalization compels them to continue to rely on the government. Local leadership and power relations are reciprocal in nature or in the form of pseudo because the support is only at the grassroots level to get assistance for survival. Elements of reciprocity is manifested as in the following passage;

"Since becoming BN representatives for one term in Lubok Antu, many mega projects have been implemented in Lubok Antu such as road projects of Ulu Skrang, Lubok Subong to Sekunyit, new water

treatment plant at Lubok Antu Immigration Complex, Customs, Quarantine and Safety (ICQS) in the border of Kalimantan-Sarawak, Indonesia, three primary schools, Lubok Antu police station, electricity and water supply in rural longhouses around Lubok Antu".

This situation has made the people to continue supporting the ruling party and the government due to the already existing development projects as well as hoping for another project in the future. This character of pseudo support is based on reciprocal relationship between the community and political leaders and the government. The political leaders want support, while the residents hope for help. Despite this capacity, border communities have become involve in politics and administration of the country through their participation in politics, depending on the leaders and government, networking / social solidarity among them and lastly is the sense of ownership towards the community that they are part of the members. Such relationship will integrate different communities in terms of status, wealth and power within the local autonomous polity and relating the society with the state institutions through political competition and economy (Michie 1981).

VII. CONCLUSION

Border communities often have attachment history, family as well as economic relations with each other. With the formation of Malaysia in 1963 Malay community (Teluk Melano / Kg. Temajuk, West Kalimantan), Iban (Lubok Antu / Nanga Badau, West Kalimantan) and Bidayuh (Kg. Mongkos / Kg. Segumun, Kalimantan Barat) was divided into three different nations. But this geographical separation did not separate the already existing relationship. The border communities in Lubok Antu, Kg. Mongkos and Teluk Melano are aware that they are in two different countries with a different political identity. In terms of development, they still look up to the state and federal governments. The isolated situation which rural communities find themselves is not an issue in border communities but it is a common issue to communities living far from the city center. Social cohesion is an important issue in bringing the community into the mainstream of development whether they live in border areas or vice versa. Community leaders and political leaders must take primary responsibility for linking these communities with the political, economic and overall policy which is hoped to be brought by the government to the people.

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By Robert O. Dode & Nelson A. Bassey

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Abstract- This study examined the relationship between manpower development and organisational effectiveness in AKADEP. It was necessary to carry out this research because despite AKADEP's decades of existence and sustained funding by Akwa Ibom State Government, the Federal Government of Nigeria, as well as International Donor Organisations (The World Bank, UNDP, and IFAD), there is still manpower gap in AKADEP, basic food items consumed in Akwa Ibom State are sourced externally, prices of food stuffs are on the increase, the poorly trained farmers are hungry and poor which raises concern on the effectiveness of AKADEP – agency established exclusively to provide extension services to farmers. Survey data were collected through simple random sampling of 237 respondents drawn from the eight sub-programmes of AKADEP. Measures of the study were of good quality after assuring reliability and validity. Hypotheses were tested using Pearson's Product Moment on SPSS. The result of the analysis showed that manpower development in AKADEP is related positively to effectiveness of the organisation. A dependency relationship was also established between adoption of modern farming techniques by small scale farmers and increased farm yield in the study area. Impact of internally arranged training programmes was significant. Farmers and the Local Governments were encouraged to support AKADEP extension officers through provision of transport allowance, mobility or even phone calls to sustain agent's interest, bridge the missed cycle, and guarantee food sufficiency. The study also recommended the immediate establishment of Resident Extension Officers to reside in each clan within the study area. They are expected to provide on the spot and on-going training to small scale farmers.

I. INTRODUCTION

Organisations are a major force in determining the course of human life. Yet, only few people may recognise the extent to which organisations shape their behaviour. Organisations are made up of component parts – key among which is the human component. It is a given knowledge that the human element is the most vital to organisational effectiveness. Human beings mobilise and coordinate the other

variables to achieve set objectives. For organisational objectives to be achieved therefore, the skills of the staff members need to be sharpened continually. This takes two major forms - training and development. Manpower development as a concept seems to be giving way to concepts such as human resource development, human capital development and human resource management in most literature. But scholars such as Sharma and Sadana (2007) and Ekpo (1989) use these concepts interchangeably. This work adopts same approach. Once an applicant is selected by an organisation as a member of its personnel, the next duty is to place him in the right job and provide him with the training and development facilities needed for him to fit the present and future career chalked out for such individual (Davar, 2006). Manpower development therefore is the continuous process of improving the skill content of staff members of an organisation which is a function of 'job change'. Effectiveness is the goal of this effort. Organisational effectiveness (OE) is one of the most extensively researched concepts since the early development of organisational theory (Rojas, 2000). Understandably, 'organisational effectiveness' answers the question, 'is the organisation achieving its targets or objectives'? At what cost are the objectives achieved is however not answered by effectiveness. Rather the question of efficiency which relates to judicious application of a unit of fund to produce a unit of goods and or services answers the cost question.

The main objective of this research therefore, is to investigate the perceived influence of manpower development on AKADEP's effectiveness and to assess how the extension activities of AKADEP has influenced farm output by small and medium scale farmers in Akwa Ibom State. This objective necessitates three major questions:

- Are the extension officers armed with modern techniques of farming for onward transmission to small and medium scale farmers?
- Are small-scale farmers in Akwa Ibom State really adopting suggestions from AKADEP extension officers?
- Which form of training impact more on the activities of AKADEP extension officers?

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a) *Hypotheses*

H01: Capacity development among AKADEP extension officers do not influence farm yield among small and medium scale farmers in Akwa Ibom State.

H02: Effectiveness of AKADEP is not a function of the adoption of modern farming techniques by small and medium scale farmers in Akwa Ibom State.

H03: Off-the job training tends to contribute less to effectiveness of AKADEP extension officers than in-service training.

II. LITERATURE REVIEW

A close observation of the average human environment reveals that almost every man, establishment and government strives hard to achieve some objectives. For the individual, the objective may include learning, working, raising a family, building a house or even worship. Organisations may be interested in increasing production levels, training of personnel, and increasing returns on investment. A government may be seen providing infrastructure, building security networks, providing social security, making and enforcing laws, and facilitating food production among other such objectives. A notable strand in the phenomenon above is pursuing an agenda. No objective can be achieved without some form of organisation. The strategic role of the human variable in the achievement of objectives cannot be over stated.

Human beings set the agenda and organise the steps toward goal attainment. The American industrialist, Andrew Carnegie was once asked at the height of his business success, "If you were stripped of everything you possess except one thing, what would you choose to keep?" He replied back "my staff". This is the key that unlock the doors of an enterprise" (Sharma, and Sadana, 2007: 395). Out of the four factors of production - men, materials, machines, money – it is the men or human resources alone that is dynamic. Other factors are worthless without the involvement of this factor. As noted by Rensis (2004), all the activities of any enterprise are initiated and determined by the persons who make up that enterprise.

Manpower development therefore is the continuous process of impacting new information, skills, attitude and ideas to employees dictated by the requirement of job change (Modupe, 2008). This means that manpower development is the process of preparing the total quantitative and qualitative human asset in an organisation so that they can move with the organisation as they develop, change and grow. Conroy (2000) defines manpower development as a purposive effort intended to strengthen the organisation's capability to fulfil it's mission effectively and efficiently by encouraging and providing for the growth of its own human resources. Manpower development benefits the employee, the organisation and the society at large. It is

worthy to note that skill acquisition enriches the quality of human knowledge, preparing employees to undertake specific task and employment functions which help to transform the environment. Learning organisations understand that any fund spent on capacity development has both immediate and long term impact on the organisation and the community it operates.

Rao, (1991) from his perspective declares that human resource development in the organisational context is a process by which the employees of an organisation are helped, in a continuous planned way, to acquire or sharpen capabilities required to perform various functions associated with their present or expected future roles, to develop their general capabilities as individuals and discover and exploit their own inner potentials for their own and organisational development purpose; and to develop organisational culture in which supervisor-subordinate relationships, team work, and collaboration among the sub-units are strong enough to contribute to the professional well-being, motivation and pride of employees. Manpower development as a concept has two components: training and development.

Training: Jones and Hill (2000), posits that training primarily focuses on teaching organisational members how to perform their current jobs and helping them acquire the knowledge and skills they need to be effective performers. It involves an expert working with learners to transfer to them certain areas of knowledge or skills to improve in their performance on the job. A simple definition of training is the process of learning the skills that is needed to do a job (Wehmeier, and Ashby, 2004). For example, the Akwa Ibom Agricultural Development Programme (AKADEP) Extension Officers who are taught latest method of fertile application for onward education of small scale farmers in their respective cells can be said to undergo training. Successful training needs to be systematic. That means, knowledge needs to be imparted and internalised progressively. The bottom line is that a specific skill is acquired in order to perform a given task well.

Development: According to Okotoni and Erero (2005:2) "development focuses on building the knowledge and skills of organisational members so that they will be prepared to take on new responsibilities and challenges". Development patterns to any learning activity which is directed toward organisation's future needs rather than present needs and which is concerned more with career growth than immediate performance. More often than not, staffs in higher cadre benefit from development programmes. That is perhaps the reason Olaniyan and Ojo (2008), refers to development as the process of teaching managers and professionals the skills needed for both the present and future jobs. In AKADEP for instance, staff development

facilities exist. Staff in Grade Levels 10 and above enjoy mandatory managerial off-the-job training in selected facilities and institutes such as Administrative Staff College of Nigeria (ALCON) Lagos, Nigeria Institute of Management (NIM) Chartered, NRCRI Umudike, NAERLS, Zaria among others. Beyond qualitative improvement of skills and abilities, staff development is a form of motivation. It also builds comradeship and promotes loyalty to the organisation.

In all, managing the human component is the central and most important task in an organisation because all else depends on how well this is done. Part of being successful on the job is, understanding how things are done in individual organisations. This is achieved through orientation. Orientation involves welcome to the company, tour of facilities, introduction to colleagues, completion of paper work, review of the employment handbook and review of responsibilities. Each of these components need to be systematically effected to achieve organizational targets.

Organisational Effectiveness: Simply put, organisational effectiveness represents the outcome of organisational activities while performance measurement consists of an assessment tool to measure effectiveness (Jean-François, 2006). According to Katz and Kahn quoted in Oyedapo, Akinlabi and Sufian (2012: 123), "organisational effectiveness is a totality of organisation goodness, a sum of such elements as production, cost performance, turnover, quality of output, profitability, efficiency and the like. It can also be seen as the ability of an organisation to achieve its objectives and meet the needs of its various stakeholders". In this study,

organisational effectiveness relates to the success by AKADEP extension officers to transfer acquired skills to small scale farmers who in turn should apply it to increase farm yield and guarantee food sufficiency in Akwa Ibom State.

Organisational effectiveness have models such as achievement of goals (goal model); resources and processes necessary to attain those goals (system model); the powerful constituencies gravitating around the organisation (strategic-constituency model); the values on which the evaluation of effectiveness are grounded (competing value model); and the absence of ineffectiveness factors as a source of effectiveness (ineffectiveness model) (Jean-François, 2006). The goal model is followed by AKADEP. As a public agency, the question it answers is, are the small scales farmer being reached with the latest techniques of farming? Effectiveness is a measureable variable. It can equally be differentiated from other measureable variables such as efficiency and productivity, among others. As observed by the U.K. Department of Trade and Industry (2006), effectiveness can be measured with the application of the formula:

$$\text{Effectiveness} = \frac{\text{Actual output} \times 100\%}{\text{Expected output}}$$

$$\text{Efficiency} = \frac{\text{Resource actually used} \times 100\%}{\text{Resources planned to be used}}$$

$$\text{Productivity} = \frac{\text{Outputs which can be quoted}}{\text{Inputs}}$$

$$\text{Expected productivity} = \frac{\text{Expected output}}{\text{Resources expected to be consumed}}$$

Successful application of this formula encourages evaluators to do a job whose value will be enduring. Evaluation of effectiveness provides a snapshot of current performance levels and track whether actual performance is getting better, staying the same or getting worse over time. The best performance measure starts conversations about organisational priorities, the allocation of resources, ways to improve performance, and offer an honest assessment of effectiveness. Diagnosing the cause-effect relationship

between what organisations achieve (results) and what they do (performance drivers) enables greater organisational effectiveness. Utilisation of these principles will to a large extent indicate if AKADEP is effective or not. Tables A1-A4 (see appendix) show various training programmes embarked upon by AKADEP within the study period. Table 1.1 shows impact of the training yield for some selected crops adapted from AKADEP Annual Reports: 2009-2012.

Table 1.1 : RTEP 2009-2012 in ('000' Metric Tons)

s/n	Crops	2009	2010	2011	2012	Mean production
1	Cassava	1248.32	1733.27	1648.17	1742.5	128.99
2	Yam	256.8	350.19	358.23	341.17	326.59
3	Cocoyam	240.87	269.78	253.19	241.65	20.88
4	Sweet potato	19.89	21.27	No data	21.49	251.38

Source: AKADEP 2012.

Here is a line maker graph showing the relationship between training in AKADEP and crop

production derived from summaries of table 1.1.

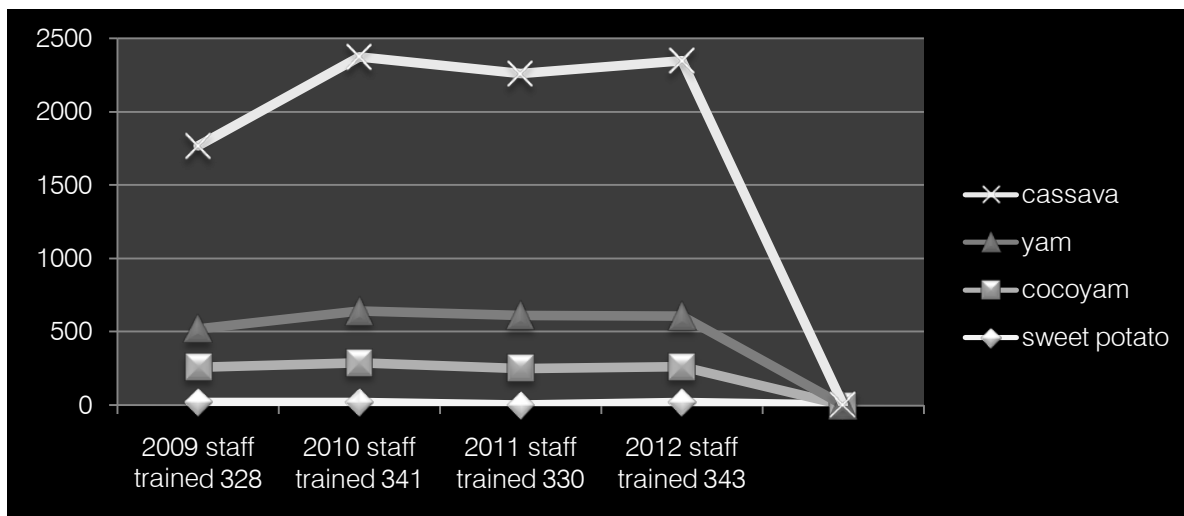


Figure 1.1 : Relationship between training in AKADEP and Crop Production in Akwa Ibom State

Source: Derived from table 1.1

The line maker graph above clearly suggests that training of extension officers in AKADEP is linearly related to food production in Akwa Ibom State. As variables such as training and visit system, input supply, and market intelligence improves, production level tends to appreciate equally.

III. THEORETICAL FRAMEWORK

The relevant theory to this research is 'training learning theory' by Donald Kirkpatrick. The theory assumes a four-step training and evaluation for human resource development: The steps are:

- Reaction – how learners react to the learning process
- Learning – the extent to which the learners gain knowledge and skills
- Behaviour (performance) – capability to perform the learned skills while on the job
- Results – includes such items as effectiveness, i.e. what impact has the training achieved?

It should be remembered that new skills learned in a training programme, need to be environment focused. For example, an extension worker in Borno State, Nigeria may require different skills for imparting knowledge there that may not hold for an extension worker in the Green Fields of Albany, Australia. Also, managers and/ or supervisors are enjoined to ensure that newly returned trainees perform their newly acquired skills. But this cannot work effectively if the supervisor is naive to what the training objectives were. What is more, facilities for the utilisation of the new skills must also be available. At the level of extension agents, demonstration farm, stem cuttings, fish fingerlings, seeds, fertiliser, pesticides, herbicides, seedlings,

chicks etc may be all that are needed to showcase new skills to farmers. True, this may cost organisations money. But that would be expected by a Training Learning Organisation. Measuring results that affect an organisation is often considerably more painstaking. Thus it is conducted less frequently, although it yields the most valuable information. Here, emphasis is on the quality and quantity of farm produce in Akwa Ibom State. How does the training received by AKADEP extension officers impact on food production level in Akwa Ibom State? Is the state self-sufficient or is it import dependent? Clark, (2008) reasons that training learning theory's insistence on the application of knowledge acquired during training and evaluation of its impact on organisational objectives is excellent.

IV. METHODOLOGY

The method employed in this research is descriptive survey design. Descriptive survey as noted by Kothari (2011) is concerned with describing, recording, analyzing and interpreting conditions that either exist or existed. The techniques allowed the researchers to describe how manpower development in AKADEP impacts on small and medium scale farmers in Akwa Ibom State. In addition, the study also described common characteristics among the sample population of the research. The population of the study comprised of the entire 747 staff of AKADEP. Taro Yamane's formula was used to derive the sample size for the study which stood at 261. For this study, simple random sampling technique was used to draw respondents from the eight sub-programmes of AKADEP.

A structured questionnaire adapted by the researchers was used for the collection of the required information from respondents. The questionnaire was

divided into two sections. Section A items drew demographic information from all respondents, section B addressed the subjects of interest. Cronbach Alpha reliability test was used to determine the internal consistency of the instrument and a reliability index of

0.71 and 0.73 on average were obtained for the sections. This being within the range recommended by Cronbach (Nunnally and Bernstein 1994). The study's sample stood at 351. Of this number, 237 (67.52%) questionnaires were valid for purpose of analysis.

Table 1.2 : Demographic Profile of Respondents

Demographic profile		Percentage
Gender	Female	40.93
	Male	59.07
Age	20-30yrs	19.83
	31-40yrs	29.11
	41-50yrs	35.44
	51 and above	15.61
Education	Basic education	31.22
	Tertiary education	57.38
	postgraduate	11.39
AKADEP Department	Administration	9.88
	Engineering Division	11.63
	Extension Division	29.65
	Finance	8.72
	HRD	9.30
	Planning Division	5.23
	Technical Division	13.37
	Rural Institution	12.21

Table 1.3 : Mean responses to a twenty five item research instrument

Mean responses of the employees to different statements	mean
Individual perception of training received	3.3196
Individual assessment of frequency of training received	2.3934
Perception of respondents to the quality of training personnel	3.210
Perception that local farm situation are better tackled at off-the programme training	3.6621
Respondent's comparison of internally arranged training to externally arranged once	3.6895
Likeness of off-the programme training because of higher allowance	3.5799
Likelihood of farmers to adopt suggestions given by extension officers	3.5205
Tendency of farmers to share knowledge gained	3.5023
Agreement that the organisation is grading feeder roads for evacuation of farm produce	3.2009
Agreement that farm inputs are readily distributed to farmers in the study area	3.2420
Agreement that Small Plot Adoption Technique (SPAT) impacts more than oral teachings	3.0000
Agreement with the statement that regular visit system increases farm yield	3.8311
Agreement with the statement that yield is decreasing in the study area ongoing visits	3.7808
Agreement with the statement that speaking a farmer's mother tongue boost reception of extension officers	3.5342
Agreement that mobility influences respondent's output and thus organisational objectives	3.2785
Feeling that it pays to source food externally than to farm in the study area	3.5251
Feeling that allowing staff to pursue higher education slow down achievement of objectives	3.0822
Likeness of the work because it gives more time to run personal affairs than those working in the office	3.3105
Perception that the organisation is adequately staffed	3.5616
Availability of facilities to perform task for which respondents are trained	3.3105
Supervisor's interest to ensure that acquired skills are utilised immediately	3.6210
Happiness of respondents toward their contributions to the good of the organisation	3.6175
Satisfaction of respondents with their work	2.8093
Tendency to quit job if a little more money is offered elsewhere	3.0469
Tendency to work harder if salaries are paid as at when due	2.8704
Recommendation of respondent's close friends to join the organisation	3.5799

V. RESULTS AND DISCUSSION

a) Hypothesis I

H_0 : Capacity development among AKADEP extension officers do not influence farm yield among small and medium scale farmers in Akwa Ibom State.

Table 1.4 : Relationship between manpower development and organisational effectiveness

		Manpower development	Organizational effectiveness
Manpower development	Pearson Correlation	1	.293**
	Sig. (2-tailed)		.000
	N	237	237
Organizational effectiveness	Pearson Correlation	.293**	1
	Sig. (2-tailed)	.000	
	N	237	237

** . Correlation is significant at the 0.01 level (2-tailed).

Table 1.5 : Mean and standard deviation of manpower development and organisational effectiveness

	Mean	Std. Deviation	N
Manpower development	3.5799	.62572	237
Organizational effectiveness	3.6621	.62441	237

Analysis of data presented in table 1.4 shows that 237 respondents participated in the survey. Pearson's r crossing between manpower development and organisational effectiveness on SPSS 19.0 furnishes the following output. The Pearson's r statistics for manpower development and organisational effectiveness is .298. Our T value (significance 2 tailed) tell if there is a statistical significant correlation between variables of interest. Since the analysis utilises 0.01 (system determined) confidence level, value of T less than the confidence level ($T < 0.01$) means rejecting the null hypothesis (H_0), while ($T > 0.01$) means accepting the null hypothesis. In this analysis, since $r = .298$ ($T = .000 < 0.01$) which indicate a strong positive relationship, H_0 is rejected and H_1 is accepted at 0.01 level of significance at 235 df ($N-2$ or $235 - 2 = 235$ df). Therefore, there is a strong positive relationship between manpower development and organisational effectiveness in AKADEP. Manpower development in AKADEP and the organisation's effectiveness positively influences each other. When one increases the other tends to increase. The drive by the government in Akwa Ibom State to ensure sufficient food production all year round to feed the ever expanding mouth is yielding

fruits. The study demonstrated that increased attention must be given to training and retraining of AKADEP extension agents since it has the potential of influencing AKADEP's effectiveness and thus food production in Akwa Ibom State. This recent finding is supported by Okereke and Igboke (2011) who found out that organisations that enjoy regular manpower development programmes are more effective than those with spaced or sporadic training exercises. Also, in support of this recent finding, Dlamini, S., Rugambisa, J., Masuku, M. and Belete, A. (2010) found out that policies designed to educate agricultural extension workers could have a great impact in increasing the level of technical efficiency and hence the increase in sugarcane productivity. Training and development helps to ensure that organisation members possess the knowledge and skills they need to perform their jobs effectively, take on new responsibilities, and adapt to changing conditions (Jones, and Hill; Ebong and Akpabio, 2000).

b) Hypothesis II

H_0 : Effectiveness of AKADEP is not a function of the adoption of modern farming techniques by small and medium scale farmers in Akwa Ibom State.

Table 1.6 : Relationship between adoption of suggestions by extension officers by farmers and farm yield

		Adopt Suggestions	Farm yield
Adopt Suggestions	Pearson Correlation	1	.378**
	Sig. (2-tailed)		.000
	N	237	237
Farm yield	Pearson Correlation	.378**	1
	Sig. (2-tailed)	.000	
	N	237	237

** . Correlation is significant at the 0.01 level (2-tailed).

Table 1.7 : Mean and standard deviation of adoption of suggestions and farm yield

	Mean	Std. Deviation		N
Adopt Suggestions	3.6895	.57023	.62572	237
Farm yield	3.5799			237

Analysis of data in table 1.6 on the relationship between adoption of suggestions by extension officers by farmers and farm yield in Akwa Ibom State of Nigeria. Pearson's *r* crossing between adoption of suggestions by extension officers by farmers and farm yield is .378**. Since the analysis utilises 0.01 (SPSS determined) level of significance, value of *T* (.000) less than the level of significance (0.01) means rejecting H₀ and vice versa. In this analysis, *r* = .378** and *T* value = .000 which is higher than 0.01 (.000 < 0.01) means rejection H₀ and accepting H₁ at 0.01 level of significance at 235 *df* (N-2 or 237 - 2 = 35 *df*). Therefore, there is a positive relationship between adoption of suggestions by extension officers by farmers and farm yield in Akwa Ibom State of Nigeria.

This finding is consistent with earlier finding by Elendu, N. (2010) on the strategies for food security in Nigeria. The work reasons that adoption of modern farming best practice by farmers has the potential of altering the farm yield equation in Nigeria and that a well-coordinated extension service programme is vital in this regard. Paarlberg (2002), agrees with this finding on the strategies of shoring-up enough food for mankind. Techniques like guided fertilizer injection and trickle drip irrigation have the potential of rapidly increasing yield per hectare and return on investment.

c) Hypothesis III

Off-the job training tends to contribute less to effectiveness of AKADEP extension officers than in-service training.

Table 1.8 : Relationship between off-the-job training and organisational effectiveness

		Off-the-job training	Organizational effectiveness
Off-the-job training	Pearson Correlation	1	.474**
	Sig. (2-tailed)		.000
	N	237	237
Organizational effectiveness	Pearson Correlation	.474**	1
	Sig. (2-tailed)	.000	
	N	237	237

** . Correlation is significant at the 0.01 level (2-tailed).

Table 1.9 : Mean and standard deviation of off-the-job training and organisational effectiveness

	Mean	Std. Deviation	N
Off-job training	3.5023	.64520	237
Organizational effectiveness	3.2009	.68790	237

Analysis of data presented in table 1.8 shows that 237 respondents participated in the survey. Pearson's *r* crossing between off-the-job training and organisational effectiveness on SPSS 19.0 furnishes the following output. The Pearson's *r* statistics for between off-the-job training and organisational effectiveness is .474**. Our *T* value (significance 2 tailed) tell if there is a statistical significant correlation between variables of interest. Since the analysis utilises 0.01 (system determined) confidence level, value of *T* less than the confidence level (*T* < 0.01) means rejecting the null hypothesis (H₀), while (*T* > 0.01) means accepting the null hypothesis. In this analysis, since *r* = .474** (*T* = .000 < 0.01) which indicate a strong positive relationship, H₀ is rejected and H₁ is accepted at 0.01 level of significance at 235 *df* (N-2 or 237 - 2 = 235 *df*). Therefore, there is a strong positive relationship between off-the-job training and organisational effectiveness.

Respondent's favour of in-house training as opposed to off-the-programme training though surprising is a testament that if AKADEP cannot show anything else, the forth-night training is a sustained legacy of the organisation. Every forth-night meeting affords extension officers the opportunity to share successes and/or challenges they experience in the field with experts drawn from the programme and other agricultural research establishments. This latest finding is corroborated by Mackin and Harrington (2006) who observes that one prime benefit of in-house training is quick turnaround between training request and delivery of result. In the same vein Ojohwoh (2011) insist that in-service training utilises experts and professionals within an organisation and reduces cost of training outside the organisation.

VI. CONCLUSION AND RECOMMENDATIONS

The present study observes that manpower development influences AKADEP's effectiveness positively. Learning organisations optimises continuous training of staff to ensure attainment of its objectives. Regular improvement of skill content of staff is equally a motivation which benefits both the staff and organisation in the final analysis. In the present study, it is worthy to note that AKADEP's objective is optimised when extension officers effectively impart acquired skills to small and medium scale farmers, and the farmers adopt same to improve yield in the study area. Effectiveness of AKADEP is a network of activities which begins with the organisation (organisation of training and provision of facilities for transfer of skills) through the extension officers (transfer of acquired knowledge to small and medium scale farmers) to the farmers (utilisation of knowledge by adopting improved farming techniques to increase farm yield). This research equally found out that internally arranged manpower programmes impact more on AKADEP extension officers and thus the small-scale farmers who are the centre-piece of food production in Akwa Ibom State. Access to farm inputs for onward distribution to farmers affects both extension officer's availability and enthusiasm for his/her work.

On the strength of this study's findings, the following recommendations are made:

Manpower development in AKADEP can only result in increased food production if training and visit system operates optimally to bridge the *missed cycle* i.e., the gap in knowledge between agriculture research edge and small-scale farmers. To that end, AKADEP is encouraged to fully aid extension agents on their regular visits to farmers through provision of mobility and/ or transport allowance. Also, each Clan should provide extension officers a plot of land and an accommodation in that facility for him to demonstrate model farming, so that the small-holder farmers can observe. A Resident Extension Officer will readily provide needed assistance for the farming community. The cumulative positive impact of a resident extension officer can be imagined.

The forth-night training in AKADEP can be strengthened by dividing the extension officers in the zones into two batches. Presently, all extension agents are lumped together during classes. A class of over 70 persons does not allow for concentration. Having two batches of about 35 trainees each allows for focused attention. Individual agents can be seen and felt by both the class and instructors.

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APPENDIX

Table A 1 : Manpower Development in AKADEP 2009

S/N	COURSES	VENUE	AKADEP Staff
1	Physical Farm Aided Technology	NARC, Owerri	5
2	Visitation Analysis and MPC Work Plan	NARC, Owerri	3
3	Performance Management Instrument in Agriculture	NAERLS, Aba	2
4	Farm Record for Sustainable Agriculture in Nigeria	AKADEP, Uyo	5
5	Produce Processing and Market Linkage Technology	ARMT, Ilorin	3
6	Monthly Technology Review Meeting	MTRM Centre	3
7	Fort-Nightly	Zonal Offices	All BEAs, EAs Bes, ZMs (307)
Total			328 personnel trained

Source: AKADEP 2009 Annual Physical Progress Report.

Table A 2 : Manpower Development in AKADEP 2010

S/N	COURSES	VENUE	AKADEP Staff
1	Thematic Mission Supervision	NAERLS, Aba	3
2	Post-Farm Analysis and Evaluation	NAERLS, Awka	2
3	Soil Identification, Cultivation for Increased Crop Production	Dept. of Soil Science, UniUyo	9
4	Farm Inventory for Young Farmers	MTRM Centre	2
5	2010 Annual PME	CBMT, Awka	3
6	Monthly Technology Review Meeting	MOWA IBB Avenue, Uyo	13
7	Fort-Nightly	Zonal Offices	All BEAs, EAs Bes, ZMs (309)
Total			341 personnel trained

Source: AKADEP 2010 Annual Physical Progress Report.

Table A 3 : Manpower Development in AKADEP 2011

S/N	COURSES	VENUE	Staff in Attendance
1	Artisan on Fabrication of Serrated High tensile Rice Steel.	Betsu office Ilorin	1
2	Extension Communication Workshop	NRCRI Umudike	1
3	Nomination to attend Registry Management Course	College of Arts, Mgt, & Tech. Aba.	1

4	Storage Manpower Planning, Corporate Training Needs and Evaluation Workshop	College of Arts, Mgt, & Tech. Aba.	2
5	Bee Keeping and Apiary Management	NAERLS, Zaria	3
6	Workshop on Bio-Technology Today and Tomorrow	M. Hotel MCC road, Calabar	6
7	Training of SMS on Usage of Metal Bin and Fish Smoking cabinete	FMOARD, Kaduna	2
8	Workshop on Principle & Techniques of Fish Farming	Agural Hotel, Abuja	1
9	TOT on Marketing Extension	OUA Campus, Ile-Ife Osun	2
8	Fort-Nightly	Zonal Offices	All BEAs, EAs Bes, ZMs (311)
Total			330 personnel trained

Source: *AKADEP 2011 Annual Physical Progress Report.*

Table A 4 : Manpower Development in AKADEP 2012

S/N	COURSES	VENUE	AKADEP Staff
1	Mainstreaming community development approach management instrument in agriculture	ARMTI, Ilorin	3
2	Advanced management training	✓	1
3	Performance mgt. instrument in agriculture	✓	2
4	Training the trainer as master trainer for farmers field schools	NAERLS, Aba	2
5	NPFS. Expansion phase induction workshop	Sheraton Hotels Abuja	4
6	2010 Annual PME	Awka, Anambra state	5
7	RTEP-data entry, analysis and report writing	ARMTI, Ilorin	2
8	RTEM Annual Review	✓	2
9	Small-scale cassava Equipment Exhibition	✓	1
10	Market Linkage Technology Dev Refresher Training	✓	2
11	Monthly Technology Review Meeting	MTRM Centre	8
12	Fort-Nightly	Zonal Offices	All BEAs, EAs Bes, ZMs (311)
Total			Personnel trained 343

Source: *AKADEP 2012 Annual Physical Progress Report*





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The Prospects and Challenges of Composite Flour for Bread Production in Nigeria

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Abstract- Due to changes in lifestyle and urbanization, the consumption of bread has increased in Nigeria and other developing countries. Since, wheat cannot perform well under tropical climate, the country had over the years dependent on wheat imports mostly from the United States. Wheat importation had had detrimental effects on the Nigerian economy. In order to reduce the impact on the economy, Nigeria released policy mandating the flour mills to partially substitute wheat flour with 40% cassava flour for bread making. The potential benefits of the policy include Savings of the Nigeria's foreign exchange earnings of N 254 billion (1\$ = N156) per annum, reduction in the severity of coeliac disease, utilization of locally available crops and creation of employment and wealth. Substitution of wheat with other flour to the tone of 40% would require improvers, which have to be imported. Other potential challenges of the policy include poor quality of the bread, weak cassava flour supply chains, strong consumer preference for 100% wheat bread, and the reluctance of millers to use composite flour. Except the aforementioned challenges are adequately addressed, the 40% wheat flour substitution may fail like previous attempts.

Keywords: *bread improvers, cassava, composite flour, food policy.*

GJHSS-H Classification: *FOR Code: 090899*



Strictly as per the compliance and regulations of:



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Elijah I. Ohimain

Abstract- Due to changes in lifestyle and urbanization, the consumption of bread has increased in Nigeria and other developing countries. Since, wheat cannot perform well under tropical climate, the country had over the years dependent on wheat imports mostly from the United States. Wheat importation had had detrimental effects on the Nigerian economy. In order to reduce the impact on the economy, Nigeria released policy mandating the flour mills to partially substitute wheat flour with 40% cassava flour for bread making. The potential benefits of the policy include Savings of the Nigeria's foreign exchange earnings of N 254 billion (1\$ = N156) per annum, reduction in the severity of coeliac disease, utilization of locally available crops and creation of employment and wealth. Substitution of wheat with other flour to the tune of 40% would require improvers, which have to be imported. Other potential challenges of the policy include poor quality of the bread, weak cassava flour supply chains, strong consumer preference for 100% wheat bread, and the reluctance of millers to use composite flour. Except the aforementioned challenges are adequately addressed, the 40% wheat flour substitution may fail like previous attempts.

Keywords: bread improvers, cassava, composite flour, food policy.

I. INTRODUCTION

Of recent, the consumption of bread has increased considerably in Nigeria (Shittu et al., 2007; Malomo et al., 2011; Odedeji and Adeleke, 2010), other African countries (Ogunjobi and Ogunwolu, 2010; Adebawale et al., 2012; Komlaga et al., 2012), Latin America (Best et al., 1988; Moreno-Alvarez et al., 2009) and Asia (Das et al., 2012) due to population increase and urbanization, the changing preference for convenient foods particularly snacks and increased wealth in the tropical world (Seibel, 2006). Unfortunately, wheat is a temperate crop that will not do well under tropical conditions due to unfavorable soil and climatic conditions (Abdelghafor et al., 2010; Edema et al., 2005). Hence, wheat consuming countries located in the tropical regions, which are mostly developing nations, rely on countries located in the temperate regions, mostly developed nations, for wheat importation. Dendy (1992) reported a simple correlation between the increase in urban population and the increase in wheat imports by developing countries. Many developing nations spend huge amount of their foreign exchange

for the importation of food especially wheat, rice and sugar. For instance, in 2011 Africa spent more than \$ 50 billion on food imports (Babatunde, 2012). Nigeria spends \$ 3.7 (Adebayo, 2012; Agboala, 2011), \$ 4.2 billion (Adeniyi, 2012; Olanrewaju, 2012; Sawyerr, 2012; Adeloje, 2012) yearly for the importation of wheat. According to Momoh (2011), in 2010 alone, Nigeria spent N 635 billion (\$ 4.2 billion) on the importation of wheat, N 356 billion on the importation of rice, N 217 billion on sugar and N 97 billion on fish. It has been reported that wheat importation is growing at the rate of 13% per annum. It has been estimated that at this growth rate, Nigeria wheat importation could reach 17 million metric tonnes (MMT) by 2020, which is equivalent to the entire wheat production by Canada (the third largest wheat producing country in the World (Olanrewaja, 2012; Adeniyi, 2012). Similar increases have been reported in other developing countries, though to a lesser extent which Dendy (1992) estimated as 10% annum.

The unbridled importation of food by developing countries is detrimental to their local economy and threatens food security. Many developing countries spend a large proportion of their foreign exchange earnings on food especially wheat. By so doing, developing countries create wealth and employment in developed countries to the detriment of their local economy. Food importations especially from distant countries also have some sustainability challenges such as increase in food miles and energy consumption for food transportation. It is therefore of economic importance if wheat importation is reduced by substitution with other locally available raw materials (Onyeku et al., 2008) such as cassava, maize, potato and other carbohydrate flours.

In order to reduce the import dependency of developing countries, the Food and Agricultural Organization (FAO) in the 1960s spurred research on composite bread (Onyeku et al., 2008; Seibel, 2006; Owuamanam, 2007). Seibel (2006) reported that it is well known that no other crop can achieve the baking properties of wheat, hence, composite flour has become the subject of numerous studies. The number of publications on the subject was well over 1200 by 1993 (Dendy, 1993). Wheat is the ideal flour suited for bread making. Hence, the dilution and/ or substitution of wheat by other locally available flour for bread making could reduce bread making and the quality of the bread.

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Over the years, there have emerged two definitions of composite flour. Composite flour is a blend or mixture of wheat with other materials to form suitable flour for baking purposes (Dendy, 1992, 1993; Onyeku et al., 2008). Sanni et al. (2004) defined composite flour as the name given to wheat that has been diluted with non-wheat materials like cassava, maize and soybean. Of recent, composite flour is now defined as a blend of wholly non-wheat flours for the purpose of baking (Dendy, 1993). Putting both definitions together, Seibel (2006) defined composite flour as a mixture of flours from tubers rich in starch (e.g. cassava, potatoes, yam) and / or protein-rich flours (soybean, ground nut) and / or cereals (maize, rice, millet, sorghum) with or without wheat flour. Some of the documented advantages of composite flour for bread production in developing countries include savings of foreign exchange, promotion of high yielding native species, a better supply of proteins for human nutrition, enhancement of domestic agriculture, generate rural income and support rural development (Seidel, 2006; Bugusu et al., 2001; Andrae and Beckman, 1985). Because of these and other advantages, Nigeria and many developing nations have implemented composite flour policies. Hence, the aim of this study is to present the prospects and

challenges of composite bread production in developing countries, with Nigeria as a case study.

II. STATISTICS OF WHEAT IMPORTATION IN NIGERIA

Historical data of wheat importation into Nigeria from 1934 to date was compiled from several sources such as Andrae and Beckman (1985), Balami et al. (2011) FAOSTAT etc and are summarized in Figure 1. The data show that wheat importation increased from 3, 600 tonnes/annum in 1934/38 to over 4 million tonnes in 2010, which declined slightly to 3.9 million in 2012. With the 13% annual growth rate, it is estimated that wheat importation into Nigeria could reach 17 million tonnes/annum by 2020 (Adeniyi, 2012; Olanrewaju, 2012). Over the years, there was a steady rise in wheat importation except in instances (1987- 1990) where government policies on wheat affected wheat importation. Nigeria imports over 90% of her wheat from the US. Until recently, Nigeria used to be the number one destination in the World for US wheat. Even, now that Nigeria has dropped to the third position, she remains the most consistent and loyal consumer of US wheat (Nicely et al., 2011).

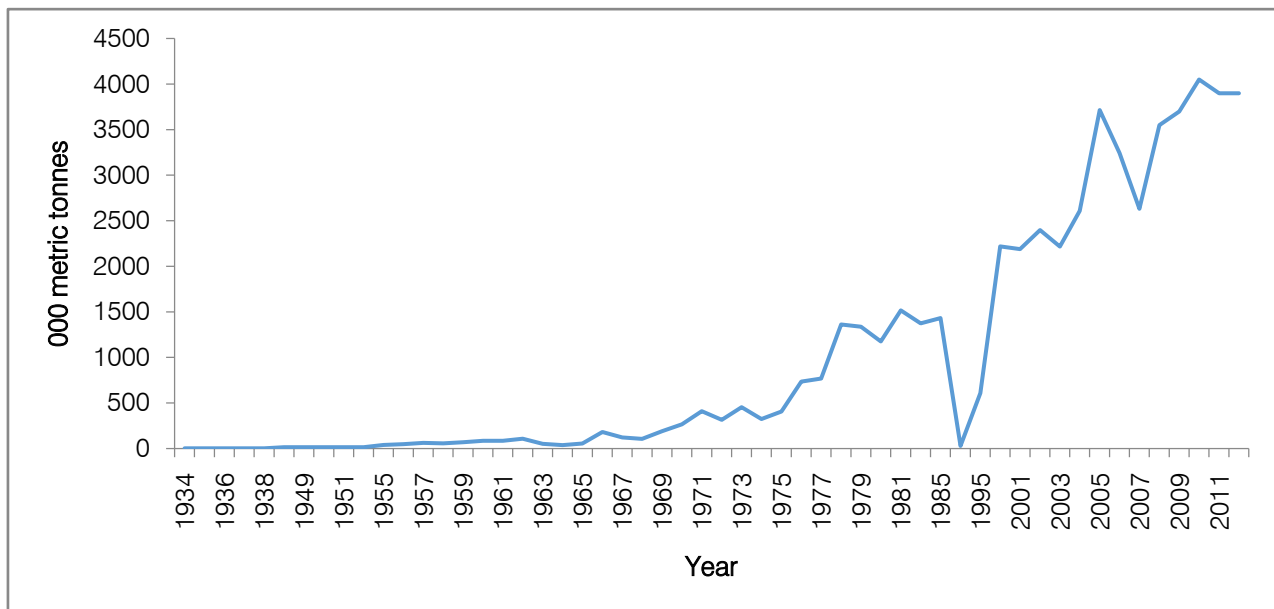


Figure 1 : Nigeria's wheat importation statistics

III. NIGERIA WHEAT POLICY

The Nigeria wheat policy though have been unstable over the years, is specifically targeted at partially substituting wheat using domestically grown cassava. Nigeria is the largest producer of cassava in the world, which currently stand at almost 40 million metric tonnes/annum. Over the years, Nigeria wheat importation policy changes along with political/regime change. The country planned to substitute wheat with

cassava by 10% in 1979 – 1983 (Adeloye, 2012) and 1999 – 2007 (Shittu et al., 2007; Adeniyi et al., 2010) and was reduced to 5% in 2007 – 2010 (Adeloye, 2012), while in 1987 – 1990, there was a complete ban on wheat importation in Nigeria (Mkpong et al., 1990; Falade and Akingbala, 2008; Sanni et al., 2004). During the period of complete ban, wheat was grown in Northern Nigeria under irrigation. During the period of ban, it was reported that domestic wheat production in Nigeria was a mere 2.7% of wheat consumption (Dendy,

1992). The locally produced wheat was about 6 - 8 times more expensive than imported wheat (Andrae and Beckman, 1985), hence the ban could not be sustained. Other wheat substitution policies (5 – 10%) similarly failed due to several factors such as refusal of mills and bakers to use composite flour, poor enforcement of the policies due to weak institutions, inability of cassava millers to supply enough flour (250,000 MMT/year), poor quality of cassava flour produced by smallholders, weak cassava flour supply chains, high cost of cassava flour,

strong consumer preference for 100% wheat bread etc. The current regime of President Goodluck Jonathan (2010 – date), notwithstanding the failure of previous attempts even at lower cassava-wheat substitution ratios, have increased the cassava inclusion in composite flour to 40% with effect from 15 July 2012. It is expected that wheat substitution could reduce the cost of bread production in the country (Ogunjobi and Ogunwolu, 2010; Sanni et al., 2004).

Table 1 : Nigeria wheat substitution policy incentives and potential benefits

Policy aspect	Content
Cassava bread policy	Nigeria is committed to the inclusion of 40% cassava in composite flour with effect from 15 July 2012
	The policy provided for a changeover period of 18 months for flour miller and bakers to switch to composite flour.
Policy incentives	Waivers on the importation of bread improvers, cassava processing and flour milling equipment
	12% tax reduction on cassava flour utilization for flour millers
	Provision of free starter packs of composite flours and bread improvers for 100 kg of bread for smallholder bakers
	Provision of 100kg fertilizer at 50% discount and 15 bundles of improved cassava varieties for free to smallholders cassava farmers
	Additional 65% duty on wheat flour importation to the initial 35% duty (total duty 100%) and 15% duty to the initial 5% duty on wheat grain (total duty 20%)
	Creation of cassava bread development fund to be funded by the excess money realized from the importation of wheat, which shall be used for training, research, development and demonstration
	Training of about 400,000 master bakers in Nigeria
	Provision of loans to cassava processors for the purchase of equipment
	Ban on the importation of cassava flour
Potential benefits	Savings of the Nigeria's foreign exchange earning of ₦ 254 billion per annum
	Reduction in the severity of coeliac disease via gluten dilution
	Utilization of locally available crops, thus eliminating glut
	Creation of massive employment in both farm operation and flour milling leading to an improved source of income and livelihood

IV. PROSPECTS OF COMPOSITES FLOUR/BREAD PRODUCTION IN NIGERIA

Table 2 and 3 present the summary of research that has been carried out in search of credible alternatives for wheat substitution in bread, noodles and biscuit making. Most of the studies focused on cassava, other root crops/tubers (yam, coco-yam, sweet potato), grains (maize, rice, sorghum, millet), legumes/oil seeds (soya, chick-pea, cowpea, peanut) and some underutilized crops (bread fruit, bread nut, tiger nut). Most of the studies revealed that wheat can be substituted by 5 – 10% without significant detrimental effects on bread making and quality. Wheat can be substituted at higher levels, but beyond 20%, additives may be required to maintain bread quality such as emulsifiers, enzymes, hydrocolloids and other

improvers. The use of these additives could increase the cost of bread production; it would require installation of new equipment and training of bakers and millers. Notwithstanding, 40 – 100% substitution of wheat flour by cassava have been reported for biscuit (Table 3). Composite flour has generally found wide applications in food, feed and chemical industries (Ogunjobi and Ogunwolu, 2010; Balagopalan, 2002).

Table 2 : Flour sources for partial or complete

crop	Botanical name	Level of incorporation, %	References
Cassava	Manihot esculenta	70%-cassava flour or starch and 30% peanut and or soy flour	Seibel (2006)
		60% - cassava and 10% soybean	Sanni et al., 2004; Sanni et al., 2007
		70% - cassava and 7.5 % soybean	Sanni et al., 2007
		50% cassava starch, 20% milk powder and 30%-soy flour	Seibel (2006)
		60% cassava, 15% peanut	Seibel (2006)
		30% cassava and 10% soybean	Taiwo et al., 2002
		10% cassava, 5% cowpea	Oladunmoye et al., 2010
		12% cassava and 3% soya flour	Best et al., 1988
		15%	Best et al., 1988
		5% cassava, 5% cowpea	Oladunmoye et al., 2010
		30%	Defloor et al., 1994; Defloor et al., 1995; Khalil et al., 2000; Grace, 1977
		5 – 20%	Abass et al., 1998
		5 – 15 %	Ituen and Ituen 2011
		100%	Oyewole et al., 1996
		Sorghum	Sorghum bicolor
30%	Munck, 1995; Aluko and Olugbemi, 1989; Olatunji et al., 1992		
20%	Abdelghafor et al., 2011		
70% sorghum and 30% cassava	Olatunji et al., 1992		
70% sorghum and ≤30% corn	Schober et al., 1995		
Coco yam (Taro)	Colocasia esculenta	20 %	Eddy et al., 2012
		30 – 50 %	Sanful et al., 2011
		10 %	Ammar et al., 2009
Coco yam	Xanthosoma sagittifolium	50 %	Eddy et al., 2012
Sweet potato		25%	Idolo, 2011
		10%	Wu et al., 2009
		20%	Chen and Chiang, 1984
Yam	Dioscorea esculenta	20%	Ukpabi, 2010
Rice	Oryza sativa	35%	Velupillai et al., 2010
		20%	Mepba et al., 2007
		15%	Noomhorm & Bandola, 1994
Breadfruit	Artocarpus integrifolia	15%	Malomo et al., 2011
Breadnut	Artocarpus atilis	15%	Malomo et al., 2011
Chickpea	Cicer arietinum L	15 and 30 %	Hefnawy et al., 2012
Flaxseed	Linum usitatissimum	12 %	Hussain et al., 2011
Tiger nut	Cyperus esculenta	10 %	Ade-Omowaye et al., 2008
Plantain	Musa paradisiacea	22%	Muranga et al., 2010
		20%	Eddy et al., 2007;
		5%	Mepba et al., 2007
Maize	Zea mays	50%	Brites et al., 2007
		5% maize and 5% cowpea	Oladunmoye et al., 2010
		30%	Grace, 1977
Cactus pear	Opuntia boldinghii	5 – 10%	Moreno-Alvarz et al., 2009
Pumpkin	Curcubita moschata	5%	See et al., 2007

Table 3 : Composites flour for the production of biscuits and noodles comparable to whole wheat

Common name	Botanical name	Level of incorporation, %	Type of products	References
Cassava	Manihot esculenta	60% - cassava, 30%-wheat and 10%	Noodle	Sanni et al., 2004, 2007

		soybean		
		70% - cassava, 27.5%-wheat and 7.5 % soybean	Noodle	Sanni et al., 2007
		50% cassava starch, 20% milk powder and 30%-soy flour	Biscuit	Seibel (2006)
		60% cassava, 15% peanut and 25% wheat flour	Noodle	Seibel (2006)
		100%	Biscuit	Oyewole et al., 1996
		40%	Biscuit	Morton, 1988; Eggleston et al., 1993; Omoaka and Bokanga, 1994
Chick pea	Cicer arietinum	50 %	Biscuit	Doxastakis et al., 2002; Navickis, 1987
Soy		40% soy, 30% maize and 30% wheat	Noodle	Seibel (2006)
Sorghum/millet		100%- Sorghum/millet flour	Biscuit	Seibel (2006)
Maize	Zea mays	80%-pre-gelatinized maize flour and 20% soy flower	Noodle	Seibel (2006)
Breadfruit	Artocarpus integrifolia	15%	Biscuit	Olaoye et al., 2007
Cashew apple	Anacardium occidentale	20% substitution for cassava	Biscuit	Ogunjobi and Ogunwolu, 2010
Sorghum		10%	Biscuits	Adebowale et al., 2012

Forty percent cassava inclusion in composite bread policy could create a demand of 1.2 million tonnes of high quality cassava flour (HQCF) annually. This large demand has the potential to boost farm income, create employment and wealth, mitigate rural-urban drift and generally support rural development. Farm and non-farm business enterprise could be enhanced. In support of the policy, the Federal Government have provided loans to farmers and have reduced the cost of registering business by 50%. This could increase the contribution of the agricultural sector to the country's GDP. Currently, the Nigerian agricultural sector contributes only 40% to the GDP while employing 70% (Oota, 2012). Substitution of wheat by cassava to the tune of 40% could greatly reduce or dilute the gluten content and thereby reduce the severity of patients suffering from coeliac diseases (Houben et al., 2012; Alvarenga et al., 2011). Wheat milling removes the fibrous layer of the grain, and in the process approximately 45% of the grain protein is lost, along with 80% of the fibre, 50 – 85% of vitamins, 20 – 80% of minerals, 35 – 55% of amino acids and up to 99.8% of phytochemicals (Rosell, 2011). Wheat is known to have a protein content of about 8% (Bokonga, 1995), hence wheat substitution provide an opportunity for improving the nutrient content of bread. For instance, cassava (Aniedu and Omodamiro, 2012; Omodamiro et al., 2012) and other crops such as pumpkin (See et al., 2007) and cactus (Moreno-Alvarez, 2009) containing pro-Vitamin A (β -carotene) have been added to bread. A

study has shown that bread produced by substituting wheat with 25% sweet potato can increase the energy, vitamin A, B6 and C and magnesium content of the resulting composite flour. Legumes, which are known to contain 3 times the protein contents of grains, have also been used to increase the nutrient content of composite bread. Chickpea flour at 15 – 30% substitution (Hefnawy et al., 2012), cowpea at 5 – 10% substitution (Oladunmoye et al., 2010; Butt et al., 2011) and 15% soya (Olaoye et al., 2006) produced bread of improved nutritional quality. Dried legume seeds have been reported to generally promote slow and moderate post prandial blood glucose increase (Hefnawy et al., 2012), which is generally better for diabetes than 100% wheat bread. A study has shown that some of the crop used for the production of composite flour such as cassava and maize have lower glycemic index than wheat (Fasanmade and Anyakudo, 2007). Through cassava flour fortification, dietary fibres have been enhanced in bread (Jisha and Padmaja, 2008). Also composite bread could be fortified with medicinal herbs (Das et al., 2012) and oil seeds (Nedeem et al., 2010; Hussain et al., 2011) for health benefits.

V. CHALLENGES OF COMPOSITE FLOUR FOR BREAD PRODUCTION

Several challenges could be encountered in the implementation of cassava-wheat composite bread policy. One of them is the policy itself. The Nigerian

policy. One of them is the policy itself. The Nigerian wheat policies have changed at least five times since 1979. The policy has changed from successive Government during this period. Hence, stakeholders are skeptical of the stability of the current policy. Cassava milling is quite different from wheat milling. The implementation of the policy will require major modification of the mills, which could be costly. It will also require the training of millers and bakers, which the government has already started.

The full implementation of the Nigerian cassava bread policy will require 1200 metric tonnes of HQCF per annum. The country had failed to implement 5-10% cassava inclusion policy in the past. It is therefore inconceivable that such a country will attempt to implement 40%. Studies have shown that at 10% inclusion, bread of adequate quality can be produced without the need of improvers. But at 40%, improvers will be required. These improvers are not produced in Nigeria, but will have to be imported at heavy costs. Why would Nigeria reduce wheat import and start the importation of improvers?

The Nigerian bread policy was specific on the use of cassava for the production of composite bread. But as part of the agricultural transformation agenda (ATA) of the present and immediate past government, cassava have been used mostly for food (85 – 90% of total production), feed composition (mostly fish and poultry) and for manufacturing purposes such as textile, paper, beverages, glue/gum industry. Also, the same government have implemented the Nigeria biofuel policy, which selected cassava for the production of fuel ethanol for transportation (Ohimain, 2010, 2013) and cooking purposes (Ohimain, 2012). With all these multiple uses of cassava, it is doubtful if the quality of flour required by the millers could be met. In Nigeria, HQCF is mostly supplied by smallholders. These smallholders where unable to supply the 200,000 – 300,000 tonnes of HQCF needed for 10% cassava flour inclusion in composite flour (FGN, 2006). Hence, 40% will present a greater challenge. Other local alternative crops such as yam, maize, sweet potatoes and cowpea are also in short supply (Nicely et al., 2011). In addition, most of the Nigerian mills are controlled by wheat traders and others with negative views on composite flour (Dendy, 1992).

Sanni et al. (2005) summarized some of the major problems threatening the cassava bread policy to include weak HQCF supply chains, strong consumer preference for 100% wheat bread, and the reluctance of millers to use composite flour. Some bakeries that have used composite flour in the past had reported some quality challenges including high sand content, foul odour, shorter product shelf life, gradual discoloration, unreliable supply, brittleness and poor final product quality due to the use of partially fermented cassava flour (FGN, 2006).

VI. CONCLUSION

Due to changes in lifestyle and urbanization, bread consumption is increasing in many developing nations including Nigeria. But tropical climate cannot support the growth of wheat; the crop ideally suited for bread production, hence, the country had over the years dependent on wheat imports mostly from the United States. Wheat importation had had detrimental effects on the Nigerian economy. In order to reduce the impact on the economy, Nigeria released policy mandating the flour mills to partially substitute wheat flour with 40% cassava flour for bread making. The potential benefits of the policy include Savings of the Nigeria's foreign exchange earnings of N 254 billion per annum, reduction in the severity of coeliac disease, utilization of locally available crops and creation of employment and wealth. Studies have shown that cassava, other root crops/tubers (yam, coco-yam, sweat potato), grains (maize, rice, sorghum, and millet), legumes (soya, chick-pea, and cowpea, peanut) and some underutilized crops (bread fruit, bread nut, and tiger nut) can be used to partially substitute wheat in bread making. Most of the studies revealed that wheat can be substituted by 5 – 10% without significant detrimental effects on bread making and quality. Though, wheat can be substituted at higher levels, but beyond 20%, additives may be required to maintain bread quality such as emulsifiers, enzymes, hydrocolloids and other improvers. The use of these additives could increase the cost of bread production; it would require installation of new equipment and training of bakers and millers. Other potential challenges of the policy include poor quality of the bread, weak cassava flour supply chains, strong consumer preference for 100% wheat bread, and the reluctance of millers to use composite flour. Except the aforementioned challenges are adequately addressed, the 40% wheat flour substitution may fail like previous attempts.

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The Theory and Practice of the National Interest in a Geostrategic World: Aspects of Nigeria and the United States National Interest Examined

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Abstract- Foreign policies of nation states are driven by their National Interest which conduct have implications for domestic growth and international stability. This paper attempts an examination of some aspects of the pursuit of national interest of the United States under George W. Bush and Nigeria under President Olusegun Obasanjo. The paper posits that there is a nexus between the pursuit of national interest and international stability and development which world powers have undermined. The consequences are the militarization of the world's space, destabilization of nation-states and treat to world's peace among others. The paper cautions that peace and stability as sine qua non to sustainable development can only be sustained if world powers exercise restraint in their pursuit of the national interest.

Keywords: nation-states, international stability, world peace, geostrategic interest, national interest.

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Civilization is social order promoting cultural creation. Four elements constitute it: economic provisions, political organization, moral traditions and the pursuit of knowledge and arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life (Will Durant, 1954).

I. INTRODUCTION

The attempt made in this paper is not intended to be an indictment on the conduct of foreign policies by world powers; it only concerns to point to the danger in the unilateral pursuit of the National Interest (NI), and its implications to national unity and international stability. Recent upheavals in Iraq have made this examination auspicious and imperative. It has confirmed the assertion by David Domke (2004), that George W. Bush's administration call for an end to "major combat", in Iraq in May, 2003, "left me with one conclusion: "the administration's political fundamental subverted many of the county's most precious democratic ideals".

The debate as to whether the United States (US), upholds the spirit of '76 has long been overtaken by the overwhelming developments in the international arena and by the US involvement in world affairs after the two world wars. The world wars terminated

America's traditional policy of isolation and translated it from a regional player to a full participant of international affairs. It will be recalled that the Monroe doctrine of 1823 restated the principles of isolation and non-entanglement in international affairs earlier expounded by President Washington in 1793 and 1796 respectively during his farewell speeches (Ritche, 1985). Monroe had inter-alia, warned European nations to hands off the American republics (Latin America and the Caribbean), and equally reassured European powers that the US would not participate in purely European affairs; this explains partly why in Africa, the US was not a "scrambling power".

Developments during and after the Second World War, however, convinced the US that it could no longer live in isolation. This is even more so today where technological improvement in communication and interdependence has fashioned the world into a global village. The US emerged from the second world war a super power with an increased international role including European reconstruction, leading to the policies of collective security and deterrence (Smith; 2005). As champion of free trade and the capitalist mode of production which it promoted to a core NI, the US enunciated containment policy to checkmate soviet expansion in Europe and abroad. This engagement more than anything else, "completely subordinated most African and Asian issues to the success of the plan for European recovery and rearmament" (Kolko; 1988). Its role as a major player in European reconstruction and the ensuing cold war with the Soviet Union as noted by Kolko, practically defined the foundation of US-African policy. As anticommunism dictated US-African policy to the end of the cold-war, African states which set independent path to modernization were baptized with irrational foreign policy decisions which resulted into chaos, wars, deaths, destabilization, hunger and misery, all in furtherance of the US NI. The extent to which these policies resolved cold war issues is worrisome. With the demise of the cold war and the emergence of the US as a lonely super power, critics continue to ask questions of the future pattern of American foreign policy. Within the American establishment, the conduct of foreign policies and pursuit of the NI rotates between the executive of the Republicans who favour a more

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aggressive approach and the Democrats whose moderate and liberal internationalist view comes under scathing criticism from the Republicans. As curiosity lingers on the future direction of US foreign policy, acts of terrorism to which the US vowed to extirpate, regional conflicts, drugs, proliferation of arms, dangers of biological and chemical weapons and so on, seem to point to the direction of the new foreign policy. Indeed, as postulated by Carol Berkin et al, (2006),

Because the world was too dangerous to rely on others to protect the United States, and its interest, the Bush administration believes that multilateralism, past agreements and treaty obligation were less important than a strong and determined America promoting its own interest.

The implication of the above postulation is that Bush is working out a modality to remain a lonely superpower and for America to continue a policy that confronts international relations from point of strength. Many unilateral undertakings by the US are deemed to spread the blessings of democracy, perfect human rights, and humanitarian concerns. The pursuits of these laudable principles have not only defied the international order as superintended by the United Nations (UN), it has accentuated political instability of nation states and above all caused misery and uncountable deaths.

In sharp contrast to the US posturing, is Nigeria, purported to be the giant of Africa. The pursuit of some aspects of the NI under President Olusegun Obasanjo since 1999 has not only compromised cherished ideals, it set the stage for future international conflict between Nigeria and its neighbor. The ceding of Bakassi peninsular to a neighbouring country in faithful adherence to international laws and the third term agenda of president Obasanjo, are two notable aspects prompting our examination of the conduct of the NI of Nigeria under president Obasanjo.

The two contrasting paradigms have been juxtaposed to show:

1. the ambiguity in the term National Interest and how it is pursued by nation-states;
2. the nexus between the National Interest and international stability; and
3. the different approaches to the pursuit of the National Interest in the international system.

The paper consists of five sections. The first section is a contextual clarification of terms like the National interest and geo-strategy. The second section anchors this paper on the theory of realism and argues that world powers pursue the national interest from point of power thereby causing international instability. The third section examines the pursuit of the national interest by George W. Bush; and the nexus between this pursuit and international stability. The fourth section interrogates aspects of president Obasanjo's personal interest vis-à-vis the national interest and its implications for national

unity and international stability. The concluding section is a summary of highlights which also underscores the position of the paper.

II. CLARIFICATION OF TERMS

i. *Geo-strategy*

Among academics, the critics and practitioners, a standard definition for geo-strategy is still elusive. Most definitions emphasize the merger of strategic considerations with geopolitical factors. Three definitions of the concepts by theoreticians, and practitioners are considered here.

James Roger and Lius Simon (2010), defines geo-strategy as:

The exercise of power over particular critical spaces on the Earth's surface; about crafting a political presence over the international system. It is aimed at enhancing ones security and prosperity ... securing access to certain trade routes Islands and seas. It requires an extensive military presence ... in the region one deems important.

In his most significant contribution to post cold war strategy, Zbigniew Brzezinski (1997), defined geo-strategy thus:

For the United States, Eurasian geo-strategy involves the purposeful management of geo-strategically dynamic states and the careful handling of geopolitically catalytic states, in keeping with the twin interest of America in the short-term presentation of its unique global power

Geo-strategy as defined by Jakub J. Grygiel (2006),

is the geographic direction of a states foreign policy. More precisely, geo-strategy describes where a state concentrates its efforts by projecting military power and directing diplomatic activity ... A state may project power to a location because of ideological reasons, interest groups, or simply the whim of its leader.

A common denominator in all of these definitions is that the geo-strategist approaches international relations from a nationalist point of view and usually advocates aggressive strategies in advancing their interest. In actualizing their geostrategic interest, great powers plan and assign means to achieving their economic, military or political goals; it is an expression of hegemonic aspirations overresources abroad.

ii. *The National Interest (NI)*

The national interest, as noted by Ojo and Sesay (2002), is perhaps one of the most controversial concepts in international relations. The concept, over the years has been subjected to many interpretations and misinterpretations. This situation has been compounded because there is yet no agreeable conceptual clarification of the term among its numerous users including policy makers and politicians. It is perhaps for

this and other reasons that critics have argued that the NI is more or less what policy makers say it is at any point in time. (Ojo and Sesay 2002; 87). Three definitions of the concept will also illustrate this further.

Joseph Frankel (1973), has defined the NI from the aspirational, the operational and the polemic perspectives. According to Frankel, at the aspirational level, the concept refers to "the vision of the good life, to some ideal set of goals which the state would like to realize if this were possible" At the operational level, the NI is "the sum total of interest and policies actually pursued". Accordingly, at the polemic level the NI refers to "the use of the concept in political argument in real life, to explain, evaluate, rationalize, or criticize international behavior".... H. Assisi Asobie (2002), has presented three contending paradigms within which the concept of NI may be defined. These are the Realist paradigm, ...the Behavioral or decision making approach and lastly, the Marxist political- economy approach. The Realist theoreticians, among who are Hans Morgenthau and George Kennan conceive NI in terms of national security. As noted by Asobie, "some of them (e.g Hans), maintain that the pursuit of NI demands that a statesman should focus on those essential, concrete (and where necessary selfish) objectives which national power dictates ..." Kenan qualifies this position further when he argues that a nation should try to conduct its foreign policy in accordance with both its concrete NI moderated by the moral or ethical principles inherent in the spirit of its civilization (Asobie, 2002: 50-57). The behaviorist conceives NI to be what the decision makers decides it is. In their view, the NI is not fixed but constantly changing. The third paradigm which is also the political economy approach view the NI as more or less the interest of the dominant class in society. This class interest, Asobie has noted, may not be necessarily that goal which it claims to pursue; rather, it is that goal which is essentially for the continued reproduction of the dominant class.

Tunde Adeniran (1983), asserted that

When statesmen and bureaucrats are expected or are required to act in the national interest... they are being called upon to take action on issues that would improve the political situation, the economic and social well-being.... They are being urged to take action that will improve the lot of the people rather than pursue policies that would subject the people to domination by other countries

The NI as postulated by Adeniran clearly put theory and practice at variance as this paper would show. Arnold Wolfers in Ojo and Sesay (2002:88) has cautioned that the NI as formulated by makers of national policy should rise above the narrow and specific economic interest of parts of nation to focus their attention on more inclusive interest of the whole nation.

III. FROM POINT OF THEORY

The actions and inactions of world powers and nation-states can better be understood from their perception of the international system. This paper therefore anchors on Realism and Idealism as concepts that best explains the behaviour of states in the international arena. The concept of realism whose proponents include Hans Morgenthau, George Kenan, Reinhold Niebuhr among others believe in the use of force (power), to secure or advance the NI of states. This presumption is anchored on the premise that in a world of opposing interest and conflicts, moral principles cannot be fully achieved. As neither international law nor international organizations provide adequate restraints on states behavior, they contend, the only effective regulatory mechanism for the management of power in the international society is the "mechanism of balance of power". The realists also presume that the nation-state is the principal actor in the international system (Enor; 2013: 10). As NI continues to dominate the foreign policies of nation states, the concern is how these interests are pursued by the different sovereign states which occupy the global space. The pursuit of the NI from point of power has exposed many nation states to security threats, instability and political crises, underdevelopment, poverty and famine since the bipolar international system of the post-cold war era. Sovereign states have a variety of goals or objectives to promote via a vis the goals of other states. To this end, the various interests of states can be categorized into vital or core interest, secondary or middle range interest and long range or general interest.

The vital or core interest as the name implies refers to principles or basic objectives of a nation's foreign policy which can drive a nation into war; as for example a nation's vital resources area, territory, lives of citizens and so on. The secondary or middle range interest are goals geared towards meeting public and private demands of citizens through international action like foreign aid, the protection of citizen's interest, investment and so on. Finally, the long range or general interest involves the pursuit of idealistic foreign policy objectives like maintaining world peace, respects for international laws and conventions, and so on. In the pursuit of these objectives, it does appear that world powers are assertive, proactive and realistic in their approaches compared to post-colonial states of the third world including Nigeria which appears rather beggarly, conventional and idealistic (Enor; 2013). The point made above however, does not in any way suggest that the misuse of the NI is a monopoly of world powers. Weaker nations, as history has shown are not free from the misuse of the NI in corruptly enriching their class and cronies, members of the ruling party and so on. Their action only destabilizes the domestic economy

falling short of flexing power in the international arena as the world powers do.

Maintaining good neighborliness, world peace, observing international laws and conventions seem to rank high in Nigeria's foreign policy agenda to the extent it could compromise its vital interest, as it did when it surrendered the Bakassipeninsular to Cameroon in a landmark judgment by the Hague in 2002. This is in sharp contrast to the actions of world powers that are strategic, pragmatic, and assertive on matters of their NI. The US involvement in the Latin America and the interest of its multi-national corporations' operative there led to the brutal overthrow of the regime of President Allende of Chile in 1973, and the deaths of about three thousand persons. The regime of Allende was perceived to be unfriendly to the economic interest of the US (Ojo & Sasey 2002: 90)

Economic prosperity of the US was a vital interest and in their realization of those interests any state that was not with US was perceived to be against the US NI; such states, numerous in the third world categorization were marked out and labelled as communist, and in the containment strategy of the bipolar world system, these states suffered destabilization, neglect, and isolation. The consequences of these unfriendly and irrational foreign policy behaviours from the weaker states were unpredictable. While some collaborated with the forces of imperialism and maintained their orbit as patron states, others in the opposite were "rogue states" who nursed bitter resentment towards US foreign policy. It is not surprising that most of the terrorist activities are bitter expressions and "blowback" on the US foreign policies.

IV. GEORGE W. BUSH (2000-2007) AND THE PURSUIT OF THE NI

The Republicans, whose ticket George Bush rode to the White House, had blamed Bill Clinton for being too cautious and too interested in international cooperation, a policy "which had weakened the nations power and failed to promote NI" (Berkin, 1006: 1015). Bush meant to reverse the direction and pursue a unilateralism characteristic of the Republican party. This naked pursuit of the NI, opinions maintain, was inherited from George Bush Snr. Bush Snr., had considered the importance of asserting unilateral American power after the cold war; Bush Jnr's grand strategy for the new era therefore, is to prevent any other nation or alliance from becoming a super power (Hertsgaard, 2002:72). Bush's foreign policy approaches have been described as "go-it-alone". The policy induced varying responses from the academia and the international community.

In his analysis of the inter connections among politics, religion, public discourse, and the press, in US, David Domke (2004), for instance, lambasted Bush's

administration disregard for democracy. Domke noted that Bush had capitalized on September, 11, 2001, (9/11) terrorists attacks, "to put forward its own blend of conservative religion and politics", what Domke referred to as political fundamentalism. To Domke, the administration political fundamentalism "Subverted many of the country's most precious democratic ideals". Communication approaches "that merged a conservative religious world view and political ambition in pursuit of controlling public discourse, pressurizing congress (and the United Nations), to rubber stamp its policies, ... its actions as divinely ordained, resulted in a dominance of a political agenda unparalleled in American history (Domke, x) Indeed, the world sympathized with the US after the 9/11 attacks and condemned terrorism out rightly, even as many were concerned with establishing the root causes of these acts. Fighting terrorism therefore became a NI for Bush's administration which preferred a military option to many other options that were advanced to confront terrorism.

In furtherance of its war mongering, empire and bullying tendencies, the US deliberately perfected a pseudo-scientific lie *ascassus belli* for the invasion and aggression on the Iraqi state in 2003. The Iraqi case is the bases for our examination of the NI pursuit by George W Bush. That other approaches can be followed in combating terrorism has been expressed by Boyer Clark et al (2004), who noted that ending terrorism not only involved military operations; long term diplomatic, political and ideological efforts short of military adventurism and its subsequent chaos, could as well yield better results. In support of the alternatives, Bush's Secretary of State Collin Powell and most of the international community favoured diplomacy and the use of sanctions. But in keeping with the Republican tradition, Condoleezza Rice, Bush's National Security Adviser remarked "We don't want the smoking gun to be a mushroom cloud" (Carol, et al 2006:1020). The same way "Voters trust the Republican party to do a better job of protecting and strengthening America's military might and thereby protecting America" (Rich, 2006:215). These high handed foreign policy approaches confounds the sensibilities of foreigners who find it difficult to explain America's domestic freedom with its pursuit of the NI. These paradoxes have given vent to many unanswered questions such as: How often does America's conduct oversea corresponds to the values of democracy and freedom that they regularly invoke?, how important it is if America practices what they preach?, would bin laden launch his attack if the US were not financing Israel's occupation of the Palestinian territories and stationing troops in Saudi Arabia?; how can America be so powerful ... yet so ignorant of foreign nations, people and languages, yet so certain it knows what is best for everyone?; how can its citizens be so open and generous but its foreign policy so domineering?; and why is it shocked when the objects

of its policies grumble or even strike back? (Hertsgaard 2002).

These and many more questions continue to task the imagination of admirers who wish Americans would persuade America to balance its global behavior with its domestic principles. The US believes in the use of force to arrest injustice and protect freedom around the world "for ourselves and for others", it is this overt use of power over others that critics regard American foreign policy as imperialistic and resent its tendency towards unilateralism. America, writes, Mark Hertsgaard (2002), "can be shamelessly hypocritical, siding with treacherous dictatorships that served our perceived interest and over throwing real democracies that do not" This it has done especially to less powerful nation-states of Latin America, Asia and Africa. The Arab spring in the Maghreb and the Middle East in 2010-2011 is partly the result of this hypocritical behavior (Enor; 2013) Virtually, all its allies in the Middle East are dictators where human rights and democracy are alien concepts, but the US closes its eyes because of oil. The UN charter to which the US is a significant signatory declares that the UN was formed inter alia, "to promote international cooperation and to save succeeding generation from the scourge of war ... and to maintain peace and security" (Smith, 2005). However, in the face of unilateral approaches to world affairs, the UN remains barren as a conductor of international peace.

In 2001, the UN voted the US off from the Human Rights Commission which she had served since 1947 resulting from United State "strong arm tactics in refusing to discharge its financial obligation to the UN (Clark, 2004:1012). In the same year, Bush's administration refused to sign the Bonn treaty "specifically designed to meet Bush's objection to Kyoto protocol". Bush had repudiated the Kyoto protocol produced at the 1997 UN sponsored International Environment Conference. The conference set strict emission standard for industrialized nations aim to reduce global air pollution. American responded that, Kyoto jeopardized America's economic growth and standard of living. "We will not do anything that harms our economy". (Smith, 2005, 1016, Clark et al 2004: 1014). Still in 2001, Bush's administration refused to join the accord against Bioterrorism, aimed to control the use of biological and chemical weapons. This accord could hinder future anthrax attacks; ironically, Bush rejected the same values it demands for Iraq and other "rouge states", and international inspection of potential weapons site. He rekindled the anti-ballistic missile defense system which decision violated the 1972 antiballistic missile pact with the Soviet Union. The Anti-ballistic missile treaty was a cornerstone of nuclear arms control which Bush opted to withdraw from in assertion of unilateralism. Withdrawing from SALT 1 jeopardizes the international system of arms reduction and control.

This "go-it-alone", policy undermined national security and international stability.

In 2003, President Bush invaded Iraq "without UN imprimatur", rallying support from Gt Britain and three other countries. This act of aggression drew strong condemnation from political leaders from the US and outside. According to an opinion, unilateral action by the US makes one country a clear aggressor, a likely target of retaliation (Rourke, 2005:164). Earlier, in 1991, President George H.W. Bush obtained congressional approval to dislodge Iraq out of Kuwait, protect Saudi Arabia's border and America's oil interest in the Middle East. Iraqi invasion of Kuwait in 1991 placed Iraq in a vantage position to dictate the oil politics, a development which may hamper energy consumers in Europe and Japan. The Persian Gulf War was therefore necessary to liberate Kuwait and gain unhindered access to Middle East oil. If the first Persian Gulf war could be justified on the above grounds, how can one explain the second invasion of Iraq? the Republicans perhaps have the answer.

It will be recalled that on September, 11, 2001, nineteen terrorist hijacked America's domestic airlines and used them to attack the world trade centre in Newyork and the Pentagon in Washington D.C. The attacks claimed over three thousand people. The Al Qaeda terrorist organization was fingered as responsible for the attacks. The Al Qaeda is believed to be led by Osama bin laden, a Saudi Arabian extraction, and son of a wealthy Arabian family, who fought against Soviet Union forces in Afghanistan. It is believed that bin laden directed 9/11 from Afghanistan. The US appealed to the global community to war against terrorism and demanded that the Taliban government in Afghanistan surrender bin laden and other Al Qaeda leaders. When the Taliban government refused to hand-in bin laden, the US and allied forces invaded Afghanistan with the intent to destroying Al Qaeda network and overthrowing the Taliban government (Berkin eta al 2006:992). The war in Afghanistan attracted the sympathies of onlookers who urged the US to punish the guilty not the innocent women and children, many of who lost their lives in the air strikes by the US air force.

As noted by Hertsgaard (2002), international opinion was opposed to military option on 9/11 terrorist, drawing a connection between the attacks and America's foreign policy and alluding to its perceived favoritisms towards Israel. It urged attention to the root cause of terrorism; "bring the murderers to justice but tackle the cause of these outrages". Leaders of the Christian right, Jerry Farwell and Pat Robertson, admitted "on TV that the attacks had been punishment for America's supposed descent into homosexuality and godless decadence" (Hertsgaard, 2000: 50).

In his attempt to broaden the war on terrorism beyond Afghanistan and AlQueda, Bush identified Iraq,

Iran and North Korea as “axis of evil” hostile to America and represented threat to world peace. These nations according to Bush, intent on developing weapons of mass destruction (WMD), including chemical and biological weapons. Bush enlarged his list with the addition of Cuba, Libya and Syria (Clark, 2102: 1017). During the Persian Gulf War with the coalition, the US expanded the policy of deterrence to include the “doctrine of preemptive war”; the doctrine holds that the US has a right to conduct a preemptive war- first strike war against any power that it believes poses a significant threat to the security of the US. The nation would not wait until it was attacked but must strike first (Smith, 2005:403).

On Iraq, the charges on Saddam Hussein included the use of chemical and biological weapons against his enemies and citizens of his own country; possession of weapons of mass destruction and was also trying to obtain nuclear weapons; Saddam according to the allegations, represented a direct threat to American interest in the Middle East, and that he had links to Al Qaeda. Saddam’s case by US judgment, defied all other approaches but military option. By 2002, Congress agreed that president Bush should “take whatever measures were necessary and appropriate to eliminate the threat posed by Saddam Hussein and his Iraqi dictatorship”. It was widely orchestrated that Saddam “had amassed huge stores of chemical and biological weapons and was seeking to become a nuclear power”, all in violation of the Gulf war ceasefire agreement. An international coalition led by the US launched operation Iraqi freedom, a campaign that dislodged Saddam Hussein and his government from power (Smith, 2005:402). The US purported to establish a democratic and prosperous Iraq.

By 2004, Americans were questioning the rationale for war especially when it became obvious that American intelligence exaggerated Iraqi capabilities. No weapons of mass destruction had been found in Iraq. Some Republicans, as noted by Frank Rich (2006) claimed that they supported war in Iraq only for the liberation of Iraq and not because Saddam had weapons of mass destruction. An analyst from the Middle East contended that US invasion of Iraq was actuated by oil, and to do with empire, getting control of Iraq’s enormous oil resources. Accordingly, the US intends to control, undermine OPEC, take controlling access to oil for Japan, Germany and the rest of the world (Rourke 2008:293). Frank has however, argued that Bush’s administration never had any nation building plan for Iraq. He contended that Iraq was not invaded for humanitarian reasons. The war on terror, as noted by Frank, was the path to victory for the November midterm election. Election victory and ideological reasons predating 9/11 were more plausible reasons for US invasion of Iraq (Rich, 2006:215-216). The purported connection between Saddam Hussein and Al Qaeda

and Saddam’s imminent nuclear attack on the US were all saleable lies and cover ups according to Frank. The Iraqi war was an invented war; the same way weapons of mass destruction were an invention. The real war, Frank maintains, was Al Qaeda. Frank argues that in-terms of radical Islam and terrorism, Saddam was “manifestly not the most imminent threat to America than Syria, North Korea, Saudi Arabia, Pakistan and Iran”. Equally debunked was the argument that primarily, rebuilding post Saddam Iraq as a shining example of liberal democracy with a domino effect in the Middle East was a humanitarian concern of the US. Frank maintains that Bush’s administration had no such plans for Iraqi nation but regime change that would leave Iraq to “build their own democracy by spontaneous civic combustion like Eastern Europeans after the fall of the Soviet Union”. (Rich, 2006:212). Frank’s analysis shows clearly how personal interest or ambitions of a Chief Executive can be adumbrated to the NI which naked pursuit causes international crises.

The head of the UN humanitarian aid to Iraq, Dennis Halliday passionately stated thus;

If Americans understood that Iraq is not made up of 22 million Saddam Hussein, but 22 million people, of families, of children, of elderly parents, families with dreams and hopes and expectations for their children ... they would be horrified to realize that the current killing of innocent Iraqi civilians by the US air force is being done in their name (Hertsgaard, 2002:88)

As asserted by Halliday, Bush’s administration was flagrantly violating international law and moral decency by maintaining economic sanctions that were punishing Iraq’s general population and by bombing Iraq while patrolling the “no fly zone”, established after the Persian Gulf War of 1991. America enforced sanctions on Iraq since 1991 caused the death of at least 350,000 Iraqi children and impoverished the middle class. By destabilizing Iraq and abandoning it to its devices, George W. Bush missed the golden opportunity of laundering his image and history would have noted the visionary American President whose invasion of Iraq triggered a concatenation of democratic reactions that replaced autocratic regimes in the Middle East; this was not to be.

America’s harsh and aggressive tendencies “create endless enemies around the world”. Its tendency to bully, warns Chalmers Johnson, in Hertsgaard (2002), will build up reservoir of resentment against all Americans -tourist, students and businessmen as well as members of the arm forces that can have lethal result. Chalmers titled his book “Blowback”, a CIA term for how foreign policy can come back to hunt a country years after, in unforeseen ways, especially after cases of secret operations (Hertsgaard 2002:80). A 1997 report by the Pentagon Defense Science Board noted “Historical data show a strong correlation between US

involvement in international situations and an increase in international attacks against the US” (Hertsgaard 2002: 80-81). The Iranian hostage crisis of 1979 is a clear example where the CIA overthrew the elected government of Iran and installed Shah Reza Pahlavi, to protect America’s oil interest. The dictator was forced out of power in 1979. Iranian blowback was the attack on the US embassy in Tehran and the seizure of 54 hostages.

On September 11, 1973, the CIA overthrew the elected government of Chile in a bloody coup killing 3, 197 citizens including children, and imposing a dictator Augusto Pinochet. Chile’s crime was Marxism which the US swore to contain since 1947. One can note the striking congruence in date between that coup and the attack on the world trade centre masterminded by Osama bin laden who was angered by the US stationing of troops in Saudi Arabia, the Holy land, to prop up the authoritarian regime. As a fundamentalist, bin laden believed that US forces (infidels) in Saudi Arabia defied the holy ground of Islam. The CIA, as noted by Hertsgaard (2000), supported Osama bin laden in funding the Mujahedeen, the Islamic resistance during the Soviet occupation of Afghanistan. Assistance from the CIA ranged from building the complex where bin laden trained some 35,000 followers through Pakistan International Service. Bin laden turned against the US after the 1991 Persian Gulf war when infidel American troops were stationed in the Islamic holy ground of Saudi Arabia as stated above. The attacks accordingly could be interpreted as “blowback” on America’s covert operations in Afghanistan.

The free and unilateral exercise of the NI so called by the US, can be partly traced to the ambiguity surrounding the use of war powers. While it is pertinent for the Chief of state to respond rapidly, and effectively to national and international security threats, “there is a danger in involving the country in undeclared wars”. In the US, the power to declare war, rest with Congress. The executive however, abuse this constitutional provision in preference of unilateralism. If only America can underscore its rhetorical support of human rights and democracy with its pursuit of the NI, it has the potential of doing a lot of good to the modern world. America, today, is the strongest and richest nation in the world with military bases all over Europe, Asia and the Middle East. The rules of international trade and finance were favourably rewritten to encourage the expansion of American companies oversea yet the US demands that poor countries honour the rules of the world trade organization (WTO), against subsidizing domestic famers or industries even when it does the needful to its own farmers. WTO rules enables US based multinational companies to invade less endowed economies (Hertsgaard, 2000). These inconsistencies had caused Congress to demand that the US match theory and practice.

In 2004, after his re-election, President George W. Bush declared to Congress that “the nation was entering a season of hope, and the people have given him a mandate to finish the job in Iraq ...” (Berkin et al, 2006:994). The reality on ground however is that Iraq, as frank Rich rightly articulated, has remained unfinished business because nation building was never on the agenda. The combustion currently in Iraq clearly debunks the humanitarian thesis orchestrated by the US as casus belli for its invasion. The bug has now passed to the rhetorical democrat whose demagogic action or inaction would clearly define the theory and practice of the NI as pursued by the lonely super power.

In a sense, writes Hassan Saliu (2006), interference/intervention is a crucial element in contemporary global relations. Saliu has noted that issues that fall under domestic bracket may generate some external interest. However, interventions in most cases do not resolve regional conflicts. By advancing democracy, human rights, humanitarian assistance and all of such idealistic principles, the West including the US is covering up for advancing or strengthening its economic base. Barbara Conry (2007) has also argued that “in the absence of a clear and defensible strategic rationale for intervention in regional conflicts, a smattering of idealistic justifications has emerged”. As noted by Conry, idealism sometimes serves as “a fig leaf for more mundane motives like protecting the economic interest”. She argues that US military intervention in regional conflicts is not a viable solution to regional conflicts. In the first place, she argues, majority of cases of such interventions do not work because the altruism of those intervening cannot outlast the nationalism or self-interest of the parties in the conflict. Such interventions cannot be impartial and drain the resources of the US. Interventions, she claims, give rise to anti-American sentiments and puts American credibility at stake. In most cases, the vital interest it claims to protect is jeopardized. Fear of hegemony and other reasons makes intervention resentful Conry (2007: 590-591). The pursuit of the NI as demonstrated by the US for hegemonic and other reasons has contributed to international instability.

V. ASPECTS OF NIGERIA NATIONAL INTEREST EXAMINED UNDER PRESIDENT OLUSEGUN OBASANJO OF NIGERIA (1999-2007)

The reemergence of Olusegun Obasanjo as Nigeria’s democratically elected Head of State in 1999, opened a new chapter in Nigeria foreign policy literature. It will be recalled that the regimes of General Ibrahim Babangida which culminated into the annulment of June 12, 1993 presidential election, and General Sanni Abacha’s judicial murder of Ken Saro Wiwa and eight other Ogoni activist, marred the relationship between the West and Nigeria. The return of democratic rule in 1999

was a welcome opportunity to reverse the pariah status to which Nigeria became known. President Obasanjo warmed up to this and before long, some ray of hope sprang in the area of activating Nigeria's foreign relations. However, some aspects of Obasanjo's foreign policy concerns are difficult to comprehend and further confirm Obasanjo as antidemocratic.

This section does not pretend to review Obasanjo's domestic and foreign policies; it essentially aims to show that personal interest/ambition clad in the garb of NI can produce antithetical results to national unity and international stability. The unwholesome ceding away of the nation's territory, the Bakassi peninsula to Cameroon and his "unsuccessful and undignified" attempts to manipulate the Nigerian constitution to respond to his third term bid are not only strategic blunders but antithetical to the NI. At a period when nation states fight or warm up for eventual bellicosity to defend empty Islands in a geostrategic world, Obasanjo rather surrendered territory to a foreign country. Such idealistic policy postures can only be understood from a political economy approach i.e maintaining class relations with international capital. This approach also helps an understanding of the President's third term bid to hold on to the class structure and maintain his league with imperial capital. Instead of advancing the NI of Nigeria, this policy posture reinforces the countries' ties with imperialism and perpetuates the dependency status. The implications as shown above are clear; widening gap between the power holding rich class and the pauper working class; dominant influence of international capital; increase tension and ethnic crisis; phony democratic experiments without democracy dividends; frequent border crises; insurgency and so on. Although the president failed to achieve his third term agenda he succeeded in ceding away the Bakassi peninsula to Cameroon. The implication of Obasanjo's handling of the Bakassi matter have been documented elsewhere see (Enor, 2011)

The foreign policy objective of maintaining world peace has been argued in some quarters as a price which Nigeria must pay to achieve security in her own country (Saliu: 2000: 45). Our examination of other foreign policies as shown in the previous section reveal clearly, that maintaining world peace does not rank high unless there was a threat to their security. Moreover, a nation's foreign policy which most nations have gone to war to defend.

In "the impact of domestic environment on foreign policy", Jibrill Aminu, a one-time Chairman, Senate Committee on foreign affairs stated thus;

Bakassi is one of those unfortunate accidents of History. It is one of our messy situations where a court ruling is not enough to settle The culprits, the colonialist Germans, French and British, are today,

curiously not at all concerned. They left the conundrum to the post-colonial countries (Aminu; 2005:64)

It is rather unfortunate that our leaders inherited a conundrum from imperialist exploiters whose stock in trade among other tactics was divide and rule; they did nothing to ameliorate the situation fifty or more year after political independence because it favoured them. Clearly therefore, these ex-colonial masters still hold the levers of progress of their former colonial territories and now work closely with the leadership of those countries, some of who care to maintain the league with imperialism, to advance and maintain their interest in the orbit of capital. Economic, cultural and political imperialism have so brain washed and blind folded the African not to see the need for a pan-African unity beyond artificial territorial creations of imperial factotums; until this is realized neocolonialism will remain with us for a long time to come. The NI pursuit from parochial angles do not promote the welfare nor advance the aspirations of any nation as the third term agenda of president Obasanjo was purely a personal interest to perpetuate the dominance of that class in power at the expense of the Nigerian nation. Indeed, as Olu Adenji rightly noted,

Foreign policy successes in which Nigerians are not directly beneficiaries are not likely to enjoy the support of the people. This is why Nigerian foreign policy needs a new direction to focus on the Nigerian.

Olu's assertion is underscored by Adebayo Adedeji (2005), who cautioned that

Nigeria's national interest, in the post-cold war unipolar world, demands a focus upon... internalizing the culture of popular participation and democracy; of achieving socio-economic transformation and development; and of putting in place a system of governance that has ethically sustainable foundation that is accountable and transparent and that promotes the common good and solidarity

"Until we can achieve this", according to Adebayo, "our ship of state would continue to flounder and wobble". Some aspects of president Obasanjo's pursuit of the NI draws comparison with Bush's political fundamentalism. His seeming claims to a divine mandate for his third term bid: "I believe that God is not a God of abandoned projects. If God has a project he will not abandon it"(Adebajo.2008:7), can be likened to Bush's "explicitly religious language" in political discourses, on one hand, and the push for war in the Holy land of the Middle East on the other, which only serves to obfuscate a personal agenda, clad in the robes of the NI. Obasanjo's military campaigns in Odi and Gbeji in 2000, and his suggestion in 1989 that Nigeria, adopt a one party system clearly marks him as undemocratic. His willing collaboration with the forces of international capital to cede away the Bakassipeninsular

distinguishes him as an example of “an incompetent leader who will sacrifice the national interests on the altar of a fictitious international morality” (Jinadu, 1979).

VI. CONCLUSION

The pursuit of some aspects the NI of the US under President George W. Bush and President Olusegun Obasanjo of Nigeria has been juxtaposed to show the nexus between the practice of the NI by states and their implications to national and international stability. The examination has shown two contrasting approaches: the US during Bush resented international cooperation in preference of unilateralism and conducted international relations from the realist viewpoint; Obasanjo on the other hand, could sacrifice vital interest on the altar of global peace and good neighborliness, approaching the international system from the idealist perspective. The two leaders’ converge in their misuse of the NI by pursuing personal goals which do not meet the aspirations of their countries. What emerged was resentment, national disunity, hostilities, international instability, militarization of global space all which constitute bottleneck to sustainable development.

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An Innovative Teen-Centered Antenatal Care Model Compared to Standard Antenatal Care in Jamaica

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An Innovative Teen-Centered Antenatal Care Model Compared to Standard Antenatal Care in Jamaica

Karline Wilson-Mitchell ^α & Dr. Rudolph Stevens ^σ

Abstract- The purpose of this study was to explore the perceptions of pregnant adolescent mothers visiting two antenatal clinics in Jamaica. Findings of focus group interviews held at a standard clinic and a teen-centered clinic were compared in terms of feelings and experiences, coping strategies, strengths, hopes and challenges faced, desires and needs or future plans, as well as perceptions of the community and healthcare provided. The teens described feelings of disappointment, sadness, betrayal, persecution, as well as renewed maternal support, strength and determination to complete school. The significance of maternal support to female adolescent mental health and resilience demonstrated in this study supports previous international research. A “Psycho-Social Determinants of Maternal Adolescent Health Model” is introduced that provided guidance for the thematic analysis of study findings. Innovation in the infrastructure of the teen-centered clinic, expansion of the roles and philosophy of the staff, as well as a structured group prenatal care delivery model are all innovations that may support the Jamaican maternity care system in achieving the Post-2015 Universal World Health Organization Goals for health.

I. INTRODUCTION

This study examined the perceptions of pregnant adolescents visiting Jamaican antenatal clinics. The researchers were concerned with adolescent pregnancy, its high incidence, and its relationship to psychological distress and school drop-out. Finally we explored adolescent maternity care as an indicator of gaps that could be targeted for future priority programming in the maternal newborn healthcare system. This paper will focus on the perceptions of the focus group participants that are concerned with the healthcare provided within the context of the Jamaican healthcare system.

Jamaican policy makers within the healthcare, educational and social care have enacted programs that synergistically have addressed teen pregnancy. Once one of the highest in the Caribbean, the adolescent pregnancy rate (ages 15-19 years) decreased from 137 in 1975 to 72 in 2008 (Serbanescu 2010). After the policy, “Re-Integration of Adolescent Mothers into the

Formal Education system”, was implemented, teens were permitted to return to their secondary school of choice following the birth of their newborn (Williamson, 2013). Jamaica’s strategic plan (Planning Institute of Jamaica, 2009) emphasizes prevention of pregnancy and support of adolescent mothers in to the Post-Millennium Development Goals (MDG) era since, teen pregnancy contributes to a significant percentage of the Jamaican mothers who access prenatal care late, experience preterm birth and other life-threatening obstetrical complications (Servanescu 2010).

Jamaican has a two-tiered healthcare system. The greatest population demand and the bulk of healthcare dollars are spent in the public sector with a small portion invested by private corporations for insured or self-pay patients (PIOJ 2009). For many years, publicly funded maternity care has been delivered in the standard format, ubiquitous to many developing countries. Limited financial resources have restricted the amount of facility space, human resources and infrastructure that can be provided by the public healthcare system. Consequently antenatal clinics (other than the Victoria Jubilee Hospital) can only be provided once per week at A and B level (level I and II) hospitals in large urban centers, while the 8 outlying Centers of Excellence (public health clinics) and rural satellite clinics provide women’s health services and maternity care one to three times per week depending upon the demand and location. The Victoria Jubilee Hospital began a pilot project in 2009 to provide care to pregnant adolescent mothers in a separate waiting room in which prenatal teaching could be tailored to their developmental and learning needs. Shorter lines, a nutritious drink and air conditioning were some of the conveniences provided to support an environment that was more conducive to learning. Typically, on Antenatal Clinic days, adult patients continued to wait in long lines or in a crowded waiting room for 1-5 hours with similar types of antenatal teaching. However an attempt was made to make the wait for the adolescents more productive. The results were never fully evaluated. Despite the positive anecdotal feedback received, one of the goals of this study was to compare and contrast the perceptions of healthcare delivery for the two models and to provide an informal evaluation of the teen-centered care. Thematic analysis of the focus

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group findings was informed by a model developed by one of the authors (Stevens, R). In this framework entitled, "Psycho-Social Determinants of Maternal Adolescent Health". The model hypothesizes that the main determinants of teen health are degree of isolation from family, community and society. There are five domains: 1. Integration into family & autonomy, 2. Integration into community & culture, agency and acceptance, 3. Integration into culture & level of Self Esteem, 4. Life Skills, critical thinking, negotiation, financial competency, resilience and 5. Economic Power, education, job skills (See Figure 1). Culture within families, communities and society is a driving force. The implication is that minimizing isolation is the strongest, most effective measure to promote health. Additionally, strengthening the teen's "sense of belonging" becomes the centralizing priority in care delivery. The paper will conclude with implications and applications of the model.

II. RESOURCES & TECHNIQUES (METHODS)

Convenience sampling methods were used to recruit adolescent girls, ages 12–17 years old who visited the antenatal clinics at two urban hospitals in Jamaica. As mentioned, one hospital provided a "Teen Pregnancy Clinic" while the other delivered care in a standard antenatal clinic in which both adolescents and adults waited together for appointments. Two trained research assistants verbally solicited the teens who attended clinic. Only adolescents who were free of learning disability and were able to speak, read and write English were included in the study. The researchers complied with Jamaican age of consent policies requiring child assents and parental consents for participants who were 15 years old and under.

Although the initial goal was to include at least 16 mothers, the focus group sample consisted of 13 pregnant adolescents, seven from the standard antenatal clinic and six from the Teen Pregnancy clinic. Two of those who participated in the focus groups had previously participated in the individual interviews. The analysis of the 30 individual interviews are published

elsewhere (Wilson-Mitchell, Bennett & Stennett 2014). The composition and demographics of the focus groups can be found in Table 1. The focus group discussion were conducted in a private space at both hospitals either prior to or following scheduled prenatal appointments. In an effort to provide the participants with useful compensation, refreshments were provided as well as department store and supermarket coupons worth \$1000 JAD (approx. \$10 USD). They were encouraged to purchase supplies for their babies. The researchers prepared and facilitated the focus group using the guidelines of Kruger (1997) and Morgan (1998). This paper will describe the focus group findings.

The focus group interview guide was comprised of six guiding questions: 1. What are your experiences of being a pregnant teenager? (probe: family, partner, peers, community, lifestyle, health professionals, school); 2. How do you feel about being pregnant? (probe: feelings of anxiety, insomnia and depression, suicidal); 3. What are your dreams and hopes for the future? (probe: career, child, relationship with partner/baby's father, friends and family member – parents/guardian); 4. What are the barriers to achieving your dreams and hopes?; 5. What type of things do you believe will help you to achieve your goals for the future? (probe: family community, government); 6. What personal strengths do you have that will help you to cope with being a pregnant teenager? It was our desire to solicit the teen's perceptions of how the clinic, government or community could generally help teens more. The two focus groups, lasting one hour each, were audio recorded. Refreshments were provided and ground rules for the group discussion surrounding taking turns at speaking, freedoms and respectful listening, etc. Content analysis was performed using NVIVO 10 software, however the difficulty with translating the Jamaican Patois dialect for NVIVO made it necessary to perform manual review of each focus group. University of the West Indies, Ryerson University, the Ministry of Health in Jamaica and the South East Regional Health Authority in Jamaica each granted ethics approval for the study.

Table 1 : Socio-Demographic characteristics of the Focus Groups

Demographics	Total Population N = 13	Standard N = 7	Teen-Centered N = 6
Mean Age in Years	15.85(SD)	16.00	15.67
14	1	0	1
15	0	0	0
16	12	7	5
Gestational Age (months)			
6	4	1	3
7	2	1	1
8	5	4	1
Women s Center Foundation	2	1	1
School Attendance (%)			

III. RESULTS

Following are themes that are currently were coded. "TR" denotes a Teen Clinic respondent and "SR" denotes a standard antenatal clinic respondent. English translations are provided in brackets.

1. **Integration into family and Autonomy:** Many of the teens experienced "disintegration and desertion". Consistently the pregnancy was a phenomenon that parents, friends, community, teachers and family indicated was a disappointment and a tragedy that the teen had permitted or had allowed to take place. There was an element of malice, stereotyping and judgment of the teen. There was little discussion of the role of the boyfriend or father of the baby. The implication was that the mother shouldered all of the responsibility and burden for reproductive choices. Consequently social support was often absent initially and relationships were strained.

TR1: "look there when you going school you are form captain, you shouldn't let this happen to you" and I feel left out... that I spoil up myself"

TR5: "Sometimes I feel left out because when it just happen to me I look into myself and say look here I can't get to graduate from school and I can't get to do my exams and those things. My mother curses me and says how I make this to happen to me and I am not out of school as yet. My uncle curse me and beat me on top of it, curse me and call me dog sh-- and those things and why I go and get pregnant so early. And I end up and went and live with my boyfriend..."

TR6: "Like they would say she a breed (is pregnant) and she don't know who she a breed (is pregnant) for. Look how she young and she go get pregnant early and them sumn deh (those things), but I really don't care what they say."

SR7: First for me I was vex I ask God if it is a curse that he has carry down on me, it never happen to nobody by my mother side...the three of us get pregnant at fifteen.... I did kind of feel angry. But after a while I say; 'sex did not trouble me; is me that go and trouble it!' So I get what it comes with..."

- a) **Integration into community and culture:** The unconditional, strong support experienced by some teens from either family, friends or larger community provided a sense of continued acceptance and agency. Elective termination of pregnancy is illegal in Jamaica so initial suggestions by friends, partners and family may have been suggesting illegal and dangerous abortion. Despite the initial suggestions, all of the teens reported a champion (a father, mother or grandmother) who rejected the concept of abortion; often for religious reasons or because the mother or grandmother had also experienced adolescent pregnancy. These champions became

advocates for the teens and seemed to broker respect and support for the teenager from dissenting family members in the form of continued shelter in the home, promises to assist with infant care, and encouragement to return to school after the birth.

TR5: "And my father hear and say it happen already because they were telling my mother to let me dash it wey (throw it away or have an abortion), and she didn't do it, and my father say no he doesn't believe in that, my father say to bring it and when the baby born I can get to go back to school."

TR2: "And some are saying to dash it weh (throw it away), some are saying don't do it and everybody have their own. So it's like, now everybody treats me nice. Nobody no really show me no bad face or anything. They are always encouraging me saying when I have the baby I must go back to school and I am not to get pregnant again. So now it is alright but at first it was like you know when you can't believe they just cuss (curse) and cry, but now everybody is all right."

TR3: "Because my best friend we used to walk with and so; when I tell her that I am pregnant, she a the only person that I tell, she walk and spread it in the school and tell everybody say me am pregnant, and then one of me friend them, she really close, close... when she hear, she did call and support me and so and so; she talk to me, she even give me things for the baby."

TR5: Because all the things that I was thinking about pass through and gone, stress free. [Interviewer: "What would you think has helped you to become stress free ...?"] Well my mother because she is always there for me.

SR7: For me he (boyfriend) is always there if I send him please call me at three o clock in the morning in less than five minutes he call..."

- b) **Disintegration from community:** Lack of integration with family or community often resulting in "hiding until discovery". In many instances, teens chose to hide their growing presumptive signs of pregnancy such as enlarging breasts, belly, fatigue, dizziness and nausea. They went as far as hiding this from parents, teachers and school nurses until pregnancy was confirmed requiring their forced withdrawal from school. Some of the students decided to voluntarily drop out prior to the discovery, and only two made the decision to attend one of the eight Women's Center Foundation Schools for pregnant teens.

TR3: And then one day me find out, me friend weh a walk (who walks) and a talk pure bad things about me, my close friend, the other day I heard that she get pregnant and gone a country gone hide (went to the rural areas to hide).

c) *Precarious integration and agency*: There were varying levels of social and financial support from partners. Relationships appeared to be tenuous and insecure. There were concerns about financial support for the child.

TR1: "Because the mistake that he made from the beginning the first time. From that I hate him and he is wild, he is not from a poor family and he is "spoiled" (permissive). He is good looking he is full of too much woman."

TR2: "My partner is "wild" (permissive) as well but I tell him any day I come and see any school girls I am going to burn him up with acid." (All of the participants laughed.)

TR3: "Well I get support from my baby father because every time that he gets pay he always gives me money to buy things for myself." [Interviewer: "So you have his support?"] "I have his family support as well because his mother buys things for me and so."

TR1: But you won't achieve anything so you just leave him, it doesn't make sense that you burn him up and then you into difficulty and you get lock up and leave your young baby

TR4: I say if he wants to have other woman, him have other woman. But once he is giving me my child money, I am all right.

SR4: In the beginning he was telling me to throw it away. He say he is afraid. But because his mother is a nurse, she tell him to take the baby and don't throw it away...

SR5: In the beginning I was wondering like how am I going to manage, how am I going to do this I wonder if my baby father is going to help me later on in life, and then I am saying Jah know I am going to buy a cutlass and sharpen it for him...!

SR5: When I found out that I was pregnant I told my baby father, first he was saying like I don't ready to be a father. So I was saying did I tell you that I am ready to be a mother? So he was saying like it is a mistake; so I say no it is not a mistake. It is just a situation that was not being planned for, and he told his mother.... And because my mother isn't working and he isn't working now some of the basic things that I need now, we can't buy them because funds are low. But for emotional support and stuff like that she is there for me emotionally but financially because he isn't working it is difficult.

SR3: My baby father, I cannot walk to go anywhere he is over protective. Every morning he wakes me up out of my bed. He doesn't want me going anywhere. I have to stay there with him. He is just over protective. His mother is there. His sister his aunty everybody is just there.

d) *Integration into culture and level of self-esteem*: This element was most often expressed in the teen mothers' sense of self and personal strengths.

TR1: "I-s (I) just don't listen to negative things just move on and head for your goals and set your mind to it, and see to it that no one or nothing can stop you!"

TR5: "Just be confident...Of yourself being a teenager, being pregnant as a teenager."

TR3: "Well I just have to believe in myself and hold up my head and make sure that I get my education and make something out of my life, although I have buck my toe at least I can hold up my head because if I put my mind to it I can do it. I can further my education and so on."

TR4: "Well family, holds my head high."

TR2: "Just believing in myself and know that this is not the last and this is an error, and although you make an error you can complete it, you know just get over it be myself and just move on and know that this is not going to be the last of me and hope is there, and just believe in myself."

The standard clinic participants reported that their strengths included perseverance,

SR7: "Anything I put my head to I always get that because I am not less, even if it take five years I have to get it."

SR5: "Because anything I put my mind to I will do it and I can do it, so if I put my mind to something and say I am going to do it no matter what obstacle may come or no matter what, I am going to try my best to do it, no matter how many times I fall down but to brush off myself and I am going to get up and move forward. So as long as I have the support of my family and they are going to say you made a mistake and falling down don't mean you are a failure but staying down. So as long as I have that support I know that I will be okay and I can go through."

One of the standard clinic participants believed she had no personal strengths at all.

e) *Disintegration of Self*: Psychological distress was the most evident expression of cultural conflict and lack of resilience, coherence and mental health as described by Antonovsky's Sense of Coherence Scale (Klepp et al 2007). For three participants at the standard antenatal clinic, there was evidence of prior psychological distress with the discovery of pregnancy that apparently resolved in response to social support.

SR7: "At first I did feel as if I wanted to run away, my mother did see it in the first time because normally I would watch TV and those things. And when I just find out I just keep myself to myself. I wouldn't talk to people. When I go to school, normally I would participate in class discussion. I don't really talk at school. I just sit down at the back of the class look on everybody and cry. I never use to eat and those things."

SR4: "When I was pregnant I say I want to hang myself because I say nobody is going to like me again, is not saying I don't want the baby but... My mother tell me

saying that it done come already and it can't go away, say it done come already it can't go away again."

SR6: "When I find out that I am pregnant I think that my career is over because I want to become a criminal lawyer. I think that over and done with and I start crying. (I) mix up all kind of something to kill myself and whatever, and then I go to my baby father and say 'you know I am going to kill myself' and he say 'What you say? You mad?' and him say 'Guess what? I hear about a school where you can go, name Woman Center' and then I say, really like something just come over me and that I feel good, I don't feel down again."

f) *Life Skills/parenting/Critical Thinking/Negotiation/Financial Competency/Resilience:* This domain was most often expressed in the teen mothers' hopes for school, coping, and future orientation.

TR1: "At first I was sad and I regret that I got pregnant but I don't regret my child. I regret that I got pregnant because I drop out of school and I have to start all over again, I miss out a lot but I end up to start woman center (Women's Center of Jamaica Foundation) and I catch up back and me get along well (I am getting along well)."

TR1: "My plan is to because my mommy promise me that she will keep the baby and let me go back to school, is to go back to school and do my CXC and get them, and let my mother feel proud because in the future I would like to become a nurse or a paediatrician. So she says she will pay the university fee and let me become what I want."

TR6: "My future plans is to finish school I plan to become a teacher."

TR3: "Well I plan to go back to school and further my education, because before I got pregnant I usually get promotion at school. They usually promote me and I always say I want to be a lawyer so I want to go back to school and get my CXC (comprehensive exams), further my education."

TR2: "...So me (I) just think that the baby would be a barrier; but nothing try nothing done. I still want to try and go back to school I won't say I will not go back to school because they won't keep my baby or what, I just have my intention to go back to school and say yea, even if I go back to school I must can find even one person to keep the baby or my friend you understand, so me just think it is a barrier but I am not sure but I just think."

The standard clinic focus group participants described dreams of becoming a pharmacist, lawyer, accountant, business teacher, or pursuing community college to learn a trade. Only one teen of the 13 dreamt of becoming a mother.

g) *Economic Power/Education/Job Skills:* Socioeconomic power was the strongest drivertowards meeting this determinant. Lack of

money and lack of ability, knowledge or skills became the largest barriers to goal achievement. Sometimes the support system (boyfriend, family, healthcare providers, the Women's Center of Jamaica Foundation secondary school program for pregnant adolescents) were able to be a broker for knowledge and skills that would prove to be pivotal to future goal achievement.

TR1: "A good family support people to encourage you with positive things.... I mean your parents, grandparents and aunt and some other relatives there with you to encourage you and like sometimes help out to keep the baby and so..... Like see to it that you don't miss a day from school and you don't joke it out this time. You make a mistake once."

[Interviewer: "...You say 'encouragement'. What do you mean by that?"] TR1: "I mean your parents, grandparents and aunt and some other relatives there with you to encourage you and like sometimes help out to keep the baby and so.... Like see to it that you don't miss a day from school and you don't joke it out this time. You make a mistake once."

TR2: "I think the government plays a big part in teenage pregnancy when they put out the women center, when they organized that together. I think they play a big part and their support for us because one time my cousin get pregnant and my cousin did always want to go back to school, but because in her days that wasn't going on so I think now what they really do is a big part, because you can still go back to school where you are going to a normal school where you can do your CXC (Caribbean Examination council exams) normally... You know you also have to have a work to balance because when you can go to school and guidance counselor will assist you with lunch, if you don't have any money and those things you won't get those things at CAP. You just have to stay home so whenever you don't have any money you are going to miss out a lot, because you won't go to school and beg. So I think the government plays a big part when they put women's center."

SR5: "My barrier is money that has always been a problem for me going to school and that is a problem until I can find something to do to send myself back to school, that is the only barrier."

The teens also described drivers to reach their goals including good family support, money, and support from friends who provide motivation.

h) *Power/Education/Skills coming from Healthcare system:* The teen mothers' perceptions of the healthcare system became a gauge for measuring whether effective empowerment was taking place.

TR4: "Well when they talk to you, they don't talk to you like to say yea I am talking to her for her to hear; the way they talk to you is like somebody cursing, that is how some of them talk to you."

TR1: "I believe that if you respect the nurse them and corporate with them, wear decent things they would like respect you back and don't be rude to you.... : But from me start coming down here none of them never yet rude to me, never even when I was on wards none of them."

TR2: "I agree with TR1, because like when you are doing things that you are not supposed to do they will shout at you and hail at you. The time when I just come in down here and I never really expect nothing to do, I never really buy any dress and those things and I never really like those things, I always like shorts, pants and tights, so I wear a tights and a blouse to my opinion me did look nice, everybody tell me that I look nice. But when I come down here me and the nurse and she was like how you suppose to wear tights come to the clinic, you know that you are not supposed to wear tights come to clinic, and that is the only problem I have. But she is a really nice nurse because that was only the one time and the nurse them down here are nice, and when you show them respect they show you respect too, especially when you go to see the doctor, I think they are nice."

TR1: "The first time I came here I was in pants and a blouse and the nurse shout after me and say that I must not wear it back again. Well I didn't know that I wasn't to wear pants it was my aunty who had send me out when she saw me in the pants, but know I get to know them better."

TR3: "Some of them will get miserable when they call the name and you don't answer."

TR2: "For me none of them never yet complain, because I am from a decent home my mommy she is like strict, my grandmother. My mommy she work Saturdays and Sundays so she don't really get to go to church, but my grandmother goes to church. So I have a lot of dress I don't let none of them talk to me about, it is not too short, not too tight nor look indecent."

SR6: "My doctors they were nice....When I go (to the clinic) it's a different experience. They come in like a family to me they treat me nice. Things that I don't understand they tell me."

SR3: "I love the doctors them down here, they are nice I like them overall no problem with them."

IV. DISCUSSION

The focus groups data provided complimentary information to the earlier individual interviews. The focus group findings were very consistent with the earlier interviews, published elsewhere. That is; the common themes were also noted: social support, resilience, future-oriented decision-making about career, community support, and previous history with elements of psychological distress. Despite a few tearful moments and two previous suicidal ideations in the

standard clinic group, none of the group members exhibited the same intensity of psychological distress or suicidal ideation identified by 7 out of 30 participants in the individual interviews (Wilson-Mitchell, Bennett & Stennett 2014). Instead there was a determination to return to school, achieve goals, maintain dignity and a strong display of strength to demand respect from peers and community or to "hold my head up high". The standard clinic group appeared to use more violent language (e.g., using cutlass, fighting, threats of "killing" others – either in anger or in jest). The teen clinic group offered significantly more feedback on their experience and perception of the quality of care experienced in their antenatal clinic. Overall however, the experiences in the five domains were similar.

There was rich evidence to support further development of the Psycho-Social Determinants of Maternal Adolescent Health Model. This is a global or international approach to teen pregnancy that supports cultural nuances in the teen culture of the Caribbean. This model assumes that adolescents are full of potential and inherent resilience. Healthcare providers are not always required to intervene for each determinant to be effective. Intervention in one area strengthens the other determinants. This relationship is illustrated by Figure 1. The model also implies social responsibility of the healthcare provider. Well-intentioned, good-willed healthcare providers may further isolate teens by their attitudes, medical procedures and interventions. Teens don't need or desire "prescriptive" interventions. Rather we need to "equip" teens by strengthening their resilience, negotiation skills and assertiveness. Inter-culture plays a role in the degree of family, cultural and community integration. So a teen living in a community with a "don" or gang-leader has different psycho-social determinants of health than you might find otherwise. For a teen, cultural safety might mean a community where there is cultural support and infrastructure; e.g., a community spaces that provide emotional and cultural safety for recreation, interaction and expressive creativity. The provision of cultural safety could in fact be crucial to the prevention of adolescent pregnancy.

This model is a dynamic one and so interventions will be unique for each teen culture and each new context. For example, with adolescent mothers, on this particular day it may be psychosocial needs, and on another given day it might be financial needs that need to be addressed. It's important to use the language of the adolescent. In order to demonstrate empathy, the service provider needs to speak to the mother's perspectives, visit her in her community, and not just in the clinic. On any given day, the teen's needs for strengthening her psycho-social determinants of health may change in priority and urgency. Each situation needs to be assessed as unique.

It was notable that family and community support was a dynamic process. Many family members, including the teens' mothers appeared to experience loss, grief and shock before they emerged as advocates and sources of support for the teens. As described in literature, a large portion of the population of women experience their first pregnancy during adolescence, and this cycle was apparent in some of the families of the teens in the groups (Fox 2005, Maharaj 2009, & Serbanescu et al 2010). Despite the high incidence amongst their friends and an acknowledgement of single-motherhood being a barrier or challenge to future education, none of the teens proposed any methods of curbing the trends. None of them challenged the notion that they had somehow "caused" this tragedy or "allowed it" to occur. There was discussion of the promiscuity of their partners in some cases and a high frequency of partners suggesting abortions with the diagnosis of pregnancy. However there appeared to be deficits in knowledge, critical thinking and emotional immaturity amongst the mothers; all of which are necessary if pregnancy prevention strategies are to be addressed. Furthermore the teens did not seem to consider themselves as autonomous agents in their reproductive decision-making. The phenomenon of male dominant "gender power" within relationships, as well as poverty, gender roles and social norms have all been used to explain the lack of female decision-making observed in Jamaican adolescent relationships (Chevannes 2001, Ekunadayo et al 2007, Hutchinson et al 2012). None of these pregnancies were planned, yet the mothers' resolution to participate in the challenging tasks of motherhood while trying to return to school was laudable.

This study did not examine any of the obstetrical outcomes of these pregnant adolescents. There was only one teen who described severe hyperemesis and vomiting blood. One appeared to have symptoms of vaginitis. None described gestational hypertension, diabetes, thyroid disease, sexually transmitted infections or sickle cell disease; all of which have placed Jamaican mothers at risk for preterm birth, seizures and life-threatening complications at birth. Current Jamaican statistics do not adequately track the birth outcomes of adolescent teens, however their tendency to attend prenatal care late in pregnancy probably contributes greatly to their risks for antepartal and postpartal hemorrhage, preterm birth and uncontrolled gestational hypertension. In addition, the relative poverty that many teens experience implies that they lack many of the World Health Organization social determinants of health that support health in general.

And so this study's findings were examined in light of the Millennium Developmental Goals (MDG) 4, 5 and 6 (United Nations 2013). Although the maternal mortality ratio (MMR) declined from 82.2 per 100,000 live births (LB) in 1990 to 50.5 LB in 2011 (Hogan 2010),

Jamaican health policy makers report that the country will most likely not achieve the goal of decreasing maternal mortality of by 75% by 2015. Fortunately, the early neonatal mortality rate (0-6 days) annualized decline was between 1.8 to 4.8 per 1000 LB (Lozano 2011). The proposed post-2015 World Health Organization (WHO) Universal Goals will continue to prioritize the health of women and girls, promote education throughout the lifespan, and promote healthy lives. A reduction of adolescent pregnancy, improved adolescent maternity care and completion of education for adolescent mothers could be effective strategies for achieving these Universal Goals in Jamaica. The teens appeared to appreciate the teen-centered approach to care delivery. Once they learnt the expectations for clinic dress code, routines during the visit, and basic needs were met, the teens verbalized appreciation for their care givers and reported empowering communication and interactions in both clinics. However, the standard antenatal clinic set-up contributed to frustrations about the long wait and perceptions of uncaring staff and adult patients.

The focus group discussions appeared to provide a small degree of support, encouraging more disclosure, peer support and peer coaching from one adolescent to another. The animation and apparent enjoyment the teens were experiencing from group discussion and the active listening of the group facilitators was instructive. It might be helpful not only to have adolescent antenatal care in an exclusively adolescent space, but it may also be helpful to employ group prenatal care for the model of delivery. In fact, the Teen Pregnancy Clinic did provide an ideal environment for this to take place. The lactation, nutrition and parenting teachers who visited the waiting area may not have been trained as prenatal group facilitators, however this training could easily be provided. The notion of training all of the adjunct or allied healthcare staff to support midwifery, obstetrics and nursing in an antenatal clinic has been utilized in a Florida birth center, The Birth Place, by employing the JJ Way® care management system (Day et al 2014). The JJ Way® philosophy emphasizes the need for all the clinic staff to promote the tenets of access, connections, knowledge and empowerment. This frame work interfaces well with the group prenatal care model (Massey 2006). Both the JJ Way® and group prenatal care have been documented to provide improved outcomes (Day 2014, Massey 2006). These benefits include: decreasing the rate of preterm birth, lowering the percentage of low birth weight and improving patient satisfaction, compliance and early engagement of vulnerable women with prenatal care.

Universal access to healthcare and medications (PIJ 2009) for the largest portion of the population, in the lower socioeconomic levels has been a significant accomplishment for Jamaica. The next steps may be to support teen-centered adolescent clinics that utilize the

existing infrastructure and staffing to deliver more purposeful and structured group prenatal care that is informed by a social justice and youth empowerment models. Other recommendation semerging from this study include: the need to continue to support and expand the education programs of the Women's Center of Jamaica Foundation, to follow up with research that discovers new ways of connecting and engaging with adolescents for reproductive education, post-pregnancy education and perhaps peer support programs that strengthen agency for adolescent girls.

In conclusion, the Psycho-Social Determinants of Maternal Adolescent Health Model stresses inclusivity and youth as a subculture within the larger culture. The model could be an effective framework from which to fashion innovative maternity care. Legally, teenagers under age 16 in Jamaica are considered minors. However this framework could prevent isolation of

adolescents and encourage participation in the decision-making process regarding their own health.

V. BRIEF ACKNOWLEDGEMENTS

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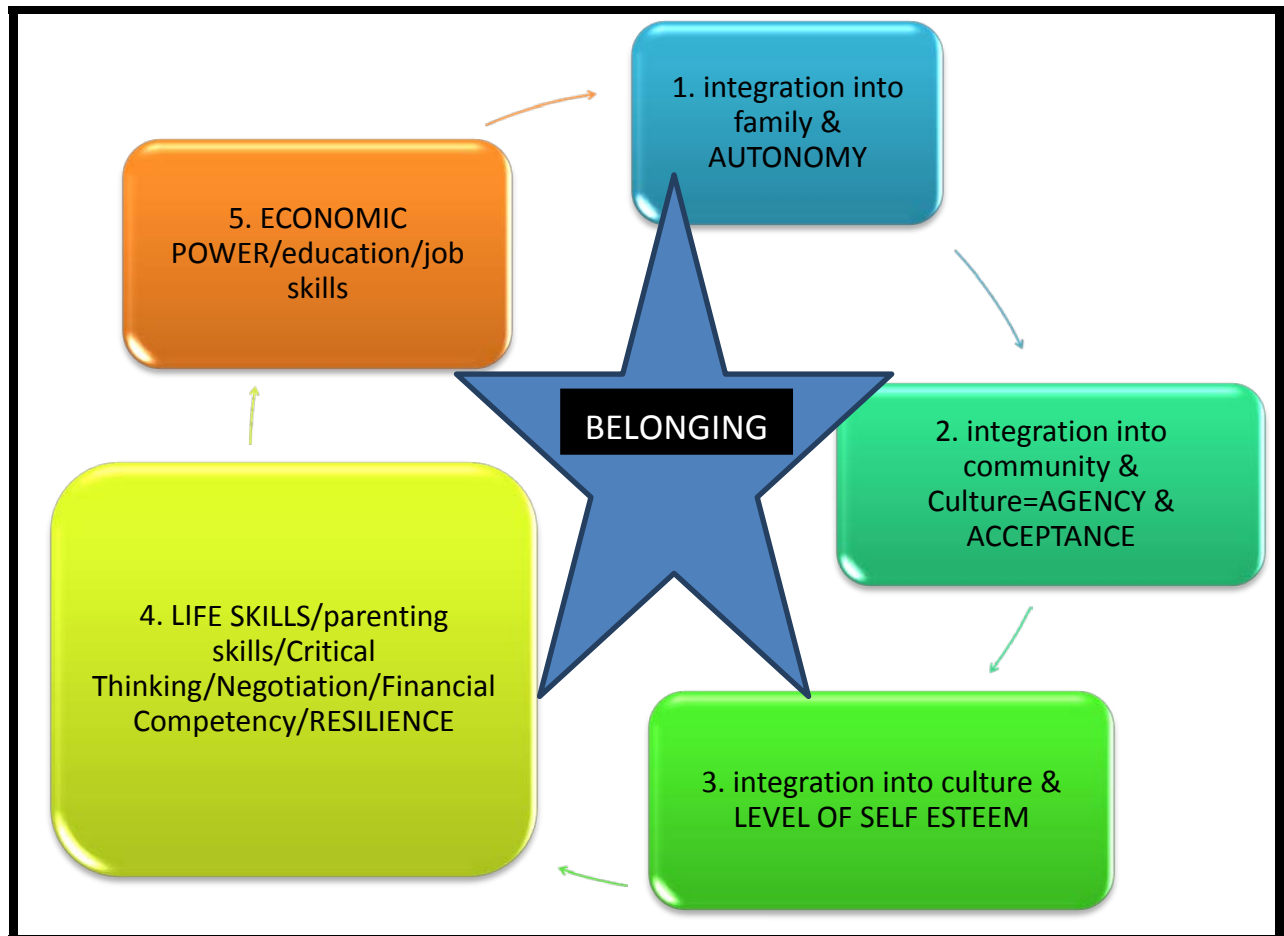


Figure 1 : Psycho-Social Determinants of Maternal Adolescent Health.

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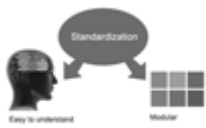
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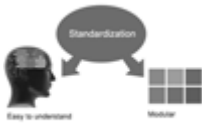
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Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.



- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.



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<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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